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This Week

National

Alleged terrorist was a cleaner at Bloor JCC. *Page 3*

Fans just love Ed the Sock. *Page 13*

Chabad gets new home in downtown Toronto. *Pages 17*

Fall Fashion

Jeanne Beker discusses her inspiration; and much more in our special pages. *Pages 58-67*

Arts & Travel

Simcha Jacobovici's latest doc examines the mystery behind sinking of the *Struma*. *Page 69*

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WORLD CONFERENCE: Police separate Israeli and Palestinian supporters as they clash verbally outside the World Conference Against Racism (WCAR) in Durban last week. The World Conference Against Racism started last Friday, despite the absence of the United States which stayed away in protest against proposals equating Zionism with racism, and the issue of reparations for slavery. *[RNS/Reuters photo]*

Anti-Jewish hostility at Durban conference

By RON CSILLAG
Staff Reporter

TORONTO — An "oppressive, anti-Semitic" atmosphere, including propaganda reminiscent of Nazi-era Germany, greeted Jewish delegates to the United Nations-sponsored World Conference Against Racism (WCAR) taking place this week in Durban, South Africa.

Delegates were prepared for hostility toward Israel and even language appropriating Holocaust imagery to describe treatment of Palestinians, but the blatancy of the anti-Jewish and anti-Israel bombast caught many off guard.

A weary-sounding Keith Landy, president of Canadian Jewish Congress, told *The CJN* in a telephone interview that a pre-conference forum of thousands of representatives from Non-Governmental Organizations (NGOs) left him feeling vulnerable and threatened "in a way I haven't felt before."

Posters, banners, books, pamphlets and even T-shirts slamming Jews and depicting Israel as an apartheid state were prominently displayed all over the conference site, Landy said, leading delegates to fear that the atmosphere would result in a week of Israel-bashing and a final declaration that could be extremely critical of the Jewish State.

But contrary to local media reports, Landy said he had no plans to quit the conference, as he had been scheduled to leave Durban last Saturday anyway for a Canada-Israel Committee meeting in Israel.

"It's not all that relevant whether NGOs leave," said Manuel Prutschi, CJC's national director of community relations, who is also in Durban.

Continued on page 53

Arafat will never make peace: Olmert

BY MORDECHAI BEN-DAT
Editor

JERUSALEM — There will be no peace with the Palestinians as long as Yasser Arafat is their leader, Jerusalem's mayor, Ehud Olmert, said last week in an exclusive, wide-ranging interview with *The CJN*.

"Arafat will never sign an agreement," Olmert said. "Arafat will never want to be the one who puts the stamp of kashrut to the existence of a Jewish state in the Middle East and ends the conflict between us and the Palestinians. As long as he is in power, there is no chance for any dramatic change."

Ehud Olmert

Olmert spoke to *The CJN* in his office at Safra Square in downtown Jerusalem, merely hours after he had visited the south Jerusalem neighbourhood of Gilo late Tuesday night.

For the second consecutive night, from the neighbouring village of Beit Jalla, this time from a redoubt near the village's Lutheran church,

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Both sides claim victory over Beit Jalla — please see page

The News in Brief

CANADA

Aided in Search

MONTREAL — Dozens of Orthodox Jews from Montreal joined in last week's search for a New York hiker who went missing in the woods near Franconia, N.H. The body of Abraham Hauer, 53, of Brooklyn, was found Aug. 28 after his wife reported that he had not returned from a short hike. Hundreds of Orthodox Jews from Montreal, New York and New Jersey aided in the two-day search, along with Fish and Game officials, the National Guard and local volunteers. Hauer was well known as the manager of a synagogue in Bethlehem, a small town in northern New Hampshire that was a popular summer retreat for Orthodox Jews from the area.

ISRAEL

Rape Cover-Up

JERUSALEM — The director of an immigrant absorption centre in central Israel has been dismissed for trying to cover up the rape of a 12-year-old Ethiopian girl at the facility. The Israeli daily *Ha'aretz* reported that the official had reprimanded a social worker for telling police about the case, which occurred nine months ago and resulted in the girl becoming pregnant.

WORLD

Deadline Extended

NEW YORK — The deadline for filing claims for real estate seized by Romania between March 1945 and December 1989 has been extended to Nov. 14. For information, write to the United Restitution Organization, 570 Fifth Ave., New York, N.Y., U.S.A. 10018, call 212-921-3860, or e-mail to uronewyork @att.net.

Monument Defaced

STOCKHOLM — A monument to Swedish World War II hero Raoul Wallenberg here was defaced with spray paint last week. The incident took place less than 24 hours after the memorial was inaugurated by Sweden's king and foreign dignitaries.

Austrian Visit

VIENNA — Austrian Vice-Chancellor Susanne Riess-Passer is planning to visit Israel in October in an attempt to improve relations between the two countries. Israel withdrew its ambassador from Vienna in February 2000 and has said it will not send a new one while Riess-Passer's far-right Freedom Party remains in the government.

Bombing Update

BUENOS AIRES — Argentina plans to prosecute Iran and Hezbollah for alleged involvement in the 1994 car bombing of the Jewish community centre here. The move likely will come at the end of September, when a trial of Argentines with suspected links to the bombing is slated to start.

Rio Rabbi Beaten, Robbed

RIO DE JANEIRO — A well-known rabbi here was beaten by gang members inside a synagogue, where the rabbi's family also resides.

Rabbi Jacob Israel Blumenfeld said the three men who invaded his home in the Copacabana section of Rio de Janeiro last Sunday morning likely followed him after he withdrew $100 from an automatic teller machine.

After tying Rabbi Blumenfeld up and beating him, gang members forced his mother to open a safe on the second floor of the residence. The trio got away with $1,000 and antique jewelry.

"I was calm. I asked the whole time for God to keep me alive," he said of his ordeal.

The 45-year-old rabbi was treated at a local hospital and released. His mother was not injured.

Before leaving, the robbers damaged the Torah scroll and scrawled gang signs on the synagogue walls.

One gang member was heard to remark while looting the home that Jews "must have much more" money than others.

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Alleged terrorist worked in Jewish centre

By PAUL LUNGEN
Staff Reporter

TORONTO — An Egyptian refugee claimant arrested three weeks ago as a terrorist suspect worked for a short time as a cleaner in the Bathurst Jewish Community Centre (BJCC), but a community spokesperson says his employment there was no more than a coincidence.

Mahmoud Jaballah was not employed by the BJCC, but was a member of a cleaning crew assigned to the BJCC by a company that had obtained the cleaning contract, said Bernie Farber, executive director of Canadian Jewish Congress, Ontario region.

Speaking on security matters on behalf of the BJCC, Farber said, "There is nothing to suggest he tried to get work at the BJCC."

Government documents filed recently in Federal Court allege Jaballah is a member of Al Jihad, a radical Islamic group that originated in Egypt, and that he might engage in terrorist acts.

Jaballah worked at the BJCC until BJCC personnel, informed by the RCMP they were investigating Jaballah, asked the company to re-assign him elsewhere, Farber said.

"There is absolutely nothing to lead us or the RCMP to believe his cleaning had anything to do with the Jewish community," Farber said.

Reassessment of communal security needs

In the three years since Jaballah worked at the centre, "steps have been taken so that this sort of thing is not repeated. In the last three years, there has been a reassessment of Jewish communal security needs, and this issue is moot. There is now a way to deal with it."

The Canadian Security Intelligence Service (CSIS) alleges Al Jihad, a radical offshoot of the Muslim Brotherhood, is allied with Osama Bin Laden's Al Qaida organization and took credit for the American Embassy bombings in Kenya and Tanzania. More than 200 people were killed in those attacks.

Jaballah, who teaches in a Muslim school, has already been before the courts. In 1999, government authorities arrested Jaballah under a security certificate, alleging he was associated with terrorist groups. But Federal Court Judge Bud Cullen rejected the government case, ruling Jaballah's denials were plausible. Subsequent investigation by CSIS reportedly led to further evidence against Jaballah, leading to the recent arrest.

Jaballah's lawyer, Rocco Galati, denounced the case against his client, saying authorities have produced no evidence of wrongdoing.

"Obviously there is nothing against my client. If there was, Egypt or the United States would have sought his extradition."

Galati said Jaballah's employment as a cleaner was fully canvassed in his 1999 hearing. "There was never any evidence that he posed a threat to the community," he said.

Galati slammed the highly secretive legal process employed in security cases, saying that even as Jaballah's lawyer he has not seen nor will he be shown the evidence that allegedly implicates his client. There is no way for a defence lawyer in such a case to test the evidence against his client, he said.

Canadian intelligence agencies argue they cannot reveal all the evidence they possess. Some is provided by foreign intelligence agencies who demand secrecy, while ensuring safety for informants is another priority.

Galati suggested the evidence in the 1999 case against Jaballah was weak, since to uphold the government case, the judge would only have had to find reasonable grounds that Jaballah may have been a member of a terrorist group.

The recent government statement filed in Federal Court, which summarizes its information about Jaballah, states that

Continued on page 19

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Contradictions and paradoxes in Israel

From the editor's desk

Sometimes the contradictions and paradoxes of life will knock you down or lift you up. Israel, where these words are being written, is a land with so many contradictions and paradoxes – geographical, political, religious, demographic, to name but an obvious few – a visitor's feelings constantly swirl, alternately poking one in the emotional solar plexus or launching the spirit to soar on high. One is therefore in constant physical and emotional flux between exhaustion and exhilaration, and grateful for it.

The security is worrisome and vexing. Every day, gunmen are let loose by the Palestinian leadership to shoot at Jews travelling to their homes in the West Bank. Jews are frequently murdered by these roadside thugs. Travel in the territories is tense and even harrowing. And as we know all too sadly, there have been too many instances when the murderers have penetrated into the cities as well. The people here are wary, some even gloomy, but not morbid.

Despite the wariness and the gloomy mood, the hustle and the bustle of life on the city streets have not abated. The traffic on the roads still frustrates, even as the "traffic" on the sidewalks still entertains. There are indeed visibly few tourists. But there are also indeed many Israelis going about their daily routines: buying, selling, shouting, whispering, rushing, dawdling, window-shopping, snacking. A visitor cannot help but be impressed and even inspired by the "normality" of life here, given that life in Israel is never "normal" in the usual sense, in these clearly abnormal times.

The roads in and out of Jerusalem are literally choked with the colourful yet unpleasant ribbon of car-upon-car-upon-car of irritating traffic. Yet outside the sparkling dolomite city, merely moments away by car, a visitor can find countless idyllic, verdantly green, splendidly aromatic, quieter, reflective spaces. One such space, a mere 15 minutes along the cluttered roads outside the capital is "Bustan" Abu Gosh, the forest grove of Abu Gosh.

Abu Gosh is a mostly Christian Arab village that nestles like a young dove in the cradle of a green bough, in the hills west of Jerusalem. Last week, this visitor attended the wedding of a young Jewish couple there.

The paradox between the chatter of the city and the song of the bustan was breathtaking and deeply moving. Moreover, there, under the elegant bower of the chupah and later amid the happy celebration of the wedding feast, was proof of the miracle of Jewish history that, every now and then, stares at us from outside the corners of our daily anxieties and fears.

The bride, so lovely and laughing, was a child of Canada; the groom, so aware and anticipating, was a child of the United States.

Alongside this wedding guest at the dinner table were guests from Moscow, Mexico, Venezuela, New York and Israel. And of course, there were hundreds of other guests from around the globe at this wedding.

Jerusalem brought us all together. There we sat, there we danced, there we all attempted to bring happiness to the young bride and groom at the start of their newly married lives.

The poignancy of the evening could not be overlooked. As we chanted with full heart the verses of the sixth blessing of the seven special blessings at a Jewish marriage, that "the voices of joy and the voices of happiness should soon be heard in the environs of Jerusalem...", the awareness was inescapable that it was actually, literally happening. And that we were part of it. Ours were the voices of joy and the voices of happiness in "Bustan" Abu Gosh, just outside Jerusalem. It was a remarkable feeling.

The strife of Israel's current "situation" and the sheer inspiration of the wedding celebration was a paradox too startling and too humbling to ignore.

Israel is far more than the images we see in the newscasts of CNN and ABC. A short five-day visit confirms that. It would be false to gainsay the edginess and nervousness of everyday life in Israel. But from the vantage of our own lives, distant by space, how removed we become from its fullness and richness too. To deny that would be no less a falsehood.

The contradictions and paradoxes are so many in Israel. After five short days, this visitor was exhausted, but exhilarated, too.

–MBD

SeeJN

MORNING JAVA: In place of the American-Israeli Bank in Kikar Rabin, a Starbucks Cafe opened its doors last week. For the opening, free coffee was given to passers-by from a backpack container reminiscent of the Arabs selling tamarind juice in the market. [Israel Sun photo]

UJA Campaign 2002 addresses cutbacks

By FRANCES KRAFT
Staff Reporter

TORONTO — These are not normal times, the director general of Keren Hayesod – United Israel Appeal told canvassers for UJA Federation's Campaign 2002 last week.

Israel is fighting a complicated and confusing war, said Gad Ben-Ari, speaking to a crowd of 250 volunteers at the Inn on the Park hotel.

Although the war has no name, said Ben-Ari, "let us make no mistake about this – it is a war, because every day both civilians and soldiers are being killed."

'A complicated and confusing war'

Now civilians, rather than soldiers, are on the front lines, he said. The only way for them to deal with the situation, he added, is by denial, "because you cannot understand and absorb everything... No Israeli can feel safe from the threat of terror."

There is no military solution, Ben-Ari stated. In fact, he noted, Israel is "making tremendous efforts not to win this war, because the meaning of a military victory is to go back to the territories, to occupy Gaza and Nablus and Jericho – something which could be catastrophic for Israel."

Ben-Ari stressed that Israel will remain strong.

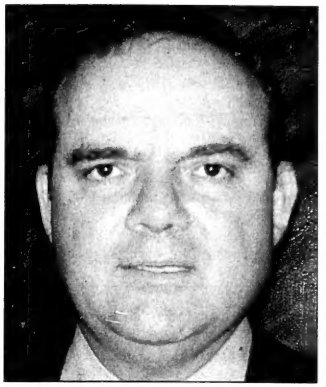
But the economic impact of the ongoing conflict has amounted to billions of shekels, he said. Aside from government cutbacks affecting social services, the impact is felt, among other sectors, in the tourism industry, now running at less than 25 percent of last year's level, with most of that income from Israeli tourists, he added, noting that in the past year, 27 major hotels closed down and dozens of others are on the verge of closing or bankruptcy.

Other affected industries include construction and agriculture. Foreign investment went down 80 percent in 2000/2001, while the population of Israel expanded by two percent, Ben-Ari said.

This summer, the Israeli government decided on across-the-board budget cuts of about $4 billion shekels to all government ministries, to be used instead for security. Education, health, absorption and immigration are all affected, he explained.

Two weeks ago, Ben-Ari noted, Israel's health minister asked the public not to go to government hospitals, because their stock of drugs was low and there was no budget to replenish. "That's just one example of a very tight situation."

This year's Toronto campaign, which was launched officially on Aug. 22 and will pick up steam with a telephone canvassing blitz beginning Sunday, Sept. 9 (Super Sunday), has been refocused to address the government cuts and a concurrent, unusual, request by Prime Minister Ariel Sharon for Diaspora Jewry to share Israel's financial burden.



Gad Ben-Ari

In Toronto, a new "challenge fund" has been established by individual families to match every donation increase over last year. The fund has accumulated more than $3 million, said Michael Bregman, who along with David Koschitzky is this year's campaign co-chair.

The campaign has already received pledges totalling more than $11 million, said Bregman.

"What's more incredible than the amount," he noted, "is that it represents an increase on average of 35 percent." The campaign goal is now $50 million, an increase of $7 million over the amount raised last year.

Based on his experience from 1992 to 1994 as media adviser and spokesperson for the late Yitzhak Rabin, Ben-Ari said Israeli prime ministers face "impossible dilemmas" in the struggle against terror.

"How to strike against the infrastructures of the terrorist organizations and at the same time not to harm innocent civilians" is one issue. How to conduct a war with an enemy who will eventually be your negotiating partner is another.

"That means how not to crush the enemy."

This particular war, he mentioned, is also a war of propaganda, being fought on television screens and in newspapers.

Israel has a clear conscience and [clean] hands, said Ben-Ari. "This was a war imposed on us after we offered far-reaching concessions... We were willing to go as far as offering to divide Jerusalem, but we were rejected by an eruption of violence and bloodshed."

Now the violence is escalating, Ben-Ari said. "We are in for the long haul. We have to prepare for months, maybe years of violence, and like a long-distance runner, we in Israel and the Jewish world have to be prepared for a long struggle."

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Koschitzky wants to raise profile of Bar-Ilan

By FRANCES KRAFT
Staff Reporter

TORONTO — Mira Koschitzky agreed to become national president of Canadian Friends of Bar-Ilan University in June because she likes what the university stands for.

"Its mission," she explained in an interview at her home last week, "is to unite Israelis – the religious and secular." That goal is particularly important now, given the difficult times Israel is going through, Koschitzky said.

Bar-Ilan's commitment to imparting Jewish knowledge to its student body of 30,000 – split approximately half-and-half between observant and secular students – also appeals to her, she said. Bar-Ilan is also involved in a project that teaches high school students about their Jewish heritage.

"Bar-Ilan is interested in the Jewishness of Israel, and I like that."

But the Ramat Gan university, with five campuses, also offers a range of secular programs, Koschitzky added, citing its work in archeology, music, brain cell research, and study of the Land of Israel, to name a few. It is also opening an engineering school this fall.

Koschitzky and her husband Saul have a longstanding involvement with Bar-Ilan, among other institutions and organizations they support. A past national executive chair of Canadian Jewish Congress, Mira's Bar-Ilan activities include membership on its national board of directors and Toronto chapter leadership committee. She also holds a seat on the international board of trustees, the university's governing body.

In 1997, she received an honorary doctorate from Bar-Ilan for community leadership and commitment to religious Zionist education, and dedicated the university's Land of Israel Studies Department in memory of her parents, Vilma and Frank Martin (Szusz).

A native of Bratislava, Czechoslovakia who immigrated here in 1948 at the age of 12, Koschitzky is the mother of three and grandmother of 11.

Mira Koschitzky

In her student days, she spent a year at the Hebrew University of Jerusalem before completing her BA in political science and economics at the University of Toronto.

These days, when Koschitzky is working on behalf of Bar-Ilan, she's likely to be found at the corner desk in her home library, a comfortable, modern room filled with books and family photos.

The Canadian Friends group has chapters in Toronto and Montreal, and supporters in a number of other cities, where Koschitzky hopes to encourage more active involvement.

The Toronto chapter also has a new president, Henry Wigoda.

Local leadership, like the student body in Israel, is a mix of Orthodox and non-Orthodox, Koschitzky said. "I think that's very important."

Wigoda has "brought in interesting new lay people, and they're planning interesting things," said Koschitzky. Bar-Ilan president Moshe Kaveh will be here in October to meet with lay leaders, she said. "We're very excited about that."

Kaveh recently embarked on a five-year plan, working toward Bar-Ilan's 50th anniversary in 2005, to raise $200 million (US) for academic development and construction of buildings.

Among Koschitzky's goals is furthering the five-year project and raising the profile of the university in Canada. "We have students from Canada at Bar-Ilan on scholarships. This is something I would also like to further."

Abe Glowinsky

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Singling out Israel

The United Nation's Conference Against Racism, which began last week in Durban, South Africa, is theoretically a noble and praiseworthy event. Racial discrimination is and has been a problem of horrific and tragic dimensions, and people of goodwill should work tirelessly to eliminate it as a destructive force.

But judging by a draft text being foisted upon the conference at the insistence of Islamic and Arab countries, Israel may yet be singled out as the world's sole practitioner of racism, and Zionism may be equated with racism. If these ugly, politically-inspired resolutions are officially adopted, the scourge of anti-Semitism – a particularly vile form of racism that has claimed the lives of millions of Jews throughout the ages – will be exacerbated, and the legitimacy of Israel's rightful existence will be unjustly questioned. Is this what the organizers of the conference originally had in mind? We doubt it. Is the UN prepared to bring disrepute upon itself for the sake of kowtowing to narrow, self-serving agendas? We hope not. The conference should not be hijacked.

Lest it be forgotten, we live in an imperfect world where racism is more often the norm than the exception. Why, then, single out Israel, the only genuine democracy in the Middle East, and condemn Zionism, which, in part, was a reaction to European anti-Semitism? If fairness and decency are to prevail, the conference should examine such forms of prejudice as racist practices in Arab nations, anti-Semitic books in Palestinian and Syrian schools and neo-Nazi movements in North America and Europe. The list, unfortunately, goes on and on. But in Durban, only Israel may be vilfied. It is outrageous and unfair.

Vatican stonewalling

The Vatican should reflect on its arbitrary and unreasonable decision to shut down an international historians' commission, which had been assiduously investigating its policies and conduct before and during the Holocaust.

By denying these scholars access to unpublished Vatican documents from the period of 1923 onwards, ostensibly for technical reasons," the Roman Catholic Church has created the all-too-palpable impression that it has something to hide.

The panel, composed of distinguished Catholic and Jewish historians, was established in 1999 by the Commission for Religious Relations with the Jews – a Vatican body – and the International Jewish Committee on Interreligious Consultations. Its sole, overriding purpose is to shed light on the truth. But what self-respecting, impartial historian can be expected to work under the insidious pall of censorship?

Unless the Vatican reverses its position and allows the historians unfettered access to the archives, the hard, unadorned facts may never be known. Surely the Vatican understands that its stonewalling is untenable and raises suspicions about its motives.

–S.K.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

Dry Bones

ARAFAT'S WAR HAS UNIFIED ISRAEL
AND ISRAEL'S FIGHTING BACK HAS UNIFIED THE ARABS
SO?
SO IF INVADERS FROM MARS ATTACKED THE MIDDLE EAST... WE'D ALL BE UNITED!
...AND IF MARTIANS DON'T INVADE?
THEN WE'RE ALL IN TROUBLE!

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The "sainthood" of Edith Stein

Regarding your article on Edith Stein ("Controversial saint invoked in papal call for Mideast peace," *CJN*, Aug. 16), Stein (also known as Ste. Teresa Benedetta) may have desired an even "deeper spiritual link" to the Holy Land than the Pope alluded to.

In the first half of 1942, she "applied" to her ecclesiastical superiors for a "transfer" to the Carmelite nunnery on the slopes of Mount Carmel, Haifa. Shortly afterward, she was "referred" to the Gestapo by one of her colleagues at the religious institution where she lived. He was a priest – who also happened to be an enthusiastic Nazi party member. What did she intend to do if she ever got to Haifa... "deconvert?"

This is indeed a matter which bears much further investigation by those who have access to the relevant archives.

Norman L. Roth
Toronto

* * *

Researching Shavl

I am doing research for a biographical book tentatively entitled *Shavl* about a family who originated from the town of Shavl, now Siauliai, in Lithuania. The family survived the Holocaust thanks to their own resourcefulness and the support of a group of non-Jews, who aided them in their escape and ultimate migration to Canada.

As part of my preparation, I'm seeking other survivors from Shavl who would be prepared to talk to me about their experiences prior to, during and after the war.

Keith Morgan
Staff columnist, *The Province*
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* * *

Another blow to world Jewry

I can't stop staring at the face of the wounded Israeli child hanging lifeless in a man's arms as he carries her away from the Jerusalem bombing. I feel engulfed by such deep sorrow. I read about a family torn in half, parents and children ripped apart by nails and glass, while their other children, wounded and grief-stricken, attend the funeral. I feel a sickening ache in the pit of my stomach.

Later, as I sit in shul, I listen to others talk about the tragedy – "One or two more bombs and Israelis are going to leave the country," "There's nothing to do but to pray," "At least we're safe here," "It's too dangerous to go to Israel now."

Anger wells up inside of me. I'm enraged. How can they say there's nothing we can do? That we dare not go there? Israelis fight, not just for the survival of Israel, but for me, for us. Innocent Israeli children are being murdered because they and their families maintain the State that fosters and enhances our Jewish freedom in the world.

I'm compelled to ask myself: they do their part, should I not do mine? Is the danger in going there for a week, more significant than the danger they face everyday? Is my life more important than theirs? Is the horrifying hatred directed toward them or toward all Jews, including me? What would happen, God forbid, if Israel was destroyed? Does the world care about us any more now than they did then?

There is only one answer. We're not separate from Israel and Israel is not separate from us. We're in it together and no denial, no degree of apathy, can protect us. There's nowhere to hide from truth.

I'm going to be counted at the Sept. 23 international solidarity rally for Israel. I'm going to take a stand. I hope you do, too.

Sandy Stern
Toronto

* * *

Sarner's comments anti-Orthodox

It seems your columnist Robert Sarner generally likes to make gratuitous comments about Orthodox Jews in his otherwise folksy accounts of life in Israel.

His latest column, "Trying to make sense of Israeli life" (*CJN*, Aug. 9), however, not only displayed the usual vitriol but was also not factual.

As Israeli law now stands, any Jewish man, haredi or not, can avail himself of a draft exemption as long as he is learning full time in a recognized yeshiva. That is not the same as "draft dodging," which is, of course, illegal.

For the record, haredi men who do not learn full time must serve and do serve, as we saw in a recent photograph in *The CJN* itself.

Sarner obviously does not share the religious presuppositions that would allow him to consider a committment to Torah learning as an important national service. But one would expect a Jewish journalist to be able to transcend the differences between Jews enough to refrain from making intemperate and inaccurate accusations.

Robert Levine
Toronto

* * *

Sarner misunderstands issue

It is disturbing that Robert Sarner ("Trying to make sense of Israeli life," *CJN*, Aug. 9) wonders why haredi men in Israel do not serve in the IDF, and that he expresses incredulity at the fact that they don't even contribute to the welfare of the State in non-military activities, as do unmarried haredi women.

In fact, Sarner entirely misunderstands the whole issue of haredi army deferments. It is not cowardice, laziness or apathy that keeps Israeli haredim out of the army. Rather, it comes from the understanding of the Torah leadership in Israel's early days that Torah study, as much as soldiers and weapons, is a necessary component in the defence and protection of a Jewish State. These leaders persuaded David Ben- Gurion to legally exempt full-time Torah scholars from the IDF, in the conscientious belief that without the merit of Torah study, the nascent state would be doomed.

Sarner may not share the religious mindset of the haredi leadership, but as a fair-minded person, he should acknowledge the sincerity of their position. It goes without saying that young haredi men who do not study Torah diligently should be serving in the IDF. If not, they are shirking their responsibility to defend the nation.

Andy Rechtshaffen
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'The synagogue is Orthodox, the rabbis are Conservative and the people are Reform'

By MYRIAM SHECHTER
Special to The CJN

There is a place where the most treasured piece of art is the statue of a young Jewish king. It is so treasured that there are a number of copies indistinguishable from the original, copies which are exhibited in all major public areas of this place, while the original piece of art is well protected in a specially built area of a museum. There are also many cheap copies of the statue of the young Jewish king, in all sizes and materials, that tourists buy by the thousands. The young Jewish king is David, and the place is the amazing, gorgeous city of art, Florence.

The city unfolds like an open air architectural museum. Familiar from paintings and movies, the Florence skyline is instantly recognizable, with the immense cupola of the Duomo and the high medieval Signoria tower.

Since 1882, a new shape has been added to the famed medieval silhouette: the green cupola of the Great Temple. A veritable landmark in this city already chock full of architectural landmarks, this imposing structure was called the "emancipation synagogue," as it was designed and built on purpose, rather than adapting an existing ghetto building. With its exquisite Moorish architectural style, it adds an exotic note to the trove of Florentine treasures and a home and point of convergence for the Jewish community of Florence.

The history of Florentine Jewry is framed both by the history of Florence and that of the Italian Jewry. Although there were some periods of persecution and violence, Italy was one of the few countries where Jews led a relatively tranquil life, thus allowing for cultural and economic development of many Jewish centres; these, in turn, contributed to the development of their adopted nation.

Jews started arriving in Rome during the Maccabee period (2nd century BC), with a community firmly established by the 1st century BC. After the destruction of the Temple, more Jews joined the "sinagogai," as the Romans called these small communities which started forming all over the land. Often confused with the early Christians, the ranks of about 30,000 Jews were expanded through conversions of Romans attracted by Jewish customs.

The acceptance of Christianity brought along restrictions on Jewish liberty, especially after the Empire was divided in two and the reign of Byzantium extended over part of Italy. However, over time, a number of communities flourished, such as Rome, Bari, Otranto and Sicily, and learned Italian Jews – among them Joseph ben Gurion of Josippon fame – made names for themselves in Europe.

Although still subject to restrictions and occasional indignities, all in all, the Italian Jews managed to lead fairly normal lives, often consulted by nobles and sovereigns, and respected for their learning and powers of achievement.

In 1215, Pope Innocent III sanctioned the laws which obliged Jews to live apart and to wear a distinctive sign: a pointed hat or a yellow circle on their left shoulder.

The Jewish population grew considerably in the 14th century following immigrations from France and Germany. The year 1492 brought the expulsion of the Spanish Jews, many of whom found refuge in Italy, as well as a renewed revival of religious fanaticism which provoked a wave of hatred against them.

More and more, the Jewish communities segregated themselves, both from necessity and as means of self-defence. For about three centuries, Jewish life retreated into ghettos, starting with the most famous of all, the Venetian ghetto, established in 1516 on the site of a foundry. "Getto," in the Venetian dialect, means "foundry;" altered by the rough German pronunciation, the soft "g" was changed into a hard one, generating the word "ghetto," a name which eventually extended to other cities.

Each Italian ghetto had its own synagogues, also called "scole," which appealed to worshippers who followed three major rites, still in use today: the Italian rite, practiced by the first Jews who came to Rome; the Spanish or Sephardi rite, brought in from Spain and Portugal following the 1492 expulsion; and the German or Ashkenazi rite of the Jews who came from Central Europe.

There was a fourth rite as well, a French rite called "Matan," prevalent mostly in the northern area of Piedmont. This rite is not practised any more today.

The ghettos were abolished during the 18th and 19th centuries, with the last ghetto gates broken down in 1870 in Rome.

The history of the Italian Jews is not complete without the tragic chapter of the Holocaust. Throughout Italy, monuments and plaques remind

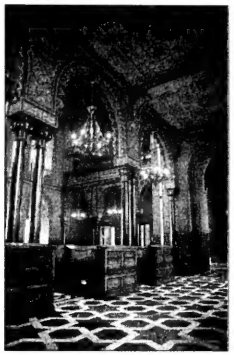
locals and visitors of the thousands that perished at the hand of the Nazis.

I am standing in front of Florence's Great Temple, facing a huge commemorative plaque: column upon column, names of men, women, children and whole families. There is a special column for those that were shot, *fucilati*, and another for the people that lost their lives fighting as partisans, *partigiani caduti*.

The sun is shining; it is quiet and peaceful. Flowers brighten the gracious front yard separated from the street by an imposing fier forgé grillage. I am thinking of all the terrible times that Jewish people went through, century upon century. But certainly, things are different now, aren't they?

However, I notice that the entrance to the synagogue complex – which includes a museum, classrooms for the children and administration offices – is through a small door controlled by a security device. What is the danger, I inquire? Apparently, the Florence synagogue is on a list of terrorist targets. Things are different, and things are the same.

Throughout their common history, the Florentine Jews and the city of Florence have had a love-hate relationship. Although Jews probably lived in Florence since ancient Rome, they enter local history during the 15th century, when the powerful Medicis invited Jewish bankers to establish money- lending institutions.



[Robert Shechter photos]

In 1551, at the advice of Jacob Abravanel, a Sephardi Jew from Ferrara, Duke Cosimo I de Medici published a decree of privilege for "Greeks, Turks, Moors, Hebrews, Armenians and Persians," promising them rights and privileges. Many Spanish, Portuguese and Levantine Jews accepted the invitation, thus forming the first Sephardi group within the local Italian community. Like most of Italy, Florence now housed different rites: the Italian, the Sephardi and the Ashkenazi.

The "privileged" status of the Jews was remorselessly traded in by Cosimo I for the title of Grand Duke promised by Pope Pius V. In exchange for this coveted status, Cosimo established anti-Jewish regulations, revoking previous rights and imposing the wear of the badge, the yellow circle. In 1570, the Jews of Florence were confined to a newly formed ghetto (the current area of the Piazza della Repubblica), except for a few families who continued living in a narrow alley called *de' Giudei* near Cosimo's residence, the Palazzo Pitti, so he could call on them for his own needs.

This was a sad period in the history of the Florentine Jews, as internal hostility developed between the original Italian group and the more recent Spanish one. Unification was reached in the second half of the 17th century with the creation of the *Universita* of the Jews.

In 1848, the gates of the ghetto opened and the new city centre was built in its place. For tourists who are used to finding vestiges of old Jewish quarters in most European cities, Florence is a major deception. However, they are greatly compensated by visiting the Synagogue of Florence – the Great Temple – an exuberant symphony of colours, rich mosaics, lacy wood carvings, inlaid marble floors, colourful stained glass windows, graceful fer forgé candelabra, a warm tapestry of muted colours spread all over the walls, floors and domed ceilings.

Inspired by the Byzantine church of Hagia Sofia from Istanbul, and completed in 1882, the Moorish-looking synagogue was designed by three architects: Treves, Falcini and Micheli with funds bequested by David Levy, a former president of the community, who left his estate to build "a monumental temple worthy of Florence."

The construction of a new synagogue had become a necessity after the destruction of the Florentine ghetto, as it served as a much-needed symbol of the rebirth of a free and energetic community. After eight years of hard work by expert masons and artisans, the synagogue, located on Via Farini 4, was solemnly inaugurated under the then- chief rabbi David Jacob Maroni.

Damaged by Germans in 1944, and again by a major flood in 1966, the synagogue was restored and brought back to its original splendour. A modern old people's home was built just behind it in 1959, and a school building was dedicated to the memory of Holocaust victim Rabbi Nathan Cassuto in 1964.

Since 1981, the second floor of the synagogue has housed the Jewish Museum of Florence, which allows visitors to follow the history of the Florentine community and to admire a large variety of objects of worship.

A couple of smaller places of worship had remained active in a building in Via delle Oche for a period of time: one of Italian rite which ceased functioning before the war, and an Ashkenazi one used by a group of German Jews who had found refuge in Florence. When the property was sold, they were temporarily replaced with a small synagogue within the Jewish school. So today, the Great Temple of Florence is the only Jewish place of worship standing proudly among the city's myriad of cathedrals and churches.

I was curious as to how a single synagogue can cope with so many diverse rites and customs. I posed this question to Dora Liscia, the president of the community and director of the museum. She clarified my dilemma by quoting Rabbi Ricardo Disegni from Rome, who had explained to Americans the essence of the Italian community: "The synagogue is Orthodox, the rabbis are Conservative, and the people are Reform."

Actually, the synagogue in Florence practises the Sephardi rite, similar to Venice, Livorno and Ferrara, while in Rome, the Italian rite is still prevalent.

The community numbers about 1,000 people who "belong" officially, with about another 300, mostly American or Israeli, who join them for high holy days or special festivities.

The problem of the Florentine community, explains Liscia, is "that we are a small community... but we have the same services as a great community: rabbi, Chazzan, Maccabi, young people's group, Keren Kayemet, old people home... a big synagogue, too large for us, and we have to spend a lot of money to restore it."

A writer and a scholar, Liscia jokes that she saves the community money by cleaning the museum objects herself, thus adding "cleaning lady" to her long list of qualifications.

As I leave the synagogue, a group of Christian children file in with their teacher and a guide, ready to learn about the Jewish heritage in their city. Maybe things are going to be different. Maybe there is going to be understanding and respect between people of different faiths as these children grow up.

I decide to go back to visit the young Jewish king at the Accademia Museum and let him know that his descendants seem to be doing well in this amazing, gorgeous city.

Myriam, a travel writer, and Robert Schechter, a travel photographer, live in Toronto.

A remarkable people search

I wonder how many of my readers have heard of Ve'ahavta, a Toronto organization whose subtitle is The Canadian Jewish Humanitarian Relief and Committee.

Rabbi Gunther Plaut in Toronto

Ve'ahavta means "you shall love," and is taken from one of the Torah's most oft-quoted verses, "You shall love your neighbour as yourself."

The unique aspect of Ve'ahavta is that it takes this biblical command very seriously, and goes out in search of the neighbour who must be loved.

One summer night a few weeks ago, I was a guest of Ve'ahavta, which is chaired by Avrum Rosensweig, scion of a rabbinic family. Its relief effort is not confined to members of the Jewish community, but to any people in need of the most basic relief, which is to say, those with neither a place of their own to sleep nor sufficient food to eat.

For close to eight hours one night every week, staff members and volunteers associated with Ve'ahavta drive a van equipped with food and clothing and search Canada's largest metropolis for people living in the streets.

I had been invited to join the night expedition, and it became an experience that was both depressing and uplifting.

How did the driver and his associates find the homeless? I could not see them, but they, with eagle eyes and a knowledge of the places homeless people spend their nights, were able to find them by the dozen.

The van I was in has large letters painted on its side that proclaim "Street Help." The moment the potential clients see the van or are awakened from sleep by one of the staff, they come and gratefully accept what is being offered. Sandwiches and a cold drink were particularly popular, and of clothing items, socks were the number 1 request.

Lest my readers think that we went to those parts of town that might qualify as semi-slums, forget it. A significant number of those in need were sleeping in the open in Toronto's best neighbourhoods, like Forest Hill and Rosedale. Of course, we also found them all the way downtown in Tent City, on Cherry Street, in shacks that stand on soil, which, from time to time, the city has declared to be contaminated.

The people at Ve'ahavta make no moral decisions; they help their fellow human beings without regard to race, religion or national background.

Where do the materials come from that Ve'ahavta distributes? From donations from companies and individuals. If you would like more information or want to donate clothing or money, please call 416-964-7698.

It's time to go home

Jerusalem has seemed different to me lately. More distant than usual, more the focus of dire news reports than a daily reality. That's because I've been far removed from the capital since late June. Physically, that is.

Robert Sarner in Jerusalem

Contrary to what's inscribed on this page beneath my mug shot, this month's column does not come to you from the Middle East. Nor, for that matter, did the previous dispatch, despite appearances to the contrary. So much for full disclosure.

In a few days, my family and I will be leaving for Israel, and will be there by the time these words are in print. For now, I'm savouring the end of a two-month sojourn in Canada, well away from the line of fire.

Usually, after such a long trip abroad, I eagerly await getting home. This time, I'm returning to Israel with trepidation and a heavy heart as never before. Even in January 1991, when I flew back to Israel from Canada on the eve of the Gulf War, only a few days before the first Iraqi Scud missile attack, I was more at ease.

I don't like to acknowledge it, but Palestinian terrorists have scored at least one victory through their campaign of mass murder of Israelis. Not only have they caused wide-scale tragedy, battered the so-called peace process, undermined Israel's economy and disrupted daily life, they've also created a terrible psychosis of fear.

I admit it: I'm deeply concerned – should I say afraid – for the safety of my wife and children. Such fear is endemic now in Israel. It's disturbing, contagious and volatile. And with most people in such a state, daily life is robbed of much of its joy and spontaneity.

Such was not the case for us this summer. For the fifth year in a row, my wife and I were in Canada as part of an Israeli delegation brought over to work on staff at Camp Ramah in Ontario. For us, the main incentive was to provide our three children the chance to be campers in a setting and framework unthinkable in Israel.

Situated on a magnificent lake in the beautiful, bucolic region of Muskoka, Ramah is a paradise for the hundreds of Canadian and American campers it attracts every summer. For children and staffers from Israel it's a dream-like nirvana, now more than ever, given the current strife and tensions back home.

In Muskoka, in sharp contrast to what Israelis are used to, nature is the commanding force – not politics, religion, history or security threats.

Accustomed to a tiny, highly urbanized country, Israelis at Ramah find the overwhelming sense of wilderness and infinite land, water and sky therapeutic. The relief is only temporary.

Despite the blissful remoteness of camp, where the self-contained reality keeps most of the outside world at bay, news from Israel seeped in, which only proves yet again that no matter where they find themselves around the globe, Israelis never fully escape the situation back home.

This summer, of course, the news from Israel couldn't have been much worse, although I have little confidence that things will get better in the months to come.

The headlines hit close to home when my wife and I called Jerusalem as soon as we heard about the suicide bombing attack on a downtown restaurant. Like other Israelis at camp, we wanted to make sure our relatives and friends were not in harm's way.

In a near miracle, my mother-in-law told us she and a friend had entered the Sbarro restaurant to order some food to take away, but then on second thought, decided to go elsewhere for lunch. That may have saved their lives. Less than five minutes later, Sbarro was in ruins, with 15 people dead and 90 wounded in the explosion.

Two months ago when we left for Canada, Israel was hurting. Based on all reports, phone conversations and e-mails from people back home, the pain is now even worse, and nobody can say when the suffering will end.

As we pack our bags in Toronto on the eve of our return to Israel, Muskoka already seems like it's on another planet. And we're not even home yet.

Robert Sarner can be contacted at rsarner@netvision.net.il.

The year of shattered illusions

The year 5761 was not a good year for Israel and the Jewish people. Yasser Arafat's war started erev Rosh Hashanah, and there is no end in sight.

What began as a "peace process" exploded in our faces, with suicide bombings, drive-by shootings and other forms of terrorism.

Gerald Steinberg in Jerusalem

The year is ending with a grossly misnamed "human rights conference" in Durban, South Africa, in which the Arab/Islamic block is using its political and economic power to further isolate Israel.

If there is an optimistic dimension, it is that the damage could have been far greater, had the farce gone on longer. The past year was marked by shattered illusions, and the realization that the "peace process" was merely another format for continuing the war against the existence of Israel and the right of the Jewish people to a sovereign state in our historic, religious and cultural homeland.

This is the year that Israel and the Jewish people were finally forced to discard the myths of the post-1967 generation and begin the belated response to these challenges.

The violence and Palestinian hatred that underlies it have destroyed the myth that this conflict is the result of Israeli actions and policies.

The naïve hope that if only Israel would change its policies, withdraw from territories and agree to a Palestinian state, all would be well and we would live happily ever after, has been destroyed.

For many Israelis and Jews around the world who held these views, the events of the past year led to the realization that the work of transforming Palestinian and Arab hostility towards Israel has not even begun.

Under the best circumstances, the conditions for peace, in its most basic form, will take at least a generation to develop.

The year 5761 also marked a reassertion of the importance of Zionism and the end of the post-Zionist ideology created by a small group of intellectuals eager to transform Israel into a pale imitation of Europe or Canada. Their efforts to run away from Jewish history and culture were predicated on "normalization" of relations between Jews and Arabs, but the depth of hostility of many of Israel's Arab citizens, to say nothing of the Palestinians, put an end to this myth.

This was also the year that we recognized the extent of the bias and deep-seated hostility inherent among many journalists reporting on the Middle East and among diplomats and officials who depend on them for information and analysis.

Among these groups, the carefully developed images of Palestinian victimization have replaced reality, and any tales, no matter how far-fetched, are duly reported as fact. In their Alice-in-Wonderland world, Israel is automatically the aggressor, terrorists have been transformed into "activists," Israeli counterattacks are "assassinations" and the non-existent "Palestinian occupied territory" is at the centre of the Middle Eastern map.

These distortions, which were allowed to take hold in the past 30 years without challenge, will take many years to reverse, but at least the work has finally begun. Among the more professional and independent journalists, the biases, distortions and sympathy for the Palestinians are slowly being eroded.

It is ironically appropriate that 5761 is ending with the convening of the United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance.

This grandiosely named event marks another low point in the cynicism and hostility directed towards Israel and the Jewish people. This effort has been kidnapped by the Arab world, which has again placed the efforts to label Zionism as racism at the top of the agenda, and has sought to reduce the singular horror of the Holocaust.

At the same time, the firm stand taken by Israel and Jewish leaders around the world is a sign of strength, and it has also forged alliances and encouraged supporters, including the United States, and, hopefully, the Canadian government, to repel the assault.

At the start of 5762, we know where we stand, and have a good understanding of our friends and foes. This may not sound overly optimistic, but it is an important step in the right direction.

Shanah tovah.

Sharon fails to keep his campaign promises

Election campaign pledges are the bane of politicians. As they often discover, promises are more easily uttered than kept. Ariel Sharon, who took office six months ago this week after resoundingly defeating Ehud Barak in a special prime ministerial election, assured Israelis that, if elected, he would bring them the balm of peace and security.

Sheldon Kirshner in Toronto

Israelis, weary of Palestinian terrorism yet still supportive of peace negotiations with the Palestinian Authority (PA), bought into Sharon's campaign slogans with a vengeance. Sharon trounced Barak by an unprecedented 25 percent margin and thus fulfilled his ambition of becoming prime minister.

Six months on, Israel has neither peace nor security, and Sharon's lofty promises lie in tatters. As the second Palestinian uprising heads into its first year, Israel and the Palestinians are locked in a deadly embrace of tit-for-tat violence, with no resolution in sight. The intifadah, with its roadside shootings, gun battles, mortar attacks and suicide bombings, has intensified, claiming still more Israelis and disrupting the flow and pattern of daily life.

A ceasefire, hammered out on June 13 by George Tenet, the director of the U.S. Central Intelligence Agency, never took root, and was a sham from the outset. As a result, Israel and the Palestinians have not even implemented the first phase of the Mitchell committee's recommendations, the cooling-off period that is supposed to lead to confidence-building measures and a resumption of political talks, which broke off last January.

Bucking the advice of his foreign minister, Shimon Peres, Sharon refuses to enter into political negotiations while the shooting goes on. By sticking to this mantra, Sharon closes the door to the possibility of dialogue and gives Palestinian rejectionists effective veto power over a possible peace settlement. Meanwhile, Yasser Arafat, the president of the PA, cannot or will not force his militias to lay down their arms. And so the bloodletting goes on, pushing the prospect of renewed peace talks further into the distance and destroying what remains of the bruised Oslo peace process.

Having been chastened by the Palestinians' fighting spirit, Sharon has lowered expectations, and now speaks glumly of the "very long road" ahead facing Israel. In sober tones, he compares the current situation to the 1948 War of Independence, acknowledges that "quick and easy solutions" are not in the cards, and warns his fellow Israelis to pluck up their patience, courage and will.

Despite the gloom, and the widespread perception that Sharon has not lived up to his promises, he is riding fairly high in the opinion polls. The majority of Israelis believe that Sharon, his failures notwithstanding, is a reliable leader, a steady hand on the helm. By contrast, his two predecessors, Barak and Benjamin Netanyahu, were regularly savaged by the mass media.

Sharon's popularity is probably due to several factors. With suicide bombers stalking the land and the PA unable or unwilling to stop them, Sharon's aura of firmness has not gone unnoticed. He is also the beneficiary of a growing belief that an end-of-conflict agreement with the Palestinians is momentarily unattainable, that Arafat is incapable of signing such an accord, that Arab states and some of the Palestinians themselves are hostile to Israel's existence, that the opposition Labour party offers no viable alternative and that the current national unity government, though somewhat shaky, is in Israel's vital interests.

Much to the disappointment and ire of his natural constituency, the right, Sharon has not unleashed the full might of the Israeli armed forces against the Palestinians. On the other hand, given Israel's strikes into Jenin, Hebron and Beit Jala, and Israel's liquidation of Palestinian activists, including the leader of the Popular Front for the Liberation of Palestine, Sharon has abandoned his policy of relative restraint. In line with this strategy, Israel has, for the first time since the Six Day War, deployed F-16 and F-15 combat jets against the Palestinians in the West Bank.

Although he has escalated the conflict, Sharon presents himself as a pragmatist who understands the limits of military force and whose overriding goal is to wear down the Palestinians in a war of attrition. Sharon claims he has no desire to exacerbate Israel's conflict with the PA or lead Israel into a regional war. "This is a delicate and complex game," he said recently.

Sharon has clearly ratcheted up Israel's response to the plague of Arab terror. He has ordered tanks and bulldozers into autonomous Palestinian areas of the Gaza Strip and the West Bank (Area A). He has temporarily seized Orient House and other Palestinian institutions in Jerusalem and Abu Dis. Sharon, however, has resisted entreaties from the chief of staff, Gen. Shaul Mofaz, to classify the PA as the enemy and to reconquer parts of Area A.

Nevertheless, Sharon has described the PA as a terrorist entity and branded Arafat as a "murderer," a "pathological liar" and "our bin Laden." Although he has expressed regret for his intemperate language, Sharon has declined to personally meet with Arafat, designating his son, Omri, and Peres as surrogates. Sharon has spoken with Arafat only once, by phone on Feb. 9, shortly after his election victory.

Sharon's refusal to engage Arafat in face-to-face talks is incompatible with diplomatic norms, but is completely in accordance with his record. When he was Netanyahu's foreign minister, he deigned not to shake hands with Arafat at the 1998 Wye River talks in the United States. Prior to that, he denounced Arafat in lurid terms. Sharon claims that he will reassess his view of a meeting with Arafat after the Palestinians fulfil their Oslo obligations and end the violence.

Sharon is averse to discussing final status issues – permanent borders, Palestinian refugees, Jerusalem. It will be recalled that they were the key impediments at last summer's failed Camp David summit. Sharon and his advisors believe, rightly or wrongly, that Israel's objective should be crisis management rather than the attainment of a full-blown peace agreement. Sharon's strategic goal is the signing of interim accords with the PA, but the Palestinians want to settle seething final status issues as soon as possible.

Sharon claims he is ready to make "painful compromises" to reach a state of non-belligerency with the Palestinians. But his proposals are unrealistic and disingenuous, to say the least. Barak was broadly prepared to relinquish about 90 percent of the West Bank, all of Gaza and Arab neighbourhoods in eastern Jerusalem for the sake of achieving a workable peace treaty. Sharon is far less flexible, saying he will cede only about 42 percent of the West Bank, which is what the Palestinians already possess. And judging by his plan to build five new villages in the western Negev, Sharon seems opposed to a Barakian land swap: the Halutza sand dunes in exchange for swaths of the West Bank.

In embracing the recommendations of the Mitchell committee, he grudgingly accepted the need for a settlement freeze. By that, Sharon means no new settlements, no further land confiscations and no construction outside the borders of built-up areas. Under pressure from Peres, he recently cut back allocations for settlements in the territories. Sharon, though, has greenlighted the building of 700 new homes in Maale Adumim and Alfei Menashe, both of which are close to the old Green Line.

Sharon's policy with respect to the eastern half of Jerusalem, conquered in 1967 and coveted by the Palestinians as their future capital, is unyielding. He is expanding the Har Choma neighbourhood, started by Netanyahu, and has approved extra funding for infrastructure work in Palestinian-populated neighbourhoods.

Sharon opposes a withdrawal from a cluster of Palestinian villages near Jerusalem, a plan Barak never implemented. And in a departure from past practices, he has said that Jews should be allowed to pray in the Temple Mount compound, where the intifadah began on Sept. 28.

Much to the outrage of Likud party members and Jewish settlers, Sharon displayed remarkable restraint after the June 1 suicide bombing in Tel Aviv which claimed the lives of 21 Israelis. "Restraint," he said in its wake, "is an element of strength."

But of late, in response to a fresh spate of suicide bombings and roadside shootings that have left Israelis feeling vulnerable, Sharon has pressed ahead more vigorously with reprisals aimed at pressuring the PA to squelch terrorism. In the past month, since the Aug. 9 suicide bombing of a Jerusalem pizzeria which killed 15 civilians, Israeli forces have rumbled into the West Bank towns of Jenin and Hebron, in Israel's deepest penetrations of Palestinian-ruled areas in eight years. These raids have elevated Israel's confrontation with the Palestinians to a new, more ominous level. Israel's two-day incursion into Beit Jala, prompted by Palestinian assaults against Gilo, was still more serious.

These incursions, criticized by the United States and the European Union, have not deterred suicide bombers, slowed the intifadah or brought Israelis peace and security.

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Jewish, Black slavery claims discussed

By PAUL LUNGEN
Staff Reporter

TORONTO — Prior to departing for Durban to attend the UN conference on human rights and racism, a group of Black academics, lawyers and social policy advocates gathered for a two-day meeting that included intense discussion on the question of reparations for Black slavery.

Meeting under the auspices of the African Canadian Legal Clinic, the group heard from lawyer Ed Morgan on the legal issues pertaining to Jewish reparations claims for wartime slave labour.

What they heard likely did not engender much confidence in their prospects for success – at least at the court level, if not at the bar of justice.

Ed Morgan

"The main issue is how to translate the precedent of Holocaust claims into inter-generational claims for those who were slaves 150 years ago. That's the big hurdle that an African-American slavery claim would have to overcome," said Morgan, professor of international law and director of a human rights program at the University of Toronto.

Even in the Holocaust cases, where the claimants were actual wartime slave labourers, initial opposition to their claim was great. "Without high-powered legal and political interventions, it would have been very hard to pursue," Morgan said.

Restitution actions against Swiss banks served as a catalyst for the slave labour claims, he said. And those worked only because they were directed against corporate defendants, not governments, which are entitled to claim legal immunity, he said.

Morgan, who serves as chair of Canadian Jewish Congress, Ontario region, but who attended the meeting in his capacity as a lawyer, said the claim for reparations, particularly in the United States, is an "impossible, or next to impossible, legal claim. But it does have some things going for it... [Claimants] have a good, moral claim,because the Black community is still continuing to suffer the results of the legacy of slavery and discrimination.

"A moral claim could lead government to ameliorate the condition of poor Blacks, who inherited the legacy of slavery and discrimination... If I were an African-American advocate, I'd seize on it as a way of highlighting the inequities of American society."

Morgan distinguished the American situation from the one in Canada, in which the claim for reparations is less persuasive.

Slavery ended in Canada decades before it did in the United States. The number of Black slaves in Canada was much lower than in the United States and Canada served as a haven for runaway American slaves. Furthermore, much of Canada's Black population consists of fairly recent immigrants, he pointed out.

The conference was also briefed on Chinese victims of a discriminatory head tax and on Japanese compensation claims for property lost during World War II. Morgan pointed out that in both cases, claims were brought by individuals who actually experienced the discriminatory actions.

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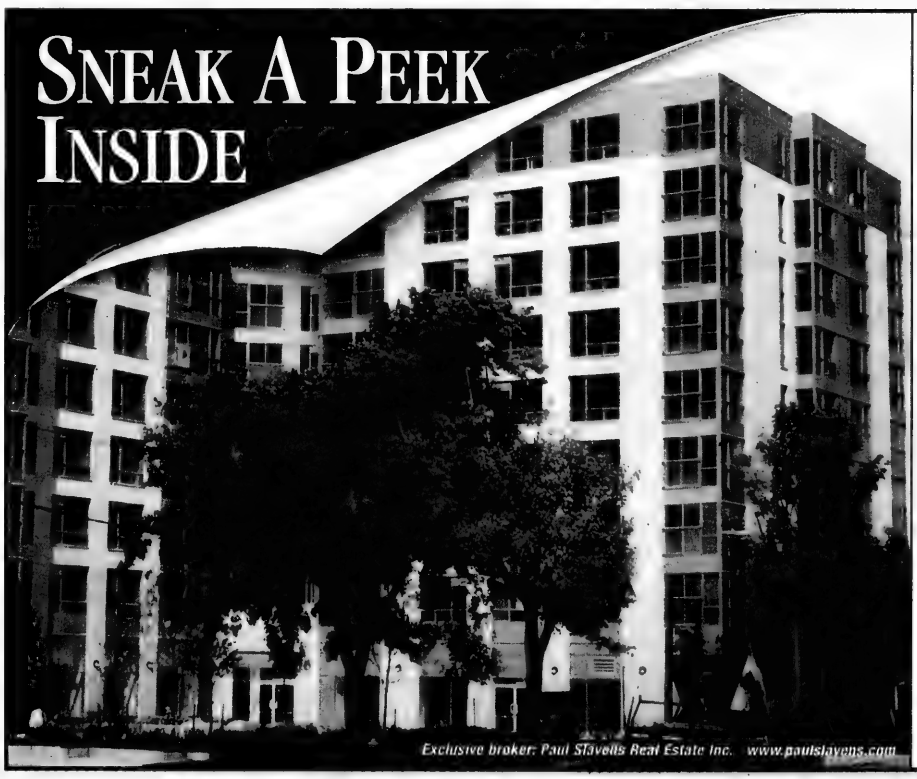

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Fans just love Ed the Sock

Ed the Sock

By ERIN SILVER
CJN Intern

TORONTO — The green-haired sock known to audiences worldwide as Ed the Sock began as a faceless prop lying around on the set of a Newton Cable children's television show about 15 years ago.

Since then, the sock has been transformed into a wisecracking, cigar -smoking hand puppet with his own show on MuchMusic, titled *Ed's Big Wham Bam,* which is geared to teenagers across Canada, and on Citytv, called *Ed the Sock*, a globally syndicated late night talk show aimed at adults.

Throughout his career, Ed has been called abrasive, obnoxious and even sexist, but character creator and Ed's executive producer Steven Joel Kerzner says despite the wet T-shirt competitions and bikini-clad women portrayed on his show, there are a lot of "pro-social messages" in the script.

In fact, the character has even evolved into what one could call a role model.

Ed the Sock "tells girls not to behave like the women we show," says Kerzner. "We encourage women to be comfortable with their bodies" and tell them not to get their breasts augmented in the hopes of impressing men.

Moreover, "we never have any commentary that degrades women. When we do guest segments, the woman is always in charge. And we don't organize bikini events – these women do it willingly. We don't put them up to it and we never put women on the show who haven't chosen to be there. We never take advantage of or exploit women."

Children who stay up late to watch *Ed the Sock* run the risk of misunderstanding Ed's underlying pro-women message, but Kerzner absolves himself of all responsibility.

"I'm not responsible for what kids watch. It's the parents' responsibility to monitor what their kids see on TV. The show's on late enough that only adults should be watching."

Kerzner admits that when Ed was first created, the language he used was "nasty. Jokes centred around his alleged sexual exploits and there weren't a lot of socially redeeming qualities to the show."

He explains that Ed was created to mock and model the behaviour of the father of one of Kerzner's friends, who claimed to date a lot of women.

The Ed that exists today is miles away from the original, says Kerzner, emphasizing that since his wife of two years came aboard to produce the show four years ago, Ed has become even more sensitive toward women.

"Liana is somewhat of a feminist. She lets me know when the show's insensitive or when we're going too far. She knows where to draw the line."

Kerzner is tired of producing sexually suggestive shows. "I personally don't like looking at half-naked women anymore – I'm 34 now, but it's what audiences want to see."

In fact, Kerzner says that audiences from Australia and New Zealand have written, asking him to make *Ed the Sock* even more risqué.

But at the same time, using women on the show, and thereby attracting the attention of young adults, has its advantage; it gives Kerzner the chance to emit "a socially redeemable" message to his television audiences and Web site users.

In his "EDitorials," posted on the MuchMusic Web site, for instance, Ed deplores certain music artists who degrade women in their lyrics and in their music videos.

In another, he criticizes the ignorance of his letter-writing fans, saying, "[M]ost of you who write to me have the language skills of the Incredible Hulk. You can't spell, you can't

Continued on page 14

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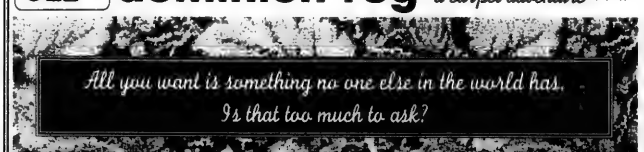

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JNF 2001 Negev Dinner

Announcement

On behalf of the Board of Directors of the Jewish National Fund of Toronto, Frank A. Wilson, President, is pleased to announce that the 2001 Negev Dinner Honouree is Alex E. Grossman

Alex E. Grossman

The 53rd Annual JNF Negev Dinner will take place at the Sheraton Centre Hotel in downtown Toronto on Sunday evening, November 18th, in the Grand Ballroom. Details, tickets, information and reservations are available by contacting the offices of JNF Toronto by telephone 416-638-7200, by fax 416-638-7345 or by email at tor@jnfcanada.org

Two major projects in Israel will benefit from the proceeds of this tribute to Alex Grossman... one at Massuah, dealing with Holocaust education, and the other supporting the development of a major reservoir to help meet Israel's desperate water shortage.

Alex Grossman was born in Cracow, Poland in 1919. He lived there with his family until the outbreak of WWII. He and his wife Genia came to Toronto in 1950 with their first child Lily and it was here where their son George was born.

Alex Grossman created Belmont Construction with partners Abe Bleeman and the late Joe Silver. Belmont went on to become a major land developer. Alex Grossman has been President of Belmont Properties Inc., President of Grossman Holdings Limited, Chairman of Pinedale Properties Ltd. and is a Director of Egis Holdings as well as Primegg.

His success in business has been matched by an outstanding involvement in the leadership ranks of many organizations within the Jewish community. Alex Grossman has been National Chairman of the Board of State of Israel Bonds, Chairman of the Canadian Friends of Massuah, Chairman of the Board of Shaare Zedek Hospital Foundation, Vice-President of the Executive Committee of the Jewish Community Centre and has served on the Board of Governors of the Baycrest Centre for Geriatric Care. He has also been involved with Survivors of the Shoah, B'nai Brith, Ashkenaz, United Jewish Appeal, Mount Sinai Hospital and University of Toronto. Alex is one of only ten recipients of the Golda Meir Leadership Award in recognition of his years promoting Israel's economic and social progress.

A team of volunteer organizers and canvassers is preparing to launch the Negev Dinner Campaign on September 13th. At that time, JNF President Frank A. Wilson will announce the leadership of the Campaign and of the Dinner organization.

The 2001 Negev Dinner will mark the 100th Anniversary of the founding of the Jewish National Fund in Basle, Switzerland in December 1901 by Theodor Herzl and the delegates to the Fifth Zionist Congress.

JNF

Kerzner prefers not to think of Ed as a role model

Continued from page 13

communicate a simple thought, and you think grammar is your mother's mother."

He says reading and going to school are important and even "cool." He encourages readers to "make something" of themselves.

Ed also criticizes kids who smoke, saying, "Cool isn't doing what you think other people will think is cool, cool is doing your own thing and not caring who thinks it's cool. And slowly killing yourself with tobacco isn't cool."

Despite these positive messages, Kerzner doesn't want the responsibility of being a role model, and prefers not to think of his creation as one.

Instead, he says, "I see Ed's role as trying to shake kids and show them what [the world] is all about. Ed is a voice asking them to question what they see [on television] and hear [on the radio]."

Kerzner's desire for audiences to question images that confront them, in part, comes from being Jewish.

"Judaism is a challenge. It asks you to question everything and tells you not to accept things as they are."

Similarly, "Ed doesn't buy into the group mentality."

Neither does Kerzner. While his high school friends may have gone home after school, Kerzner spent his free time working at Newton Cable, which was later bought out by Rogers. By the age of 15, in addition to attending school, Kerzner says he began working full-time at the station, producing shows and helping out with others.

"Back then, cable stations gave you a lot of opportunity to grow and experiment. There were lots of opportunities for those willing to work hard."

Not only did Kerzner produce television shows, but he also hosted a political talk show, and another program called *The Jewish Voice*. After the creation of Ed, Kerzner went on to produce and give life to *Ed's Late Night Party*.

In 1994, Kerzner went national and international, taking Ed from local cable stations to MuchMusic and Citytv.

Today, he says his show is often the highest-rated night show on Citytv, and for the past couple of years, has consistently been one of the highest-rated shows on MuchMusic.

Kerzner says his parents and two brothers, both of whom followed Kerzner into the television industry, are supportive of Kerzner, though initially, "my family thought I was insane."

First generation Canadians, Kerzner's parents did not receive a university education. Kerzner's mother was a homemaker while his father owned a sporting goods store.

"My dad worked on his feet his whole life. My parents wanted my brothers and I to go to university so we wouldn't have to work so hard."

Despite his parents' wishes, Kerzner never went to university, wanting only to work behind the scenes on television. Though he says he, like his father, works really hard, "at least I'm doing something I want to do."

And just as his edgy show has given Ed the chance to act as a role model, Ed has given Kerzner the same opportunity. Leaving the Citytv building on Queen St. W. after his interview with *The CJN*, Kerzner placed a $5 bill into the blackened hands of a homeless young woman, who was lying on the streets with her dog.

"What's $5 to me? To her it means she can eat and feed her dog," he explains. "I hope that if people see me giving money to people living on the street that they'll be encouraged to do it too."

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Sunday mornings at 9:00 a.m.

•Siddur on Sunday
with **Hana Werner**
Sunday mornings at 10:30 a.m.
October 14th - December 9th
(Breakfast from 10:00 to 10:30 a.m.)

•Bioethics:
with **Rabbi Steven Saltzman**
Mondays at 8:00 p.m.
October 15th & 22nd & November 5th, 12th & 19th

•Holocaust Memorial Week Lecture
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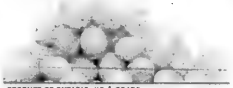

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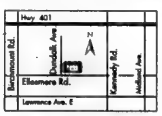

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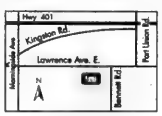

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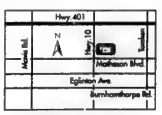

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Chabad gets new home in downtown Toronto

By LEILA SPEISMAN
Staff Reporter

TORONTO — The Burnside Talmud Torah, home to Eitz Chaim Schools and Toras Emes Congregation before their move to Viewmount and then to a church, is returning to its Jewish roots.

Pictured from left are: Gennina and Max Glassman, Rabbi Nechemia and Dvora Deitsch.

Burnside Talmud Torah returns to Jewish roots

On Sept. 9, it will be dedicated as the Dr. Max and Gennina Glassman building, and will house Chabad of Downtown. At the same time, a new sefer Torah will be dedicated for use in the facility.

Rabbi Nechemia Deitsch, who, together with his wife Dvora, founded Chabad of Downtown only last year, is excited not only to be establishing a permanent location in a residential area for his activities, but also to be "redeeming" what used to be a Jewish institution.

The two-storey, 4,800-square-foot building will have a shul, which will hold its first services for this year's High Holy Days, a mikvah, a Hebrew school, a learning centre, a teen Torah group, and, next summer, a day camp.

The programs that they have been running at Chabad of Downtown's first location, an apartment on Bedford Road in the Annex, and Shabbat services at the Quality Inn on Bloor Street, will be continued on Burnside, including children's services, bar and bat mitzvah classes, Purim programs and seders, and classes in making challah, charity boxes, candles, shofars, matzah covers and mezuzah cases.

"The best way to teach is by doing," Rabbi Deitsch said.

There are over 15,000 Jews living south of St. Clair, the rabbi pointed out, two-thirds of them between St. Clair and

Continued on page 18

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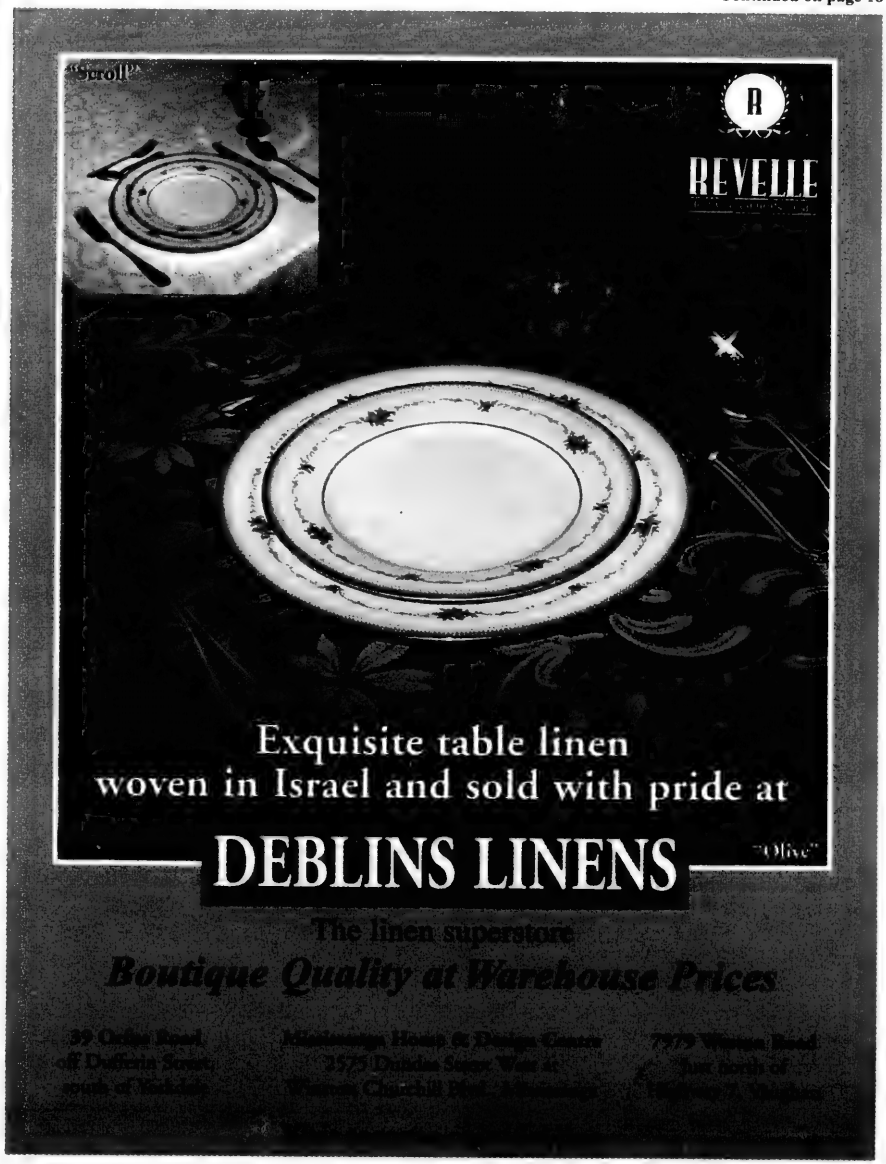

Chabad gets new downtown home

Continued from page 17

Bloor. He made contact with many of them by the simple tactic of knocking on any doors he saw with a mezuzah.

"I got an unbelievable, great, warm response," Rabbi Deitsch said.

When the time actually come to begin the renovating process, "I called people in the area to see if they were interested [in such a facility]. Everyone was enthusiastic."

In fact, they gave not only moral but financial support.

In fact, he said, since there isn't much else Jewish in the area, once people found out what was going to be there, "they just walked up. Some put on tfillin."

The dedication will begin at 11 a.m. The sefer Torah will be completed by the scribe, and then there will be a march around the area before bringing it to rest in the shul. After that, there will be a sit down lunch.

For more information about the dedication, Chabad of Downtown or the Dr. Max and Gennina Glassman Chabad community centre, call Rabbi Deitsch at 416-924-1457.

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9 a.m.	Wed., Sept. 19

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גידי קורן וחברים

דו פרצופיותו של העולם

מזה שנים מתנקשים אנשי חמאס בישראלים בתוך ומחוץ הקו הירוק. במקום לפגוע באוכלוסיה כולה, מחפשת ישראל לפגוע במארגנים ובמפעילים, כדי להימנע מאי הצדק של ענישה קולקטיבית. בעבודה מדיעיקית מאומצת, ובשיתוף פעולה עם חיל האויר, נרשמו מספר פגיעות ישירות של אנשים שתכננו את מותם של עשרות ישראלים. אבל העולם צועק חמס, ומכנה את המעשים האלה כרצח מאורגן. לשון אחרת: מותר לערבים להרוג ביהודים, ולאלה אסור להתגונן. ממש אותו עולם של השואה ושל חפוגרומים.

קיימת סברה, ששמעתי ממספר אנשים בישראל, שחמודיעין המסכל של יראפת מסייע לצה"ל בחיסולים, כי החמאס מסכן את יראפת לפחות כמו שהוא מהווה סיכון לישראל.

כשאתה רואה תמונות של מליון אנשים בעצרת בשכם קוראים להשמדת ישראל, אתה שואל את עצמך מה הפלא שיראפת לא חצליח להסכים להצעות חשלום מרחיקות חלכת של ברק לפני - שנה. פשוט אין לו תמיכה ציבורית לכך.

בלגיה והצדק

בבלגיה ממשיך תחלך תחקירה הראשוני תאם להעמיד לדין את שרון על רצח עם בפרשת סאברה ושאתילה. מלך בלגיה שלח אלפי יהודים למחנות נאציים-האם חקרו אותו בצורה דומחז על סאדם חוסיין כבר דיברנו אין לי ספק שאחרי חמישים שנה שבחם לא יכלו האירופאים לבטא בגלוי את רגשותיהם האנטישמיים, סוף סוף חם מצאו נתיב לעשות את זה. זה עצוב, זה מרגיז וזה כל כך מסריח שקשה לתאר. מתנפלים על חדמוקראטיה היחידה בעולם שיחיה בסיכון יום יומי של חיסול. הרי ברור כשמש שכל אחת ממדינות אירופה המערבית חיתה עושה אתו דבר בנסיבות דומות, וראה צרפת בזמן חמשבר באלג'יר.

ישראל והעיתונות בטורונטו — אפרים דפרי

אני מביא את תגובתו של מר דהרי לדעה שפרסמתי: "שמחתי לקרוא את חטור שלך ובו אתה כותב על העיתונות בטורונטו. לפני חודשים רבים כתבתי מכתב לעיתון "טורונטו סטאר" ובו הערתי והבעתי את דעתי לגבי הכתבות הלא מאוזנות ביחס לישראל והפלשתינאים, שנטטות ברובן לטובת הפלשתינאים. חם לא מצאו לנכון לענות על מכתבי. בתגובה לכך החלטתי לא לקנות ולא לקרוא יותר עיתון זה, ועברתי לקרוא את העיתון החדש והמרענן "עשיונל פוסט". אני שמח להיווכח שאני לא היחידי שנקטתי בעמדה זו וראיו שגם אחרים יעשו זאת. העיתונות הקנדית צריכה להיות מאוזנת, לשקף ולייצג את אזרחיה ואת קוראיה ולתת להם ידיעות מהימנות מן הנעשה בשטחי ארץ ישראל.

לצערי גם חלק מן המדיעים הקנדים חולכים בעקבות העיתונות חזו. אבל "שישאר בינינו".

קברט לוין

חופשת אוגוסט בישראל לקחה אותנו למספר אירועים תרבותיים שאשתף אתכם בחם בשבועות הבאים.

חנוך לוין נפטר לפני שנתיים והשאיר אחריו ירושה של עשרות חצגות. קם ישראל גוריון, שיכור לטוב מצמד חדואים, ויצר חצגת קַבָּרֶט מצויינת מחחומר המתאים לכך. צריך להגיד מראש: חנוך לוין זה כמו גוינֶקה- או שאתה אוהב את זה, או שזה עושה לך להקיא. החחומור מאוד מְקַבֶּרי, חדמויות מראות את חצדדים חכי עלובים בחיים, צדדים שחבויים בכל אחד ואחד,אך שבדרך כלל לא מוצאים את דרכם לחצגות. בין האנשים חתמחונים על הבמה והמצבים חבלתי אפשריים, יש חרבה מקום לצחוק ולמחשבה. אבל שיישאר בינינו.

פינת שמחה

חברי שמחה שלח לי עוד שורת הגדרות מהמילון שחשבתי שימצאו חן בעיניכם:

אבא- בנקאי שיתן לך מן חטבע.
משרד- מקום שאליו אתה הולך לחרגע מן המתח בבית.
שמועת- חדשות שמתפשטות במחירות הקול.
דמעת- חכוח החחיראלי שבעזרתו מצליחה החולשה חנשית לנצח את הערצמה הגברית.
פיחוק- הדרך היחידה שבה חלק מהגברים חנשואים מצליחים לפתוח את הפה.

Alleged terrorist worked in Jewish centre

Continued from page 3

Jaballah admitted contact with several leaders of Al Jihad, but said he did not know them by their real names. He discussed with them his Canadian immigration case as well as the political situation in Egypt. The court document quotes a U.S. indictment that states the leader of Al Jihad in London is Adid Abd Al Bari, who has been implicated in disseminating claims of responsibility for the bombing of the two U.S. embassies. Jaballah acknowledge in Federal Court that he "initially sought the assistance of Al Bari under the auspices of the International Office for the Defence of Egyptian Peoples in March 1997 in preparation for his IRB (Immigration and Refugee Board) case" in Canada.

Jack Silverstone

Pointing to the Ahmed Ressam case, in which an Algerian-born terrorist was caught at the U.S. border trying to smuggle a bomb assembled in Canada into the United States, Jack Silverstone, executive vice-president of Canadian Jewish Congress, said a terrorist presence in Canada "is not a fantastic idea. It's reality."

Bernie Farber

Mahmoud Mohammad Issa Mohammad, a convicted terrorist responsible for the 1968 murder of an El Al passenger in Greece, was ordered deported more than 10 years ago, but remains in Canada as his case slowly winds its way through the legal system.

"No self-respecting country serious about combatting terrorism would allow a convicted terrorist to remain in Canada for more than 10 years," he said.

B'nai Brith Canada applauded CSIS for exposing the Al Jihad organization.

Court documents allege link to Al Jihad

* * *

In other developments, representatives of Jewish communal organizations, agencies and synagogues will gather in early September to discuss security arrangements over the High Holy Day period.

The meeting, which has become an annual event, will hear from an Ontario Provincial Police (OPP) officer on security issues in Toronto, Farber said.

Congress, which is responsible for Jewish communal protection, has also been in touch with CSIS and the RCMP to discuss security issues.

Farber declined to discuss specific security arrangements at Jewish buildings, but he said the community has been at a "heightened state of security" since the intifadah erupted almost one year ago.

Anti-Semitic incidents around the world, particularly in Europe but also in Canada, spiked after onset of the Palestinian uprising.

Evidence in the Ressam case, which indicated Islamic radicals operated in Montreal, "give us pause. But it really reinforces for us the need to be on top of our game," Farber said.

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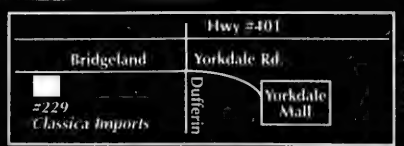

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Seen are members of Joey Tanenbaum's family at a bar mitzvah in 1922. From left, are: his aunt, Sarah Katz (the only surviving family member in the picture); grandmother, Chippa Sura; uncle, Joe Tanenbaum; aunt, Esther Goldstein; grandfather, Abraham; and the bar mitzvah boy, Max.

Junction Shul marks 90 years

By BEN ROSE
Special to The CJN

TORONTO — Knesseth Israel, popularly known as the Junction Shul, recently celebrated its 90th birthday with a special service and dedication.

It is the oldest synagogue in Ontario still holding services, according to the Ontario Heritage Foundation (OHA).

The service was attended by descendants of the Polish and Russian Jews who were at its first services in the basement of a house at 303 Maria St. in 1909 and later in the synagogue itself, built in 1911.

Records going back to the early 1900s show that among the shul's founders were B. Alexandroff; Abraham Tanenbaum, grandfather of Joey Tanenbaum, one of its current supporters; Joseph Goldstein, grandfather of its current president, Benjamin Usprich; and David Dubrowsky, L. Welman and A. Kronis. A Mr. Alexandroff was president in 1918.

A plaque honouring the synagogue's 90th birthday was unveiled by OHA president Allan Gotlieb, formerly Canada's ambassador to Washington, following the service attended by shul members, politicians and local dignitaries. The plaque will eventually be on the outside of the building at the corner of Maria and Shipman streets.

In celebrating the shul's anniversary, the OHA matched a donation from Joey Tanenbaum and his wife Toby.

Two other plaques adorn the building, one in dedication to Jews who died in World War II, and another honouring Joey Tanenbaum for his generosity in supporting renovations.

The Junction Shul, which drew its name from the nearby CN railway station, is kept alive through the generosity of its 80 regular members who now live in all parts of the greater Toronto area. The Orthodox shul, which holds services on all the Jewish holidays, also has 300 associate members who come mainly for Rosh Hashanah and Yom Kippur.

In the early 1900s, about 200 Jewish families lived in the area – attracted by the railway, the area's slaughter houses, and the chance to open their own shops and own their own homes, said Edwin Goldstein, president.

Joey Tanenbaum's grandfather, for example, was a pedlar who arrived in Canada in 1911 with only $8, and soon saved $200 to send for his wife Chippa Sura, and then for Joey's father and his Uncle Joseph, for whom the Beth Avraham Yoseph of Toronto synagogue (better known as the BAYT) in Thornhill is named. It was also his uncle who started the Tanenbaum scrap metal business opposite the Junction Shul.

Goldstein's grandfather was in the hay and feed business, later expanding into lumber and coal, and bought the building adjacent to the house where the first religious services were held.

As the Heritage plaque indicates, the synagogue evokes the splendour of eastern Europe, with its bimah in the centre of the sanctuary, facing east toward Jerusalem. The second-floor women's galleries are decorated with signs of the Zodiac, representing the 12 tribes of Israel.

Knesseth Israel does not have a rabbi, but it has a cantor, Howard Kamen.

The congregation still has difficulty getting a minyan for the minor Jewish holidays, and frequently the services don't start sharp at 9 a.m. as they should, Goldstein said.

"When the High Holy Days are on, the shul is packed and all the women sit upstairs," Goldstein said. "We take some liberties on the minor holidays, when we let the women sit downstairs."

Occasionally, the shul plays host to bar mitzvahs, although it has had no bat mitzvahs and no women have been called to its bimah.

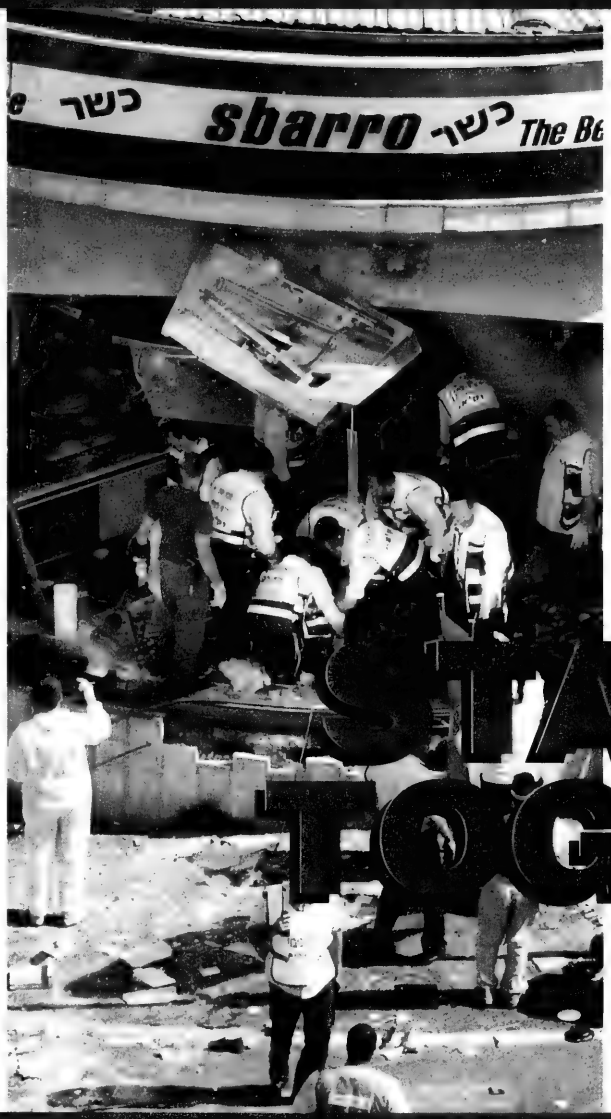
A cheder is held downstairs on Sundays, and young people from the West Toronto Jewish Community Association help erect a sukkah after Yom Kippur. A mikvah was once a feature of the synagogue, but it has become a sitting room downstairs.

The shul is known for its special kiddush held after every service and sponsored by members of the congregation. The kiddush following the special service and dedication, for example, was sponsored by Joey Tanenbaum and his wife Toby.

The regular members are always pleased to extend a friendly welcome to the associated members, which adds to the special atmosphere and keeps people coming back to Maria Street from as far away as Thornhill, Goldstein said.

The booming voice of Joey Goldstein, cousin of the president, as he leads the shul's unofficial choir and gives page numbers for the service, adds to the informality.

ISRAEL UNDER SIEGE



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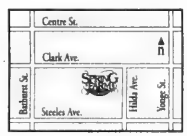

SPRING FARM MARKETPLACE

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Jewish Life

George Bernard Shaw and Judaism

Books
Bernard Baskin

Every summer, I visit Niagara-on-the-Lake to enjoy plays by George Bernard Shaw and his contemporaries. It is a charming community, and the plays are well produced and entertaining.

Recently, I saw *The Millionairess*, one of Shaw's lesser dramas, and then read his rather lengthy preface to the play. It contains references to Jews and Judaism. The following paragraph is typical: "Now, no doubt Jews are most obnoxious creatures. Any competent historian or psychoanalyst can bring a mass of incontrovertible evidence to prove that it would have been better for the world if the Jews had never existed. But I, as an Irishman, can, with patriotic relish, demonstrate the same of the English. Also of the Irish. We all live in glass houses. Is it wise to throw stones at the Jews? Is it wise to throw stones at all?"

Of course, Shaw viewed himself as a master of paradox, a contrary- minded wit and a rebel against the established order. Strikingly, he often chose to wear the cap and bells of a jester. The world expected wisdom from him and often received nonsense.

When Hitler rose to power, Shaw took the opportunity to express his ideas about the advantages of human cross-breeding. "Hitler's greatest failure is his bad biology and worse ethnology, in not realizing the dangers of an inbred race and mass fertilization. Instead of exterminating the Jews he should have said: 'I will tolerate Jews to any extent as long as no Jew marries a Jewess.' That is how he could build up a strong solid German people."

Shaw's biological views are the sheerest nonsense. Jews were only about one percent of the total German population. How could the 99 percent of gentiles find enough Jews to marry if they wished to avoid being jailed? Actually, before the Nazis came to power, there was probably more intermarriage among Jews in Germany than in any other western country. Yet, this did not seem to lessen anti-Semitism.

In 1935, Shaw declared that the Jews were not entirely free from blame if they were misunderstood. "They have reared ghettos around themselves and view themselves as God's chosen people." Also, "In the beginning there was no great distinction between Christians and Jews, until the Jews emphasized the difference between themselves and the Nazarenes by adopting all sorts of rigmarole which made it impossible for Christians to worship in the same temple."

Completely unhistorical is this notion that Jews excluded the early Christians from the synagogue and that it was not the Nazarenes who decided to separate themselves from the Jews, preach among the pagans and found their own churches.

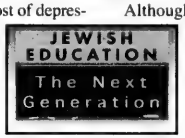
To make out an argument for Jewish exclusiveness, Shaw would deny the whole account in the Christian Scriptures of the founding of a new religion by Paul, of the abandonment of circumcision, the dietary laws and all the rest of the Law by the new sect.

Responding to Shaw's ideas, Rabbi Stephen S. Wise said, "As long as civilized people like Shaw regard Jews as a problem to be solved rather than as a free and equal people, so long will the Hitlers and Mosleys thrive. Fun is fun and spoofing is spoofing, but fun [can] become obscene ribaldry when the Anglo-Irish sage is content lightly to mock at a company of 'assassins and pederasts' who have disposed of their own Bernard Shaws by placing them in concentration camps."

All of this may be "ancient history," and of course, Shaw's ambiguous views about Jews and Judaism were only a very small part of his prodigious output. Still, one can't help feeling that on some matters, the exalted sage should have kept his mouth shut.

Improving our spiritual selves

By ELLIOTT MALAMET



According to a 1997 paper published in the *Journal of the American Medical Association*, the annual cost of depressive disorders in the United Sates alone is estimated at $43 billion.

This includes such factors as the cost of treatment, missed work time and even premature death. Because of its chronic nature, depression can remain a burden on individuals, families and society at large for a long period of time.

While children and especially adolescents constitute a significant segment of those afflicted, psychological literature asserts that over 70 percent of depressed teenagers do not receive treatment.

The reasons why help may not be sought are complex. In the first place, discerning between the mood swings, which all of us experience in the course of daily stress, and the exhibition of bona fide depressive behaviours may not always be easy for parents or educators to assess.

But on a deeper level, some of the problem is linked to a larger stigma regarding mental health. The movie mogul Samuel Goldwyn is reported to have said, perhaps apocryphally, that "anyone who goes to see a psychiatrist needs to have his head examined."

Although such primitive outlooks regarding the benefits of therapy have lessened within our culture, there is still a vague suspicion on the part of many that psychology is somehow untrustworthy, and that psychiatrists have traded in snake oil for Prozac.

The very admission that one or one's child has mental and emotional difficulties, not to mention more stubborn depressive symptoms, is something that many of us may initially resist. Beyond the uncomfortable feelings within oneself that this engenders, there is also the very real fear of "social weirdness," or the sense that if people knew how I really felt, they would not want to be around me.

So depression goes underground, and its subterranean voyage leaves marked damage on the individual and those around her.

From an educational perspective, the effects of depression in adolescents has important repercussions on how these children learn. In the words of another study, depressed children "make more internal, stable and global attributions for failure and more external, unstable and specific attributions for success, to perceive outcomes as being beyond their control, and to view their futures as hopeless."

Put more simply, a depressed child's view is that when things go badly, they will continue to do so, and for a long time, and when things go well, it was a mere stroke of luck that had nothing to do with his abilities, and would be shortlived in any case.

As Rosh Hashanah approaches, there is an understandable tendency among many Jews to focus on issues such as the ongoing crisis in Israel. Much talk and attention, media scrutiny, political opining and table discussion are devoted to the besieged state of our brethren.

But the proper response Jewishly has always been, and remains, the focus on improving our spiritual selves and perfecting the world around us. That world begins in our homes and schools. It begins by paying attention to children in our midst who need love, patience and support. The wounds of a depressed child cannot be caught on camera. They are only seen by the eye of a caring soul.

Jewish Life

It's time for Selichot

By MARK MIETKIEWICZ

This coming Sunday morning, people will arrive in their synagogues midway through the night. And they will continue to return very early every weekday until Yom Kippur. They come to recite Selichot (ask forgiveness), take stock of their behaviour over the past year and prepare themselves for the coming one. Today, a look at Selichot and the Internet.

The central phrase in the Selichot service is the recitation of the Thirteen Attributes of Mercy: "Merciful God, merciful God, powerful God, compassionate and gracious, slow to anger, and abundant in kindness and truth. Preserver of kindness for thousands of generations, forgiver of iniquity, willful sin and error, and Who cleanses." (Exodus 34:6-7). You can listen to the Thirteen Attributes chanted at ORT's wonderful Navigating the Bible site [**http://bible.ort.org/books/torahd5.asp?action=displaypage&book=2&chapter=34&verse=6&portion=21**].

Rabbi Yitzchak Berkowitz asks why we spend so much effort reciting the Thirteen Attributes and asking God to recall our ancestors' merits on our behalf. Shouldn't we focus on our own spiritual growth rather than invoking this phrase? He then suggests that in order to grow, we need to make sure our own lifestyles reflect these Godly attributes. "For example, the Talmud says that if you are patient with others, then God will be patient with you. You can only demand that God employ all these attributes if you apply them in your own relationships." [**http://aish.com/holidays/the_high_holidays/articles/Slichot_and_the_13_Attributes.asp**].

Actually, only Ashkenazi Jews are about to start reciting Selichot. Sephardim have been rising early since the start of Elul and will continue to do so for 40 days (excluding Shabbat) until Yom Kippur. (This period parallels the 40 days that Moses prayed atop Mount Sinai asking God to forgive the Jewish people for the sin of the golden calf.) You can read a description of what it is like to arrive bleary-eyed early mornings at San Francisco's Magain David Sephardim Congregation [**http://www.jewishsf.com/bk960830/sfayom.htm**].

Havurat Lev Shalem, a Reconstructionist congregation in Atlanta, has included their entire Selichot service on their Web site [**http://www.mindspring.com/~levshalem/holyslichot5761.htm**]. It includes the traditional recitation of "Ashamnu, bagadnu…" (We have acted wrongly, we have been untrue…) during which we beat our chest as we detail a list of sins. They point out that all these sins are mentioned in the first person plural. And they quote Rabbi Abraham Joshua Heschel who said, "Some are guilty, all are responsible." The site comments that "by confessing our sins in the collective 'we,' each of us acknowledges that our sins effect others in our community. In this way we take collective responsibility for one another."

If you want to get really practical about getting yourself into shape, check out Aish HaTorah's Growth Worksheet [**http://aish.com/holidays/The_High_Holidays/articles/Growth_Worksheet.asp**]. Rabbi Shraga Simmons looks at three areas of self-improvement (Pursuit of Wisdom, Spiritual Connection, Kindness) and lists 50 questions to make you think about how you have led your life and assess where you are going. Some samples:

- Is there any mistake that I commit habitually to the point where it no longer bothers me?
- Have I ever betrayed the trust of a friend?
- In general, do I view events in my life as random occurrences, or as powerful spiritual messages?

For more questions to make you stop and think, take a look at Rabbi Joe Black's Four Weeks of Elul Series [**http://www.lsmarketing.com/congalbert/ca-rabbi.htm**].

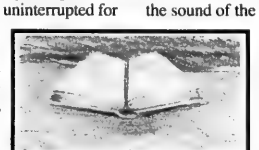
It isn't so easy to repent for your actions, especially if you feel that you have been wronged. The Ohrtmimim Web site quotes the classic story of a simple Jew who was so angry with the injustices that God had done to him that he eventually stopped going to shul, putting on tfillin and even making Kiddush. But when he realized that Selichot week was approaching, he realized that it was finally time to make amends with God. "I invited Him to sit opposite me, poured us two cups of vodka and said 'Listen HaShem, you forget my faults and I'll forget yours.'" [**http://www.ohrtmimim.org/torah/archive/holidays/5761/selichot.html**]

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@home.com.

Speaking, listening on Rosh Hashanah

There is a procedure taught in marriage workshops called the "speaker-listener technique." A couple engaged in a sensitive conversation is told to "share the floor." One spouse gets "the floor," and can speak uninterrupted for a few minutes with the other spouse listening intently, and then the roles are reversed. By doing this, both parties get an opportunity to talk without interruptions.



When it comes to hearing the shofar blown on Rosh Hashanah, we have to wonder, who is the listener and who is speaker? Is the shofar a call to God, or is it God's way of calling out to man?

A disagreement about a point of Halachah can help us answer this question. There are two opinions about the correct language for the blessing made before blowing the shofar. Rabbeinu Tam (1100-1171) is of the opinion that the blessing on the shofar is, "Blessed be you God, Lord of the universe, Who commanded us to blow the shofar."

However, Rabbeinu Asher (1250-1328) disagrees, and says that the best language for the blessing on the Shofar is, "Blessed be you God, Lord of the universe, Who commanded us to hear the sound of the shofar."

What is this disagreement about? It's about whether the mitzvah of shofar is listening or speaking. To Rabbeinu Tam, the commandment of shofar includes blowing the shofar; the shofar is our way of calling out to God. (In large congregations, the chazzan acts as our agent in actively blowing the shofar.) To Rabbeinu Asher, the commandment of shofar is to listen, to hear the sound of the shofar.

These views about listening and speaking reflect two ways of understanding the meaning of the shofar. Some view the shofar as an alarm, a rousing wake-up call to repentance. The shofar prods us to stop sleepwalking through life, stop wasting our time on matters empty and selfish, and improve our spiritual lives (Maimonides, Teshuva 3:4). The shofar asks us to listen to its message of spiritual renewal.

There is another way to see the shofar as well. It can be seen as a primal cry, an emotional, wordless communication with God. The sound of the shofar is a unique prayer, a way of communicating with God even when we don't know what to say (Rashi, Rosh Hashanah 26b). From this perspective, together with the chazzan, we speak to God through the sound of the shofar.

On Rosh Hashanah, we are called upon to be both listeners and speakers. It is, of course, the time for repentance; it's about time we listened to the alarm and improved ourselves.

But it is also a unique time, when we have "the floor," when even the sighing sound of the shofar will be listened to intently by God. May we all be fortunate to have God answer our prayers, and give us a year of boundless health and happiness!

Rabbi Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem Congregation in Montreal.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Sept. 10, is deadline for Sept. 20 issue and Thursday, Sept. 13, is deadline for Sept. 28. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Saturday, Sept. 8

JUSTICE AND MERCY

Selichot and Pre-Selichot Dialogue at Beth Tzedec Congregation starting 10:30 p.m. with refreshments followed at 11 p.m. by lecture, Justice and Mercy – Healing Guilt with panelists **Dr. Norman Doidge**, psychiatrist; **Rabbi Michael Skobac,** Jews for Judaism; moderator **Rabbi Roy Tanenbaum**. Selichot service at midnight with **Cantor Tobias Gabriel** and choir.

Sunday, Sept. 9

ROSH HASHANAH EVENT

The Rosh Hashanah event at the Jewish Discovery Place Children's Museum includes making apple prints and challah shapes, paper maché shofar, signing and decorating a giant greeting card, 11 a.m. to 4 p.m., 4588 Bathurst St. 416-636 1880, ext. 456.

GRAND OPENING

Grand opening of the new Dr. Max Gianna Glassman Chabad of Downtown Jewish Centre, accompanied by the completion of a new sefer Torah followed by a parade and buffet brunch. 11 a.m., 1344 Bathurst St. **Rabbi Nechemia Deitsch**, 416-924-1467.

SISTERHOOD BREAKFAST

At Shaarei Tefillah Sisterhood opening breakfast meeting **Ruth Goldsmith** leads a book discussion on the book *Number of Our Days* by **Barbara Myerhoff**, 10 a.m.

JEWISH STORYTELLING

Jewish Stories by Candlelight, hosted by **Alec Gelcer**, 7:30 p.m. at Riverdale Jewish Community Centre, 179a Danforth Ave. 416-699-8914 or 416-398-2614.

FOR JEWISH SINGLES

Games Jewish Singles Play, Group A, ages 21-39, and Group B, ages 40-69, 7:30 p.m, Beth Torah Synagogue, 47 Glenbrook Ave. Early Bird Bingo 7:30-8 p.m. **Mollie** 416-733-3634.

KOL AMI LECTURE SERIES

Temple Kol Ami lecture series features **Prof. Martin Lockshin** of York University, discussing Teshuvah: Can People Really Change? 8 p.m.at Indigo Books, 8705 Yonge St. Richmond Hill. **Cy Charney** 905-886-6512.

Monday, Sept. 10

ARAB-ISRAELI CONFLICT

Israel and the Palestinians – Can the Information Battle Be Won?, a presentation with video documentation by political analyst **Yitzhak Sokoloff** of Bar Ilan University, 7:30 p.m. at Beth Tzedec Congregation. Co-sponsored with Canadian Zionist Federation. 416-781-3511 or 416- 633-3988.

DELAYED IMPACT

Delayed Impact: The Holocaust and the Canadian Jewish Community with author **Frank Bialystock** presented by My Women's Group (women 45+ years of age who meet right after work), affiliated with Jewish Women International. Dinner 6:15 p.m., followed by program. Reserve. 416-630-9313.

ABOUT DIABETES

Canadian Diabetes Association Jewish diabetes chapter meets 8 p.m. at Shaarei Shomayim Synagogue. Topic: Good Glucose Control – Mission Possible. Speaker, nurse **Rose Dumsha.** Information, **Esther Schwartz** 416-782-2176 or **Shirley Glatt** 416-225-1989.

Tuesday, Sept. 11

BOOK CLUB

The Holy Blossom Temple Book Club, facilitated by **Prof. Henry Auster**, University of Toronto, meets

Continued on page 25

What's New

Continued from page 24

2 p.m. to discuss *The Radetsky March* by **Joseph Roth**. Information, **Anne** 416-789-3291, ext. 235.

COLON CANCER CARE

A Discussion on Colon Cancer Care – Helping You Make Choices, presented by Mount Sinai Hospital and Pharmacia Oncology, 6:30-8:30 p.m. Register. 416-586-8338.

TESHUVA

Zareinu Educational Centre presents **Rabbi Paysach Krohn** speaking on Teshuva, 8 p.m., Beth Avraham Yoseph of Toronto (BAYT), 613 Clark Ave. W., Thornhill. 416-787-8278.

Wednesday, Sept. 12

BEREAVED FAMILIES

Bereaved Jewish Families of Ontario and the caring committee of Temple Sinai joint Family Night with oncologist **Dr. Mark Greenberg** talking about When a Child Dies, 8 p.m. at the temple. **Sheila Browne** 416-638-7800, ext. 202.

ORT LUNCHEON

Toronto ORT Golden Circle Luncheon at noon at the home of **Edward** and **Marsha Bronfman**, 255 Warren Rd. Honouring **Rabbi Elyse Goldstein** and **Karen Friedman** for their contributions to education. Honorary Patrons are **Leslie** and **Anna Dan.** Reservations 416-787-0339.

POMEGRANATE GUILD

The Pomegranate Guild of Jewish Textiles meeting, Mokuba Ribbon – Making Ribbon Roses.. **Helene Smagala**, **Annie Belchiar**, **Ellie Sufrin** provide a hands-on demostration. 8 p.m., Shaarei Shomayim Synagogue. 416-492-7189.

And What Else Is New

BIOETHICS

Join **Rabbi Steven Saltzman** for a program on Bioethics Mondays, Oct. 15, 22, Nov. 5, 12, 19, at 8 p.m. at Adath Israel Synagogue. Topics include abortion, suicide, euthanasia, bioengineering.

BIBLE-TANACH CLASS

The weekly Bible-Tanach class, meeting Thursdays at 9:10 a.m. at Beth David B'nai Israel Beth Am Synagogue, resumes Sept. 6. Group will study the Book of II Kings. Class is conducted in English and is led by **Aaron Nussbaum**.

HEBREW LITERATURE

University of Toronto, department of Near and Middle Eastern Civilizations, new course, Hebrew Literature in Translation, focusing on works primarily of the 19th and 20th centuries. All works studied in English translation. Thursdays 2-4 p.m. starting Sept. 13. Instructor **Sharon Green.** 416-978-3306.

FOR MOMS AND TOTS

At Adath Israel Synagogue, a program for moms and tots, A Special Time for Yeladim, arts and crafts and music with **Kayla**. Thursdays, 9:30-11 a.m. Sept. 13-Dec. 13. For ages 18-36 months.

Music only program, Thursdays 10:25-10-55 a.m. with music specialist **Kayla** for ages 12-36 months.

To register for either program, call shul office 416-635-5340.

SIMCOE COUNTY NEWS

Simcoe County Jewish Association/Shalom Congregation. 705-721-6126.

Registration for fall Hebrew School classes starts Sunday, Sept. 9. Classes are held Sundays, 2-4 p.m. for children ages 5-2.

Erev Rosh Hashanah services Monday, Sept. 17, in Barrie followed by Rosh Hashanah services Tuesday, Sept. 18, directed by **Rabbi Bernard Baskin**.

Kol Nidre service in Barrie Wednesday, Sept. 26, and Yom Kippur services Thursday, Sept. 27, with Rabbi Baskin.

BIBLE CLASSES

Classes with **Channa Sargon** return alternate Tuesdays at Beit Rayim in Richmond Hill Sept. 11 and 25 at 8 p.m. 905-770-7639.

SUPPORT GROUP

Circle of Care announces an Early Stage Dementia Group for individuals who are aware of their memory loss. The 8 weekly sessions begin Monday, Oct. 15, 10:30-11:45 a.m. at 530 Wilson Ave. **Jackie Cohen** 416-635-2860, ext. 469.

MAGICAL MOMENTS

Magical Moments with Mom for children 12-24 months A project of Torah Tots Preschool, Chabad Lubavitch of Markham, 83 Green Lane, Thornhill. 905-886-0420.

Program 1, Discovery Zone: Children discover their talents and skills through motor and sensory activities, Tuesdays, 9:30-10:30 a.m., Oct. 16-Dec. 4. Program 2, A potpourri of specialized activities to develop your child's interests and creativity. Thursdays 9:30-10:15 a.m. Oct. 18-Dec. 6.

ORAYNU OBSERVANCES

Oraynu Congregation for Humanistic Judaism observes Rosh Hashanah Tuesday, Sept. 18, 10:30 a.m., and Kol Nidre and Yizkor Wednesday, Sept. 26, 8 p.m. Burgundy Room, North York Memorial Hall, 5120 Yonge St. Yom Kippur discussion, Ethical Fitness for Humanists with **Dr. Robert Buckman.** Thursday, Sept. 27, 1 p.m., Central Library Auditorium, 5120 Yonge St. Reserve. 416-385-3910.

FORUM 15 STUDY CLUB

This non-profit, multi-generational, women's study club offers lectures in literature and religious studies. Six sessions, each led by a professional in the field, Thursday evenings in North York and Thornhill area. **Randy** 416-756-0183.

KIEVER SHUL

Downtown Toronto High Holy Day services, 25 Bellevue Ave. Children's program and Rosh Hashanah luncheon. Tickets 416-593-9956.

FOR SENIORS

Beth Tzedec Chaverim program, Monday, Sept.10, 1:30 p.m., with **Stephen Speisman,** director of Jewish Archives of Ontario. Topic, A Nostalgic Look at Old Toronto, with slides... As I Was Saying.

LZA Seniors Club registration for the Miami trip, call **Libby** 416-782-2959 or office 416-630-9444. Dance classes every Thursday 1:30 p.m. and Cultural Discussion Group Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Sept. 12, Casino Rama; Sept. 23, dance; Oct. 25, free symposium regarding Fire Safety and Falls Prevention; Nov. 11-14, Soaring Eagle Casino and Hotel. Membership open. 416-395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Blood Pressure Clinic Monday, Sept, 10, 10 a.m. to noon.

Healthy Cooking with dietician/nutritionist **Andrea Sturk** Monday, Sept. 10, 2 p.m.

Parkinson's Support Group Tuesday, Sept. 11, 1:15 p.m. **Karen Shuster**, fitness motivator, leads a Creative Movement exercise class. **Ruth** ext. 105.

Hearing Aid Checkup with **Barry Katz** Tuesday, Sept. 11, 12:15 p.m.

Wellness Lecture Series offers War Amps Mature Driving Program Thursday, Sept. 13, 1:15 p.m.

The Sound of Music at Stratford Wednesday, Oct. 17. **Barbara Zigler** ext. 134.

Kosher meals for the High Holy Days: Orders must be received by Friday, Sept.7. Information, **Dennis Wilson,** ext. 114.

Israeli Club Etrog for Hebrew-speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo, picnics. Sept. 11, medical lecture; Sept. 18, closed for Rosh Hashanah; Sept. 25, concert. **Anna** ext. 110.

Movie, *I'm Not Rappaport,* Sunday, Sept. 9, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 416-785-2500.

Sunday, Sept. 9, 1:30-3:30 p.m. come out and cheer the Barrie to Baycrest riders as they cross the finish line at the Terrace entrance.

Wednesday, Sept. 12, trip to Wings of Paradise Butterfly Conservatory in Cambridge. **Mara Swartz** ext. 2275.

Bereavement Group for spouses age 55 and older living in the community, Fridays, Sept. 7 and 21, 10-11:30 a.m. **Heather Lisner-Kerbel** ext. 2995.

Music Appreciation every Tuesday 1:30-2:30 p.m. **Tricia Cardillo** ext. 2231.

Synagogue services for both Reform and Orthodox congregations are available to community members. Call Service Desk for cost of tickets.

BLOOR JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Registration for fall programs is underway. Classes start the week of Sept. 23.

Tickets available for: The Special JCC Dinner Thursday, Sept. 13, honouring longtime members and welcoming new members; and Volunteer Recognition Night Tuesday, Sept. 11.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Registration continues for fall programs. Program Book available.

Register now for Leah Posluns Theatre School courses that begin week of Oct. 14. Ext. 464 or 231.

Sept. 9, 11 a.m. to 4 p.m., Family Sunday – folk dancing, athletic demonstrations; kids' art classes, Rosh Hashanah crafts, music concert, aerobics, Koffler Gallery tour, draw to win a family membership, and much more.

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On Campus

FSU Hillel students visit

By FRANCES KRAFT
Staff Reporter

TORONTO — A Kishinev university student who was here last week tells of a memorable encounter with anti-Semitism.

A classmate once greeted Sasha Sandler with the words, "Hi, Zhid [Jew]." Although he was angry, Sandler didn't reply. After learning from his mother that the classmate was born to a Jewish mother, Sandler confronted him with the news the following day.

"He didn't believe me," Sandler, 22, recalled in an interview at the office of Jewish Campus Services of Greater Toronto (JCS). "But in a few days, he said, 'Excuse me, I didn't know.' From that moment we were best friends. He was an activist in our Hillel club and is now a soldier in Israel."

Sandler, a student of economics law at the International Academy of Business and Law in Kishinev, and Milana Amirgulova, 22, an English student at the University of Languages in Baku, Azerbaijan, were among a dozen of their peers from the former Soviet Union (FSU) to attend the annual Schusterman Hillel International Student Leaders Assembly, held in Pennsylvania, before they travelled to Toronto.

Their visit here – a follow-up to a Passover program through which Toronto students visited Kishinev – included tours of the University of Toronto and York University campuses, and meetings with JCS staff and students as well as with staff of UJA Federation of Greater Toronto.

The 22 Hillels in the FSU are independent of the universities whose populations they serve. Twice a year, there are FSU Hillel conferences, attended by approximately 300 students, Amirgulova said.

In Baku, as in Kishinev, about 100 students are affiliated with Hillel. Baku is home to three million people, about 15,000 of whom are Jews. There are three synagogues (Mountain, Georgian and Ashkenazi) and a Jewish kindergarten.

Hillel is headquartered in a rented flat. "We don't have campuses," said Amirgulova, who was very taken with U of T's ivied buildings and leafy grounds.

"We didn't even know what [the word] campus meant," said Sandler.

The notion that sometimes lectures are moved outdoors was "like a fairy tale," added Amirgulova.

Among the programs at Baku's Hillel, which opened in December 1999, are the Chase Peer to Peer Lehrhaus program to teach Jewish traditions and history (a program which Sandler co-ordinates in Kishinev), English lessons, Hebrew lessons, weekly Kabalat Shabbat and Havdalah services, a weekly disco, programs based on Russian television game shows, and intergenerational programs with Jewish seniors.

Amirgulova was particularly impressed by the reactions of the elderly. "They were so happy to see us. I think it's a very nice program, and we should develop it."

The religious aspect of Hillel is not totally unfamiliar to Baku, she said. "We had Sochnut [the Jewish Agency] and an Israeli cultural centre existed for maybe 10 years."

Continued on page 27

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Kishinev's Hillel offers monthly Shabbat services

Continued from page 26

Amirgulova, a Mountain Jew who grew up with some tradition in her home, said she has never felt anti-Semitism in her country. "Now it's very fashionable to be Jewish because you have an opportunity to leave the country for the United States, Germany or Israel. [Many people] want to be Jewish."

In fact, when she returned from a Birthright trip to Israel last winter, some male acquaintances, who hadn't realized she was Jewish, jokingly vied to marry her. "We're a multi-national country – Georgians, Russians, Jews, Tartars, Ukrainians."

'Fashionable to be Jewish'

Amirgulova became involved in Hillel through a contact she made teaching English at a Jewish women's centre. At Hillel, she learned about Passover and how to conduct a Seder, lessons she put into practice almost immediately, conducting community Seders, some at a distance of four or five hours from Baku. "I liked it very much," she said.

Sandler, who studied for a year at a local yeshiva, said that although there were problems in his part of the FSU six years ago, for the most part, "it's okay now." He finds curiosity more typical than anti-Semitism. When he attended a Ukrainian secondary school, however, he was constantly reminded of the fact he was a Jew, he said.

Kishinev's Hillel, which dates back to 1996, offers monthly Shabbat services, which are open to the entire Jewish community, numbering about 20,000. They are also involved in home visits to the elderly, particularly for Jewish holidays. Recently they switched to kosher food for programs, although Sandler noted that it is "very difficult" to keep kosher in the FSU. They buy their kosher challahs from a local Jewish school, he said.

There are perhaps 2,000 observant Jews in Kishinev, a city with a population of less than one million, estimated Sandler. He expects he will stay there.

Likewise, Amirgulova said she likes Azerbaijan, but she expects to spend time out of the country once she finishes her master's degree, to perfect her English.

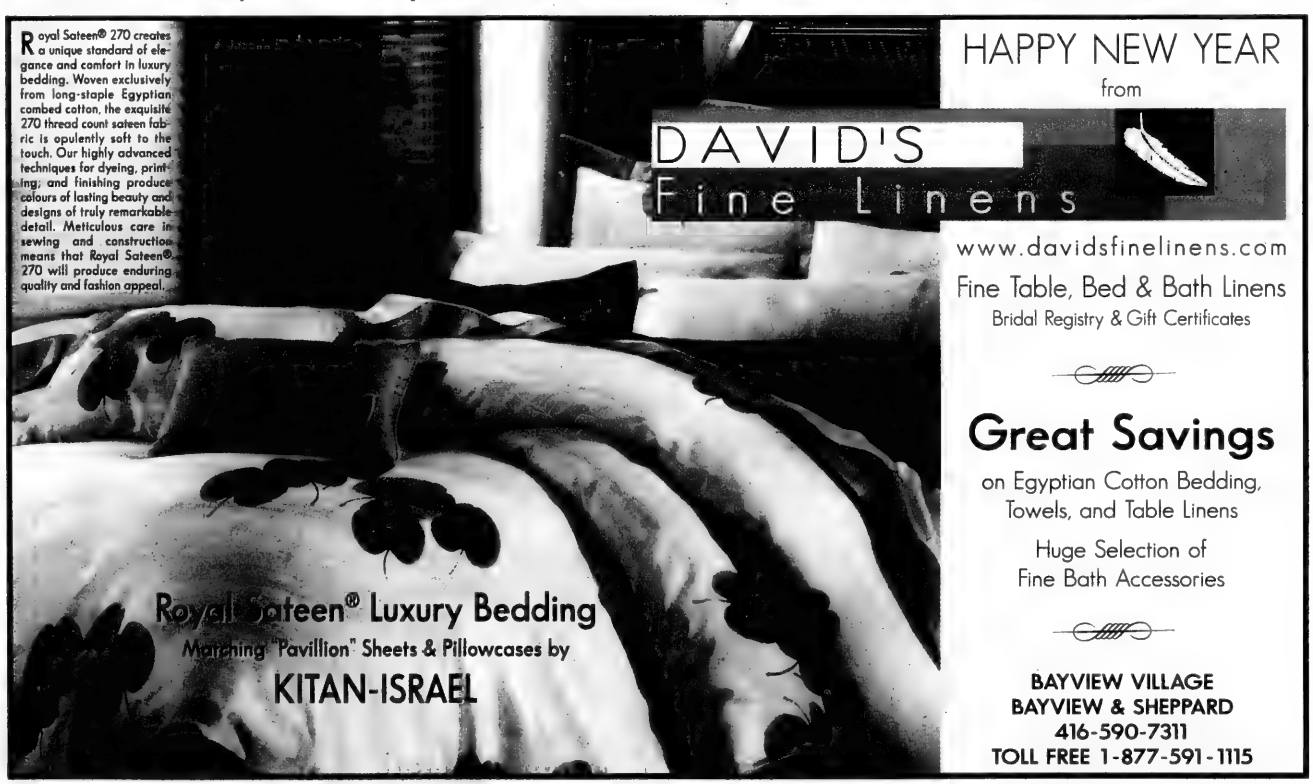
In Baku, there is a small kosher outlet, but the food is too expensive for Hillel's $7,000 annual budget, which must cover rent and the director's salary. To save money, they use cola instead of wine for Kiddush (a strategy also used in Kishinev).

Although there is outreach to unaffiliated students, sometimes it's hard, said Sandler. Sometimes students say they don't need Hillel, or they don't admit to being Jewish.

Sandler and his peers often have to innovate on the job. When a rabbi died in another town last year, he was among a group asked to lead Yom Kippur services. Although none of them had the knowledge or expertise, six of them prepared, with only one week before the holiday. "People liked it," said Sandler. "We saw tears in their eyes... We have to help our community."

Amirgulova reports that her Hillel conducted Rosh Hashanah services for 500 people. "Maybe we make some mistakes," she acknowledged, "but he who makes no mistakes makes nothing."

Sasha Sandler, left, and Milana Amirgulova **[Frances Kraft photo]**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On Campus

Steinhardt impressed by Montreal Hillel model

By DAVID LAZARUS
Staff Reporter

MONTREAL — The Hillel organization here has, over the last four years, turned its approach completely around, said Eddie Shostak, president of City-Wide Hillel.

Hillel activities and programming, Shostak said in a recent interview, were once in the hands of the administrators, but they are now organized, planned, fund-raised for and run by the students themselves, which has given them a feeling of empowerment and motivation they didn't have before.

The transformation within Hillel has been so dramatic, Shostak said, that American Jewish philanthropist Michael Steinhardt, who is president of the board of governors of Hillel International, met with five Montreal Hillel representatives during the summer, to examine whether the Montreal Hillel model could be used in the United States.

Campuses share a unified vision, ideology

Acquaintances of Steinhardt in New York, Jonathan Rabinow and Steve Eisenberg, who had attended a Shabbat program in Montreal last March that drew upwards of 500 students, arranged the meeting in Steinhardt's Manhattan offices. He met with Shostak and four other local Hillel officials – Andrew Elbaz, Mike Hirschfield, Albert El Sayegh and Charlie Hadid.

The meeting was supposed to last 20 minutes, but it went on for 2½ hours, Shostak said.

Shostak and others were due to meet later with Hillel International president Richard Joel to further examine the possibilities.

So how did Montreal Hillel transform itself?

Shostak said it began about four years ago, during Edward Elbaz's tenure as Montreal Hillel president.

The first step was the idea to "centralize" Hillel, by having all Montreal Hillel campuses share a unified and consistent vision, ideology and focus, instead of each campus going off in its own haphazard direction. The umbrella group was called City-Wide Hillel.

The next step was a "shift" in ideology, Shostak said. Do not accept mediocrity. Be creative, innovative, bigger and better. Do not plan events that are not likely to be successful. Remember that you're trying to appeal to 7,000 Jewish college students in Montreal, not a few hundred.

Step 3 was to open up a student bank account, to let the students, rather than the Hillel staff or director, have the "power of programming." Still, Hillel staff and professionals would remain "key" elements for success in providing resources and in helping to facilitate student programming, Shostak said.

These steps led to having "students running the organization for students," he said.

"Student empowerment led to student accountability, and accountability led to results."

And just what have the results been? A Hillel where it's actually considered cool to be part of, he said. The Shabbat dinner for 500, a Purim party attended by 1,500, a student pro-Israel rally that drew hundreds, a Hillel now perceived as "the place to be," not as a hangout for Jewish "nerds" that Shostak agreed was its previous image.

"Hillel has been doing its job," he said. "Traffic has grown exponentially. There's a a wide spectrum of student leadership that make up the heart and soul of the organization."

At the meeting with Steinhardt, Shostak said, Hillel representatives asked for his support, both financial and moral, in helping to guide them to others they could present the successful Hillel model to.

"This is absolutely huge," Shostak said. "It could totally turn around the future of Jewish life in North America. We're the present, but we're also the future."

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Feature

When Billy met baseball, it was true love

By MICHAEL JACOBS
Special to The CJN

PHOENIX — Comedic slugger Billy Crystal and baseball are the best of friends.

One of the foremost comics of his generation, Crystal is as creative talking about baseball as he is engaging on stage.

"My love of baseball has never stopped," says Crystal, part owner of the Arizona Diamondbacks. "My infatuation with the complexities and simplicities of the game are always growing. I go to a lot of events because I love to watch athletes and I still love to play, but as those times dwindle, you look at it in a different way."

Billy Crystal

"Making the movie *61** afforded me the chance to fully experience a summer that I just loved as a 13-year-old, and also a chance to bring it to life for 13-year-olds now, who know nothing about Mickey Mantle or Roger Maris or the Yankees or that season or of baseball in that time," he says. "[It was a time]when players didn't wear earrings and the word rehab didn't appear on anybody's baseball card. And you stayed with the same team and players lived in the neighborhood. It was eight teams in both leagues and if you won the pennant, you went to the World Series. It was a different game.

"I've done a lot of interesting and different kinds of projects in my life and felt like I was connected to them. But none of them compared to the feeling I had every day in the pre-production of *61**."

Every stage of the process, from planning the movie and working on the script to casting the characters and shooting the movie, "was just one of the most romantically interesting times for me. We transformed Tiger Stadium in Detroit, which was vacant, into the most perfect duplication of Yankee Stadium you could find," Crystal says.

Crystal remembers the first time he played catch with his childhood hero, Mickey Mantle.

"Well, I started crying. It was for a special in 1985 for the All-Star game. It was on NBC and Mickey was the guest. And, at the end of the show, we were on the field. So, I was walking with Mickey, which was always a great thrill anyway, and he pointed to a little house that I could barely see, and he said, 'You see that little red house?' And I said 'Yeah.' And he said, 'I hit two home runs off that house – one righty and one lefty in the Hall of Fame Game. I think it was in 1953.' So, we marked it off from home plate out to where this house was and it was 640 feet. Two of them from different sides of the plate. Amazing," Crystal says.

"So then... he started throwing with me and I threw back and I started to well up. And he said, 'What's the matter?' I said, 'I got something in my eye,' and he said 'What?' And I said, 'You.' I tried to get it right to him because he was limping, and when you try to get it to someone you miss them by a beat. So I just bounced it and I said, 'Oh, I'm sorry I didn't get it to you.' And he said 'Hey, I'm sorry. If I would have gotten to it, I would still be playing.' I had a pretty great chance to get to know him as well as I did."

Crystal, who is a pioneer of show business – he has played such diverse roles as Miracle Max in *The Princess Bride* (1987), Harry Burns in *When Harry Met Sally* (1989), Mitch Robbins in *City Slickers* (1991) and has hosted the Academy Awards three times ('91-'93, '00) – decided to invest as a part-owner of the budding team when he had a chance to get to know the Diamondbacks front office.

"I love Phoenix," he says. "I think the town is fantastic. I thought the fans were ready for this step into the major league world.

"I thought it would be a great, fun investment. And I'm sorry that I haven't been able to be there as much as I'd like because I've just been swamped the last couple of years. I've only been to two or three games. The first one [I attended], I sat behind Dan Quayle and I thought 'If this is my permanent seat, then who do I talk to?'"

Crystal has praise for *The Life and Times of Hank Greenberg*, a documentary on the first Jewish Hall of Famer.

"I thought [the film] was just great," he says. "I knew Hank a little bit. In fact, I think the first time I was ever in a hot tub was with Hank Greenberg. I know this is going to sound weird. I had just moved to L.A. from New York in '76. It was at a resort where we were in a tennis tournament together and I'd never been in one before. And afterwards I was at a spa. I'd never even seen a Jacuzzi.

"So you put on a robe and then you're naked and you get into the tub, and it's the great Hank Greenberg. He said 'Hello.' And I said, 'Hello.' He said, 'Where are you from?' and I answered him. And then he said, 'Look at us, two Jews in a tub.'

"And then I played in a tennis tournament with him. We played against Mark Fidrych and Pedro Segura. The thing about him was that he couldn't move great, but he was so big that he would just place it, and then you'd run and he'd walk into position. It used to drive people crazy. And he kept hitting Fidrych in the head or in the chest at the net. And I said, 'What are you doing?' And he said, 'These pitchers – you can't let them intimidate you.' He was a great man and an important man."

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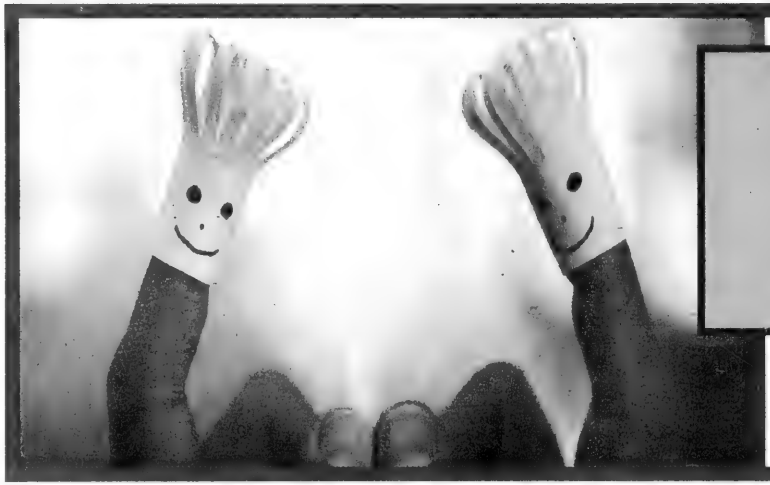

Holiday Food Ideas

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Some favourite recipes for the holiday

Jewish Theological Seminary has sent along the following recipe for Rosh Hashanah. It is from the kitchen of Michele Lifshen Reing, JTS's assistant director of publications:

DOUBLE CRUST WALNUT HONEY TART

Dough

2 sticks margarine
1 cup plus 3 tbsp. granulated sugar
4 egg yolks
zest of 1 lemon
1 tsp. vanilla
3¼ cups sifted all-purpose flour

Filling:

1 stick margarine
8 oz. light brown sugar
½ cup honey
1 16 oz. pkg. of chopped walnuts (almonds, pecans or macadamia nuts may be substituted)
1 beaten egg

Preheat oven to 350. Grease a 10-in. springform pan with margarine or vegetable shortening. Cut a round circle of parchment paper to fit inside bottom of pan, insert and grease the paper.

Make the dough: combine margarine and sugar in mixing bowl. Beat on low speed until very light. Add yolks one at at time, then add lemon zest and vanilla. Slowly add flour while mixing on low speed and mix until just combined. Scrape dough out of bowl – it will be very soft – and divide into roughly half (for best results, one piece should be slightly larger than the other). Set aside at room temperature.

Prepare a filling: combine margarine, brown sugar and honey into a heavy, medium-sized saucepan. Bring to a boil and continue boiling for 4 minutes. Remove from heat and fold in walnuts. Allow to cool slightly, about 15 minutes.

Assemble the tart: take the larger of the two pieces of dough and press in bottom of pan and about 1 in. up the side. Gently add the walnut filling into the pan, spreading evenly to the sides (filling should be about the same height or lower as the dough up the sides of the pan).

On a well-floured, flat 10 in. surface (a tart pan bottom or cardboard circle works well), carefully roll out remaining dough into a 10-in. circle. Slide dough carefully onto tart filling.

Press and smooth dough, sealing edges with dough on the sides of pan. Brush it with the beaten egg. If desired, use a fork to score the dough, creating a decorative pattern. Bake in centre of oven for about 50 minutes, or until top is golden brown.

Holiday Food Ideas

Traditional foods reflect spirit of the holiday

By ERIN SILVER
CJN Intern

Rosh Hashanah and Yom Kippur are a time of introspection and sincere repentance, as Jews ask God to forgive their sins and inscribe them in the Book of Life for another year.

The spiritual contemplation and reflection are enhanced by eating certain traditional foods that have become known for their symbolism and good omens.

Apples and honey are perhaps the most popular of Rosh Hashanah foods. The apple is an allusion to the fragrance of the field mentioned in relation to Isaac's blessing of Jacob in Genesis 27:27.

In addition to being sweet, the word honey is numerically equivalent to the Hebrew phrase Father of Mercy, and thus it is customary to include honey, and foods made with it, on the Rosh Hashanah menu.

Challah carries meaning throughout the Jewish year. The two braided Sabbath loaves are eaten to remind Jews of the 40 years the Israelites wandered the wilderness looking for the Promised Land of Canaan after being freed from bondage in Egypt. Bread fell from heaven daily, providing sustenance for the Israelites, though none fell on the Sabbath and the Jews collected a double portion on the sixth day of the week.

On Rosh Hashanah, the Hamotzi is recited over a round – not braided – challah filled with raisins. The round shape is said to symbolize the cycle of life, while raisins add sweetness to the bread. The first piece of challah is dipped in honey to symbolize a sweet new year.

On the first day of Rosh Hashanah it is also traditional for the congregation to walk to a nearby stream for the service of the Tashlich

Continued on page 32

Challah, from *Canadian Living, Cooks Step by Step.*

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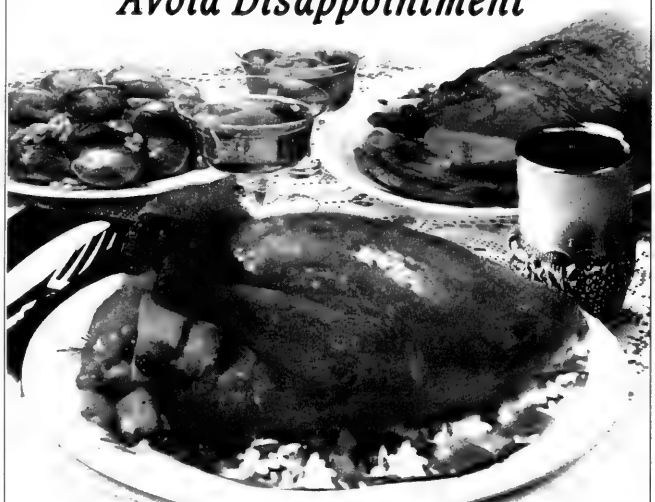

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Traditional foods reflect spirit of the holiday

Continued from page 31

where everybody throws bread into a body of running water. Dating back to the 14th century according to some estimates, the service represents the custom of symbolically casting away our sins.

Below are a few different challah recipes you may want to try on Rosh Hashanah (and Shabbat) to symbolically cast away your sins and usher in a sweet new year.

As well, Daphna Rabinovitch, *Canadian Living* associate food editor and co-host of *Canadian Living Cooks* on The Food Network, was pleased to allow *The CJN* to once again – we spoke to her last Passover – publish some of her favourite holiday desserts.

Observing these traditions is as much a part of Rosh Hashanah as are prayer, repentance and hearing the shofar.

The following recipes are from Rabinovitch's personal collection.

SPICED APPLE COFFEE CAKE

¾ cup unsalted butter, softened
¾ cup granulated sugar
¾ cup packed brown sugar
3 eggs
1 tsp. vanilla
2⅔ cups all-purpose flour
1½ tsp. baking powder
1½ tsp. baking soda
½ tsp. each cinnamon and salt
2 cups sour cream or plain yogurt

Filling:
2 large tart apples
⅓ cup packed brown sugar
2 tsp. cinnamon
½ cup chopped pecans

Peel, core and quarter apples. Slice four of the quarters; place in bowl. Chop remaining quarters; place in separate bowl. Toss each with half each of the brown sugar and cinnamon.

In large bowl, beat together butter, granulated sugar and brown sugar until combined; beat in eggs one at a time, beating well after each addition. Beat in vanilla.

Combine flour, baking powder, baking soda, cinnamon and salt. Using wooden spoon, stir dry ingredients into butter mixture alternately with sour cream, making 3 additions of flour and 2 of sour cream.

Arrange apple slices in overlapping circle in ungreased 10-in. bundt pan. Scrape half of batter over top. Sprinkle with chopped apples, then pecans. Spread with remaining batter.

Bake in centre of oven at 350 for 55 to 65 minutes or until top is golden and cake tester inserted in centre comes out clean. Let cool in pan on rack for 20 minutes. Invert onto cake plate; serve warm. Makes 12 servings.

LEMON APPLE BUNDT CAKE

3 cups all-purpose flour
2 cups granulated sugar
1 tbsp. baking powder
1 tsp. salt
¼ cup vegetable oil
4 eggs
1 tbsp. grated lemon rind
3 tbsp. lemon juice
2 tsp. grated orange rind
2 tbsp. orange juice
2 tsp. vanilla

Filling:
6 tart apples
¼ cup granulated sugar
1½ tbsp. cinnamon

Filling:

Peel, core and slice apples; combine in bowl with sugar and cinnamon; toss well to combine.

In large bowl, combine flour, sugar, baking powder and salt. In separate bowl, whisk together oil, eggs, lemon rind and juice, orange rind and juice and vanilla. Make well in centre of dry ingredients; pour in wet ingredients and using wooden spoon, until well combined.

Spoon ⅓ of batter into greased 10-in. tube pan. Sprinkle half of the apples over. Spread another third of batter over apples. Top with remaining apples and then remaining batter, spreading evenly.

Bake in centre of oven at 350 for about 1

Continued on page 34

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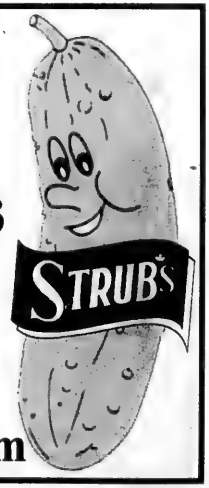

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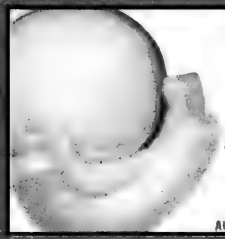

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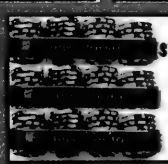

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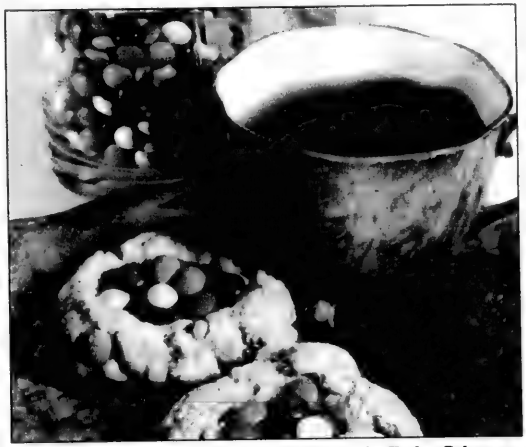
Traditional recipes

Continued from page 32

hour and 15 minutes or until cake springs back when lightly pressed. Let cool in pan on rack for 30 minutes. Unmould and serve warm or at room temperature. Makes 12 servings.



Chocolate Raspberry Thumbprints from *The Kosher Palette*.

APPLE CAKE WITH CARAMEL PECAN GLAZE

1 cup unsalted butter, softened
1 cup granulated sugar
2 eggs
1/2 tsp. vanilla
1 1/2 cups all-purpose flour
1 1/2 tsp. cinnamon
1 tsp. baking soda
pinch salt
3 tart apples, peeled, cored and finely chopped
3/4 cup chopped pecans

Glaze:
1 tbsp.butter
1/3 cup pecan halves
1/2 cup packed brown sugar
1/3 cup whipping cream

In mixing bowl, using electric beaters, beat butter and sugar together until light and fluffy. Beat in eggs, one at a time, beating well after each addition. Beat in vanilla.

In separate bowl, combine flour, cinnamon, baking soda and salt. Using wooden spoon, stir flour mixture into egg/butter mixture. Gently fold in apples and pecans.

Scrape batter into greased 8 1/2-in. springform pan. Bake in preheated oven at 350 for 55 to 65 minutes or until cake tester inserted in centre comes out clean. Cool completely on rack. Remove from pan to cake plate.

Glaze:

In saucepan set over medium heat, melt butter. Add pecans and cook, stirring, for about 3 minutes or until lightly toasted. Stir in brown sugar and cream; bring to a boil. Boil gently, stirring until sugar has completely dissolved and glaze has thickened, 5 to 7 minutes.

Pour glaze over cooled cake, letting excess run down sides of cake. Makes 10 servings.

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COUNTRY APPLE GALETTE

Galette Dough:
2 1/4 cups all-purpose flour
1 tbsp. granulated sugar
1/4 tsp. salt
3/4 cup unsalted butter, cold and cubed
1/2 cup (approx.) ice water

Apple Filling:
6 large tart apples, peeled, cored and thinly sliced
1/2 cup granulated sugar
3 tbsp. all-purpose flour
1/2 tsp. cinnamon
1 tbsp. lemon juice
1 egg

In bowl or food processor, combine flour, sugar and salt. Using pastry cutter or on/off motion, cut in butter until butter is the size of peas with a few larger pieces. Drizzle with water, tossing with fork

Continued on page 35

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Traditional recipes

Continued from page 34

or pulsing, until the dough just comes together. Knead lightly into disc. Cover with plastic wrap and refrigerate for 30 minutes or for up to 2 days.

Filling:

In large bowl, toss together apples, sugar, flour, cinnamon and lemon juice.

On lightly floured surface, roll out dough to 16-in. circle, 1/8 in. thick. Roll up dough onto rolling pin and transfer to ungreased baking sheet.

Leaving a 3-in. border, arrange apples in concentric circles, overlapping the slices, in centre of dough. Fold pastry up over the filling, letting it fall naturally into folds and leaving at least three inches of the filling exposed.

Whisk egg lightly to break up; brush over pastry. Bake in the centre of oven at 400 for 40 to 50 minutes or until apples are tender and bubbling and crust is golden and crisp. Serve warm. Makes 8 servings.

Some core tips on baking with apples:

Rabinovitch and the Apple Growers of Ontario association say that certain types of apples are better than others for baking cakes and pies and making sauces. Here's what we learned:

McIntosh – excellent for eating and for using in pies and sauces, but they are not recommended for cooking or baking because they will not hold their shape.

Gala – good for eating, cooking, baking, and for pies and sauces.

Northern Spy – excellent for apple cake because they hold their shape, so you'll get a beautiful appearance and a crunch.

Ida red – excellent for cooking, baking and making pies and sauces.

Spartan – good for pies and sauces but OK for cooking and baking.

For more apple recipes and information on the fruit, visit www.ontarioapples.com. If you want to pick your own apples, September is the season to start. Visit www.harvestontario.com to find an apple picking farm near you. *–ES*

CHALLAH

Rabinovitch developed this recipe in the *Canadian Living* Test Kitchen and it is published in the cookbook *Canadian Living Cooks Step by Step.*

2 tsp. granulated sugar
1/2 cup warm water
1 pkg. active dry yeast (or 1 tbsp.)
3 1/2 cups all-purpose flour (approx) 1 tsp. salt
1/4 cup liquid honey
2 eggs, lightly beaten
2 egg yolks
1/4 cup butter, melted, (or 1/4 cup vegetable oil)
3/4 cup golden raisins

Topping:
1 egg yolk, lightly beaten
1 tbsp. sesame seeds

In small bowl, dissolve sugar in water. Sprinkle in yeast. Let stand for 10 minutes or until frothy. In large bowl, stir together 3 cups flour with salt. Using wooden spoon, stir in yeast mixture, honey, eggs, egg yolks and butter.

Turn out onto floured surface; knead for 10

Continued on page 36

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The magic of a cold chicken sandwich

By **FREIDELE SOBAN**
Special to The CJN

Freidele Soban sent the following in reponse to our request from readers for holiday memories and food ideas.

As an adult, I have to admit that I do not look forward to Yom Kippur. I must be honest about that. (Could I be anything else at this time of year?)

The truth is, I am a terrible faster and by the time Neilah rolls around, I feel positively weak in the knees. As a child, however, I could hardly wait for Yom Kippur to arrive as I knew that I would be getting my special cold chicken sandwich.

As was the custom in my family, before Yizkor would start, my mother, who did not have to stay at that time, would go home with me from shul so that I could eat lunch. Every year, it would be the exact same delicious meal.

My mother would cut off the meat from the *pulke* that had been boiled in the chicken soup for the previous night's seudah. Placed between two slices of challah with just a sprinkling of salt, it was a very simply prepared sandwich, but nothing compared to its taste. Made from only three ingredients, it tasted practically holy to me.

However, lest I should not realize the importance of the day and that it was, in fact, a fast day, I was not allowed to indulge in a pickle with my sandwich. In that small way, I too was fasting. Somehow though, I did not fully put the whole concept together because one year after I finished bentshing, I asked my mother why there wasn't a special line in the bentshing for Yom Kippur like there was for all of the other holidays. Only later did I really understand why.

It did not bother my mother to make my lunch for me even though she was fasting and as I would eat, she would just sit with me. She would then tell me, every year, how it was for her when she was a little girl on Yom Kippur and was not fasting yet either.

In her shul, there was a man who would bring the little blue-purple plums for all the children to snack on during the service. They had just come out for the season around that time and my mother and the other little girls would go back to the women's section and sit and eat their plums while they waited for the same woman who fainted every year to faint, be laid out on the back row and revived by a whole lemon with cloves stuck in it that someone always knew to bring.

Eventually when I turned 12, I started to fast. I was in no rush to join the adults as my sister had, starting at 10 to fast the entire day. I did though join my family's honey cake tradition as we still do today. The last thing we eat before we start the fast is a piece of my mother's delicious honey cake filled with apples and raisins and it is also the first thing we eat to break the fast.

Many years have passed by and my mother can no longer leave before Yizkor and I can no longer eat my special lunch on Yom Kippur. Missing my cold chicken sandwich, I have had it a few times over the years on a regular weekday but somehow it has never tasted the same as it did when I'd eat it on Yom Kippur. One day, I hope to be able to pass down my memory of fasting on Yom Kippur to my child, like my mother did with me.

If you have a holiday food memory or recipe to share, send it to Carolyn Blackman, Canadian Jewish News, *1500 Don Mills Rd., Suite 205, Toronto, M3B 3K4; fax: 416-391-0829; or e-mail cblackman@cjnews.com.*

Mother's Creamy Cheesecake from *Jewish Cooking for Dummies.*

Traditional recipes

Continued from page 35

minutes or until smooth and elastic, dusting with enough of the remaining flour to prevent sticking.

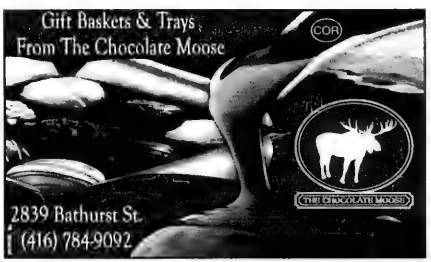
Place dough in large greased bowl, turning to grease all over. Cover with plastic wrap; let rise in warm draft-free place until doubled in bulk and indentation remains when dough is poked with two fingers, about 1 hour. Punch down dough; knead in raisins; let stand for 5 minutes.

To make a crown: Roll into 30-in. long rope. Holding 1 end in place, wind remaining rope around end to form fairly tight spiral that is slightly higher in the centre. Transfer to lightly greased baking sheet.

To make a braid: Divide dough into quarters; roll each into 18-in.-long ropes. Place side by side on greased baking sheet; pinch 1 end together. At pinched end, move second rope from left over rope on right. Move far right rope over 2 ropes on left. Move far left rope over 2 ropes on right. Repeat until braid is complete; tuck ends under braid. Cover crown or braid loosely with plastic wrap. Let rise in warm, draft-free place until doubled in bulk, about 1 hour.

Stir egg yolk with 1 tsp. water; lightly brush over loaf. Sprinkle with sesame seeds. Bake in 350-degree oven for 35 to 45 minutes or until golden brown and loaf sounds hollow when tapped on bottom. Let cool on rack.

Tip: You can make the challah dough the night before. After the first rise, cover it well and refrigerate. The next morning, bring it to room temperature for 45-60 minutes before kneading in the raisins and proceeding with the recipe as directed.



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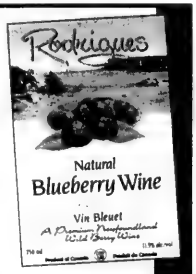

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Holiday Food Ideas

Sweeten your new year with some luscious desserts

By NORENE GILLETZ

Special to The CJN

Here is a collection of sweet delights for your holiday table that are sure to please! Most call for traditional ingredients such as apples and honey in order to guarantee a sweet year. The recipes come from four popular Jewish cookbooks, both new and old. They all share one common element – great taste! Have a sweet and healthy New Year and enjoy in good health!

* * *

If you are watching your fat intake but still want to enjoy a traditional holiday treat, try this excellent apple cake from my low-fat cookbook, *MealLeaniYumm!* .

Applesauce replaces the oil, and egg whites replace one of the eggs to keep the fat content low. One slice contains 198 calories and just 1.4 grams of fat. The cake will be moister the next day. You can also bake it in a springform pan. For a crowd, double the recipe and bake it in a 9 x 13 pan.

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FABULOUS LOW-FAT APPLE CAKE (Pareve)

2 eggs (or 1 egg plus 2 egg whites)
1 cup sugar
1 tsp. vanilla
½ cup unsweetened applesauce
2 tbsp. water
1½ cups flour (you can use half whole wheat)
2 tsp. baking powder
½ tsp. cinnamon
6 apples, peeled and thinly sliced
¼ cup brown sugar, firmly packed
2 tsp. additional cinnamon

Preheat oven to 350. Beat eggs, sugar and vanilla until light. Add applesauce and mix well. Add water, flour, baking powder and ½ tsp. cinnamon. Mix just until flour disappears. In another bowl, mix apples with brown sugar and cinnamon. Spray a 7 x 11 Pyrex pan with nonstick spray.

Spread half of batter in pan. Spread apples evenly over batter. Top with remaining batter and spread evenly. (If you wet your spatula, the batter will be easier to spread.) Bake at 350 for 45 to 55 minutes, or until golden brown. Makes 12 servings. If frozen, cake will become more moist. Just reheat it for 10 minutes at 350.

* * *

This scrumptious recipe comes from Montreal baking maven and cookbook author Marcy Goldman's excellent Web site, www.betterbaking.com. Goldman is also the author of *A Treasury of Jewish Holiday Baking*. Chocolate swirls its way through this moist, marbled honey cake, which is topped with grated semi-sweet chocolate. It's a winner!

TWISTED HONEY CAKE (Pareve)

Honey Spice Batter:
1¾ cups all-purpose flour
1½ tsp. baking powder
½ tsp. baking soda
¼ tsp. salt
1½ tsp. cinnamon
¼tsp. cloves
¼ tsp. allspice
½ cup vegetable oil
½ cup honey
¾ cup white sugar
¼ cup brown sugar, packed
2 eggs
½ tsp. pure vanilla
½cup brewed tea
¼ cup orange juice

Chocolate Batter:
1½cups all-purpose flour
⅓ cup cocoa, measured and sifted
¼ tsp. salt
½ tsp. baking soda
1½ tsp. baking powder
1 cup white sugar
½cup brown sugar, packed
½ cup vegetable oil
2 eggs
1 tsp. vanilla
1 cup cola, flat

Garnish:
½ cup semi-sweet chocolate, grated confectioner's sugar, optional.

Preheat oven to 350. Generously spray a 9 or 10-in. tube pan with cooking spray.

For honey spice batter, place flour, baking powder, baking soda, salt, cinnamon, cloves and allspice in a bowl. Blend with a whisk, then make a well in the centre. Stir in oil, honey, white and brown sugars, eggs, vanilla, tea and orange juice. Blend well to make a smooth batter. Set aside.

Continued on page 39

Holiday Food Ideas

Continued from page 38

For chocolate batter, in a separate bowl, combine flour, cocoa, salt, baking powder and baking soda. Make a well in the centre and whisk in white and brown sugars, oil, eggs, vanilla and cola. Blend well to make a smooth batter.Pour honey spice batter into prepared pan. Top with chocolate batter.

Place pan on a baking sheet and bake for 55 to 65 minutes or until cake springs back when gently touched.

Cool 10 minutes, then unmould and place on a serving platter. While cake is still warm, sprinkle on grated chocolate and allow to melt. If you prefer, chill cake to set chocolate and then dust with confectioner's sugar. Makes 12 to 16 servings.

* * *

Here is an oldie but goodie. The recipe comes from *A Treasure for my Daughter,* which was first published in 1950 by Ethel Epstein, Ein chapter of Hadassah of Montreal. Now in its 12th printing, this treasure of a cookbook was recently revised and reprinted. The recipes now include temperatures, times and yields, which is a major improvement from previous editions. (This recipe reminds me of my late grandmother patting her teiglach mixture out on a big wooden board on her dining room table, then cutting them into diamond shapes.)

HONEY TEIGLACH (Pareve)

3 eggs
3 tbsp. oil
⅛ tsp. salt
1 tbsp. sugar
2 cups sifted all-purpose flour (about)
½ cup honey
¼ cup sugar
1 tbsp. powdered ginger
1 cup chopped walnuts and coconut, to garnish

Make soft dough of eggs, oil, salt, 1 tbsp. sugar and flour, kneading with fingers until smooth enough to handle easily. Pinch off small pieces of dough and roll out each piece on lightly floured board or countertop to ½-in. thick. Cut in ½-in. pieces. Place on well-greased baking sheet. Bake in oven preheated to 375 until light brown, about 20 minutes, shaking the pan once or twice. Remove from baking sheet with spatula.

Meanwhile, combine honey, ¼ cup sugar and ginger; bring to a boil. When rapidly boiling, drop pieces of dough into syrup one at a time, then add nuts. Remove from stove, stir to distribute evenly. Spoon into greased shallow baking pan, place again in oven with heat reduced to 350 until honey has been absorbed, about 20 minutes. Remove from oven, turn out on moistened board and pat down with knife or fingers. (If using fingers, dip hands in cold water.) Cut into pieces 2 inches high. Sprinkle coconut over top. Makes 36.

* * *

This delicious cookie recipe comes from Toronto's Lillian Kaplun, author of *For the Love of Cooking and Baking.* This book is a tribute to a wonderful lady, truly a legend in her own time. I've tasted these addictive cookies many times because they are a specialty of my friend's mother-in-law, Zelda Kaplan (no relation)! Zelda shapes her cookies into crescents and they are always a hit. Forget about your diet and enjoy!

BUTTERFINGERS (Dairy or Pareve)

1 cup butter (scant) or margarine
5 tbsp. sugar
1 tsp. vanilla
2 cups all-purpose flour
1 tbsp. water
1 cup finely chopped nuts (e.g. almonds)

Cream butter, add sugar gradually and cream thoroughly. Add vanilla. Add flour gradually, beating well after each addition. Add water. Fold in nuts. Shape into fingers. Bake on greased cookie sheet 2 inches apart at 350 for 15 to 20 minutes, or until done. When cool, roll in icing sugar.

Variation: For coffee flavour, add 2 tsp. instant coffee granules after blending the butter and sugar.

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Prep time: 15 min. • Cook Time: 35–40 min. • Makes 8 servings

1 cup	2% cottage cheese
1/2	250g pkg light cream cheese, softened
3	eggs
2-3 tsp	chopped fresh dill
1/4 tsp	black pepper
2	green onions, chopped
1	can (170 g) **Clover Leaf Chunk Sockeye Salmon,** Boneless and Skinless, drained
1/2 cup	crumbled light feta cheese
1	unbaked 9-inch (23 cm) frozen deep dish pie shell, thawed according to package directions

- In food processor or blender, process cottage cheese until smooth. Add cream cheese and process until smooth. Add eggs, dill and pepper; blend until smooth.
- Stir in salmon, green onions and feta. Pour into pie crust.
- Bake at 375°F (190°C) 35–40 minutes or until set. Serve warm or chilled.

HINT *Instead of feta, substitute other favourite cheeses: cheddar or Swiss. This pie may be prepared up to a day ahead; cover and refrigerate. Reheat at 350° F (180° C) about 20 minutes.*

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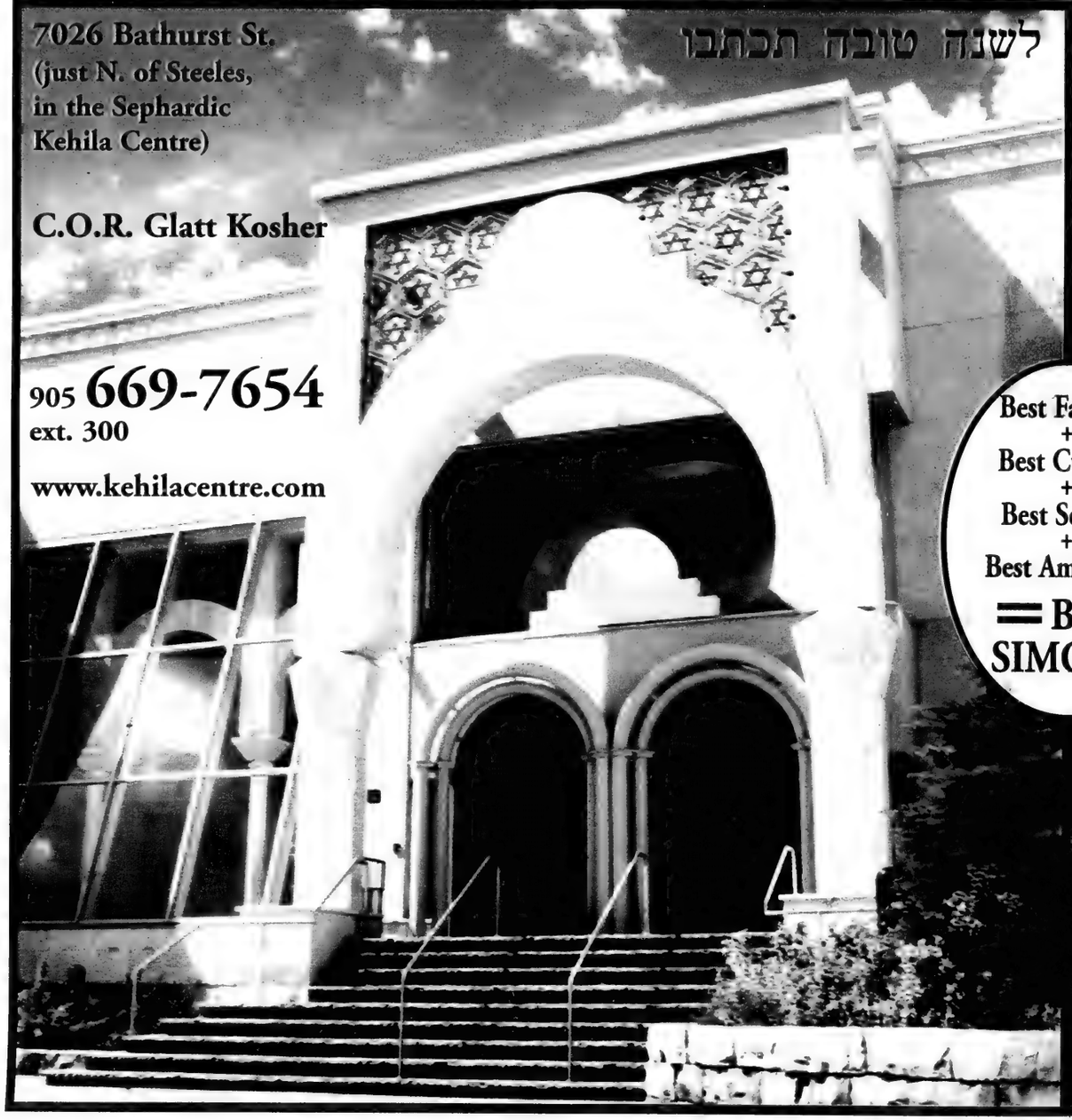

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As a service to the community, before major holidays, the Kashruth Council of Canada (COR) issues information on the holidays and prepares and tests recipes to enhance the enjoyment of the yom tov.

To be placed on the mailing list for future information and educational materials, call 416-635-9550 or fax 416-635-8760 or write to 4600 Bathurst St., Suite 240, Toronto, Ont., M3R 3V2.

CHICKPEA SOUP
(Pareve)

1 tbsp. olive oil
1 medium onion, diced
4 cloves garlic, crushed
2 19-oz. cans chickpeas, rinsed and drained
1 dried bay leaf
½ cup coarsely chopped flat-leaf parsley
5 cups water combined with 5 tsp. clear chicken flavour soup mix (mix well)
¼ cup fresh lemon juice

Garnish:
chopped flat-leaf parsley

Heat oil over medium heat. Add onion and garlic; sauté, stirring constantly until onion has softened and begins to brown slightly (about 10 minutes). Add chickpeas, bay leaf, parsley and soup mixture. Bring to a boil. Reduce heat, cover and simmer for 15 minutes.

Remove bay leaf and purée in food processor or blender until smooth. Return to soup pot, add lemon juice. Heat until warm and serve, garnished with chopped parsley. Serves 6.

PRIME RIB ROAST
(or Brisket)

1 7-lbs standing rib roast (the first 3 ribs)

Place roast fat side up in a roasting pan. Season with pepper, paprika and ginger (optional). This can be done the day before. Cover and refrigerate. Preheat oven to 500. Roast for 30 minutes. Add 2 tbsp. oil to roasting pan. Reduce temperature to 350 and continue roasting for 1½-2 hours depending on whether you like your meat rare or well done. If desired, add small whole onions, small potatoes, carrots and parsnip.

Using a meat thermometer, check for doneness: 120F to 125F – rare; 125F to 130F – medium rare; 135F – medium; 140F – well done.

Place the roast on a platter and let rest for 15-20 minutes before carving. Serve with the vegetables.

Gravy: 1 cup kosher red wine.

Skim off the surface fat from roasting pan and discard. Reserve the pan juices and scrape the browned bits of roast from the bottom of the pan. Combine wine pan juices. Pour into small saucepan and simmer gently for 5 minutes over low heat. Transfer to a gravy boat and serve hot alongside the roast. (Suggested serving size 3 to 5 ounces). Serves 10-12.

COLOURFUL GREEN BEANS, PEPPERS AND MUSHROOMS
(Pareve)

1½ lbs. green beans
1 cup water
1 tbsp. oil
½ red pepper, cut in strips
½ yellow or orange pepper, cut in strips
¼ lb. mushrooms, sliced (optional)
½ tsp. garlic powder (optional)
salt and pepper to taste

Continued on page 44

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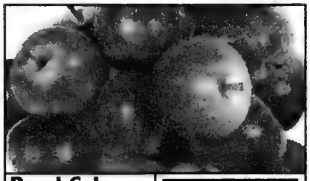

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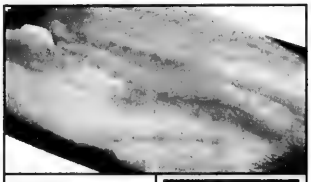

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Holiday recipes from the Kashruth Council

Continued from page 42

Garnish:
2 tsp. toasted sesame seeds or dried dill moistened with a little lemon juice or water to revive its aromatic flavour.

Wash beans, snip off ends. In a medium saucepan, bring water to a boil; add beans and cover. Cook over medium heat for 10 minutes. Drain and plunge into a large quantity of cold water for several minutes. (This preserves the colour and texture). Drain, set aside.

Heat the oil in a skillet. Add the pepper strips and mushrooms. Sprinkle with garlic powder and cook until crisp tender, stirring frequently. Place all ingredients in a bowl and sprinkle with salt and pepper. Toss gently. Transfer to a serving platter and sprinkle with garnish of your choice. Serves 6-8.

PIQUANT SALAD (Pareve)

6 cups spinach or lettuce
1 medium Vidalia onion, thinly sliced
1 red pepper, sliced
1 10-oz. can whole mandarin orange segments drained
salad dressing (see recipe below)

Wash spinach or lettuce thoroughly and dry well. Place all ingredients, except dressing in a glass bowl and mix well.

Dressing (Pareve):
1 tbsp. canola oil
2 tbsp. cider vinegar
2 tbsp. light soy sauce
1 garlic clove, crushed
1 tbsp. sugar
1 tbsp. dry kosher wine

Mix all ingredients well and combine with the salad. Serves 6.

APPLE/PLUM PIE

Food Processor Pie Pastry (Pareve):
2½ cups all purpose flour
1 tsp. salt
½ lb. pareve shortening
1 egg yolk
1 tbsp. vinegar

Combine egg yolk and vinegar in measuring cup and add club soda to make ½ cup liquid.

Put flour and salt in food processor bowl. Turn on/off. Add shortening, process on/off until cut into flour and resembles small crumbs. With machine in operation, add liquid. Process until ball just forms. Do not over-process. Chill for about 1 hour. Cut in half and roll out to fit a 9½-inch pie plate.

Filling:
5 cups apples, peeled and sliced
2½ cups fresh plums, pitted and sliced
1 tbsp. lemon juice
1 tsp. cinnamon
1 cup brown sugar
⅓ cup flour

Mix ingredients together and put into crust. Top with other half of pastry. Punch holes to allow air to escape.

Preheat oven to 450 and bake for 10 minutes. Reduce temperature to 350 and continue baking for 35-45 minutes or until crust is golden and fruit is tender.

Variation: Replace plums with peaches. Serves 8.

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Cut the fat, save the taste, says the grill guy

By JUDY BART KANCIGOR
Special to The CJN

Some things just naturally go together: meatballs and spaghetti, Sacco and Vanzetti, Jewish food and fat.

Not anymore! Steven Raichlen, the grill guy (*The Barbecue Bible, How to Grill*), slashes his way through the schmaltz belt with *Healthy Jewish Cooking* (Viking), a lusciously photographed homage to his family with tasty renditions of more than 150 classic Jewish recipes that nourish the soul without damaging the heart.

> *'The biggest surprises in the book are that chopped liver can be healthy and that schmaltz isn't as bad for you as everybody thought'*

"I was a restaurant critic for a major city magazine in the '80s, eating out constantly, and developed a cholesterol problem," recalls Raichlen, so he began reducing the fat in his favourite recipes.

The result was his *High-Flavor, Low-Fat* series and *Healthy Latin Cooking*, which won a James Beard award. No Pritikin Spartan, Raichlen now applies his Ten Commandments of low-fat cooking to the last bastion of the clogged artery, Jewish food, with "think flavour, not fat" as his mantra.

"The great cooks of my childhood – who came of age during the Depression – were more interested in filling plates than in the health consciousness of their dinners," he writes. And with his slimmed-down versions of his family's beloved recipes, we can have our knish and eat it too.

His Grammy Ethel's chopped liver uses the cholesterol-laden liver for flavour, replacing most of it with mushrooms, and roasting instead of sauteing. For his Aunt Annette's legendary matzah balls ("rabbis would drive from Washington, D.C., to Baltimore just to have a seat at our Passover table") he reduces the amount of schmaltz, winning a "thumbs up" from 92-year-old Aunt Annette.

"The biggest surprises in the book," notes Raichlen, "are that chopped liver can actually be healthy and that schmaltz isn't as bad for you as everybody thought."

Compared to butter, schmaltz, which contains water, actually has one-third the amount of cholesterol and half the amount of saturated fat.

"That's not to say schmaltz is a health food – far from it – and you definitely use this golden elixir in moderation," warns Raichlen.

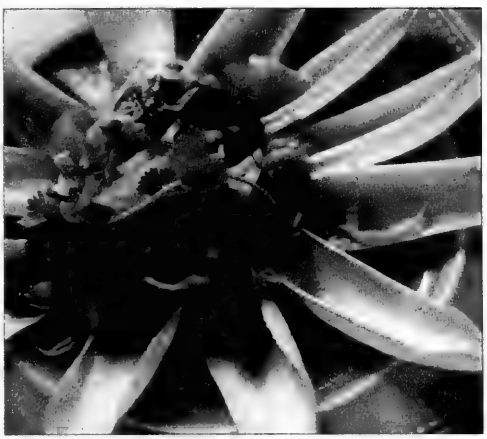
It is this common sense approach to creating a healthy life-style, not short-term deprivation, that makes Raichlen's books so appealing.

"Next to lemon juice, which is always wonderful in anything, and freshly ground black pepper, my favourite ingredient in low-fat cooking is extra virgin olive oil. That's a fat, but a judicious little fillip drizzled on top adds such a lovely flavour."

Using wonton wrappers and filo instead of high-fat dough produces tasty kreplach and strudel. His bake-frying method is equally successful with empanadas and pirogi.

Less of a challenge are the Sephardi recipes, which naturally rely on greater use of grains, beans, fruits and vegetables than those of his eastern European forebears. But where Sephardi dishes call for deep frying, Raichlen solves that problem neatly with what he does best: grilling.

"*Barbecue Bible* took me four years to write," says Raichlen, who travelled to 25 countries on five continents researching the book, writing *Healthy Jewish Cooking* during the same period. "There was a lot of overlap. The Middle East is one of the real hotbeds of grilling expertise. Barbecue is not part of the Ashkenazi tradition. I don't ever remember watching my grandfather grill, for example. None of the great cooks of that generation knew



Endive Salad with Tangerines, Beets & Olives from *The Kosher Palette*, Wimmer press.

Continued on page 46

Rosh Hashanah Greetings from the LCBO

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Cut the fat, save the taste

Continued from page 45

anything from fire cooking, but in Israel it's very much a part of their culture."

So what will on the Raichlen table this Rosh Hashanah? Surprise, surprise.

Son Jake Klein of Heartbeat at the W Hotel in New York (and incidentally the brilliant food stylist for *Healthy Jewish Cooking*) will be visiting, and together father and son will fire up the grill.

"We will probably be the only Jewish family in Miami to barbecuethe oven with dried fruits. We will rub it with cumin, paprika, garlic, salt and pepper and smoke it for six hours. It will be amazing barbecue, the way God meant for you to eat it!"

The purists among us may prefer to serve Raichlen's Holiday Brisket with Dried Fruit and Sweet Wine, the fruit symbolizing "a hope for sweetness and plenty in the coming year."

While his Carrot and Apple Kugel is more traditional for Rosh Hashanah with its apples, honey and carrots symbolizing prosperity and happiness, he also recommends Yukon Gold Potato Kugel with the sweet meat. With the naturally buttery flavour of the Yukons, you'll hardly notice the reduced fat.

THE AMAZING LOW-FAT - CHOPPED LIVER

Preparation time: 10 minutes
Cooking time: 20 minutes
8 oz. mushrooms
1 medium onion, quartered
1 tsp. canola or olive oil
salt and freshly ground black pepper, to taste
2 oz. chicken or turkey liver
5 eggs
2 tbsp. chopped fresh parsley, plus sprigs for garnish

Preheat oven to 450. Trim the stem ends off the mushrooms and wipe the caps clean with a damp paper towel. Quarter any large mushrooms; halve medium-size ones; leave any small mushrooms whole. Place the mushrooms and onion in a non-stick roasting pan and toss with the oil, salt and pepper. Roast the mushrooms until lightly browned, 8 to 10 minutes, stirring to ensure even cooking.

Add the livers and continue roasting until the mushrooms are well browned and flavourful and the liver is cooked but still pink in the centre, 8 to 10 minutes more.

Meanwhile, hard-cook the eggs, following the instructions on page 194. (Cook them for 11 minutes.) When cool enough to handle, peel and halve the eggs. Remove and discard the yolks. Cut each white half in half.

Place the mushrooms, onion, liver, hard-cooked egg whites, and parsley in a food processor and grind to a coarse puree. (Run the machine in short bursts.) Correct the seasoning, adding salt and pepper to taste: the mixture should be highly seasoned. Transfer the chopped liver to a bowl or platter, garnish with parsley sprigs, and serve with crackers or toasted challah.

Note: For a richer chopped liver, keep two of the egg yolks. The fat will still be below 4 grams per serving. Makes 1½ cups, serves 6 to 8.

53.5 calories per serving (based on 6 servings); 6.2 g protein; 1.8 g fat; .28 g saturated fat; 4 g carbohydrate; 56.2 mg sodium; 41.5 mg cholesterol.

HOLIDAY BRISKET WITH DRIED FRUITS AND SWEET WINE

Preparation time: 15 minutes
Cooking time: 3 to 4 hours
1 (3-lb. beef brisket), trimmed of all visible fat
salt and freshly ground black pepper, to taste
1½ tbsp. canola oil
1 large onion, finely chopped
2 carrots, finely chopped
2 stalks celery, finely chopped
2 cloves garlic, finely chopped
¼ cup chopped parsley (preferably flat-leaf)
1½ cups grape wine
2½ cups beef or chicken broth or water, or as needed
2 bay leaves
1½ cups dried apricots (8 oz.)
1½ cups pitted prunes
1 cup golden raisins

Preheat oven to 350. Lightly score the brisket on both sides in a cross-hatch pattern, using a sharp knife. Season the brisket all over with salt and pepper. Heat the oil in a non-stick frying pan. Add the onion, carrots, celery, garlic, and 3 tbsp. parsley and cook over medium heat until lightly browned, about 5 minutes.

Spoon half this mixture into a roasting pan or baking dish just large enough to hold the brisket. Lay the brisket on top and spoon the remaining vegetables over it. Add the wine, broth, and bay leaves. Tightly cover the pan and bake the brisket for 1½ hours.

Transfer the brisket to a cutting board and thinly slice it across the grain. (An electric knife works great for slicing.) Stir half the dried fruits into roasting pan juices. Lay the sliced brisket on top. Arrange the remaining dried fruits on top. Season with salt and pepper. Add broth as needed to cover the meat and fruit.

Continue baking the brisket until the meat is tender enough to cut with a fork, an additional 1½ to 2 hours. Add broth or water as needed to keep the meat and fruits moist. If there's too much cooking liquid, uncover the pan the last half hour to allow some of it to evaporate.

Transfer the brisket to a platter. Using a clotted spoon, transfer the fruits to the platter around the meat. Discard the bay leaf. Pour the pan juices into the sort of gravy boat that allows you to pour the broth off from the bottom, leaving the fat on top. If you don't have one of these, pour the gravy into a bowl or measuring cup and skim the fat off the top with a ladle. Spoon some of the meat and fruit, serving the rest on the side. Sprinkle the remaining 1 tablespoon parsley over the meat and serve at once. Serves 8.

469 calories per serving; 31 g protein; 12 g fat; 3.7 g saturated fat; 51 g carbohydrate; 134 mg sodium; 84 mg cholesterol.

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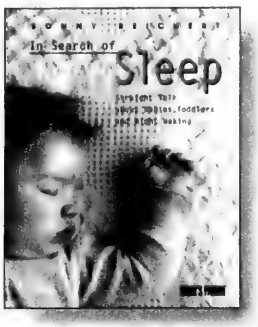
Baby's bedtime can be a challenge

By ANNA MORGAN
Staff Reporter

TORONTO — For many new parents, putting a baby to sleep can be a greater challenge than they ever imagined.

Bonny Reichert's new book, *In Search of Sleep*, looks at some approaches used by parents, as well as many of the myths and fallacies associated with baby's bedtimes.



Many of the books out there are not honest about what it is really like to put your baby to sleep because they present a single approach, Reichert said in an interview. "There really can't be only one way to put a baby to sleep."

In Search of Sleep presents a more three-dimensional view, suggesting that children are different, parents are different and family priorities are different.

While letting your baby cry themselves to sleep may work for some, Reichert suggests that waking up to comfort your baby or bringing a crying infant into the parental bed may be more effective for other families.

The loaded question of whether your baby is sleeping through the night can often leave new mothers feeling guilty or defensive. In addition, the assumption that a "good" baby sleeps through the night can leave parents confused over the right way to put their babies to sleep, Reichert said.

But every child is different and every family situation is different. There really can't be any right or wrong approach that will work for every child.

Reichert's book looks at some of the personality traits which might affect a baby's sleep patterns and suggests different approaches which might work, given the needs of the child.

The book is intended to give parents alternative approaches so that they come away feeling more comfortable about the choices they've made.

Nothing is worse than the parents of a child with one set of personality traits judging the techniques used by parents of children with different kinds of personalities, Reichert noted.

Author Bonny Reichert and her two boys.

Criticism can come from anywhere, she added. "It may come from your partner, parents or from in-laws."

But, a mother really knows best what works and doesn't work for her and her child. Reichert views *In Search of Sleep* as a support book for parents who may feel that more standard sleep techniques are not working for them.

Reichert, who is the mother of two children, James and Leo, was born in Edmonton and attended the Talmud Torah until she moved to Toronto to attend the University of Toronto.

After studying at Ryerson University's school of journalism, Reichert began writing articles about children, challenging some of the more popular theories regarding issues such as temper tantrums.

"The advice I was getting from people didn't really seem right for my child. So I began investigating and writing about issues that were important to me."

Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery before the High Holidays, for those who require it.

Bus service will be provided on the following 3 days: **Sunday, September 9, Sunday, September 16, and Sunday, September 23.**

On each of these days, a bus identified by a sign "**PARDES SHALOM**" will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:30, to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

For further information, and to register, please call the cemetery office 416-635-2883, extension 211 - Trudy, or extension 224 - Esther.

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Frank Simkevitz named new Chair of Reena Foundation

The Board of Directors of Reena Foundation has elected Frank Simkevitz as Chair for a two-year term. Originally from Montreal, Frank has been in Toronto for the last 20 years. He and his wife Elaine have two sons and a daughter-in-law.

Frank has been a volunteer in the community for the last 15 years as a canvasser and committee chairperson with UJA, with Federation as a committee member and co-chair in Social Planning, with Beth David B'nai Israel Beth Am Synagogue as a Board and Executive member, as a member of the Leah Posluns Theatre management committee, and most recently with Reena since 1995.

His professional background is varied...spending most of his career in Marketing and Communications and since 1997, with the United Israel Appeal of Canada. He serves many of Canada's smaller Jewish communities in various capacities including National Campaign Marketing, Planned Giving, Campaign Development and Strategic Planning.

The Reena Foundation is the fund raising arm of Reena, a non-profit social service agency dedicated to integrating people with developmental disabilities into all aspects of the community with dignity and respect.

Reena FOUNDATION

Coast to Coast

Don't despair for Ezra

Pity the luck of Ezra Levant. By most accounts, Levant has his heart in the right place and is a passionate supporter of Israel. Although brash and not entirely experienced in the arts of nuance and finesse, Levant performed well as Preston Manning's question period co-ordinator during the old Reform days. But he was never really accepted as "one of the guys" by the coterie of Preston's Soldiers (as his staff was often called).

Levant then joined the *National Post* and offered a high-energy and colourful perspective on a variety of subjects. He could have hung out at the *Post* indefinitely, but loyalty to the cause compelled him to return to Ottawa and try to help Stockwell Day withstand the storm. It proved to be a short-lived adventure.

The truth, as Peter C. Newman recently pointed out, is that the effort failed despite Levant – not because of Levant. Unlike many who had come to Day's assistance, Levant recognized early on what was really going on. Perhaps because he had also been a former staffer to Manning, Levant understood that the issue wasn't Day's competence, but rather Day. Some Alliance MPs weren't willing to pursue the aggressive approach advocated by Levant. Something had to go – and it turned out to be Levant!

Scene in Ottawa
By G.K. SIMCOE

So after some soul-searching, Levant came up with a new plan. Seeking the ultimate personal vindication, he has decided to pursue the riding of Calgary South-West when Manning resigns later this year. All things being equal, Levant has a good shot at the nomination and a fair shot at winning the by-election. But his timing may be a problem.

Now that Stephen Harper has signalled his intention to re-enter the political fray, Levant's world has again been up-ended. If Harper wins the leadership race – and that's a fair bet – he will need a seat in the House of Commons, and guess which seat he has selected? You got it, Calgary South-West.

So where does all of this leave Levant? In a word, nowhere. He'll have to go back to the drawing board and plot a new strategy to win respect and credibility.

In his favour are three things. First, underneath the brash exterior, Levant is bright, engaging and inherently decent. Second, he is still young (not yet 30) and will have been perceived to have paid all the dues one can reasonably be expected to shell out. Finally, he is too good a resource for the Alliance – or any other group, organization, or agency – to squander.

Even if developments over the next few months follow the above scenario, don't despair for Levant. You can't keep a good man down.

And, at the end of the day, Levant really is a good man – especially when it comes to Israel.

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Coast to Coast

Report on alleged war criminal to be made public

By JANICE ARNOLD
Staff Reporter

MONTREAL — Canadian Jewish Congress (CJC) will next week release what it calls a "powerful case" against a member of a Nazi military unit that was responsible for the deaths of tens of thousands of Jews in Lithuania and Byelorussia (now Belarus).

Juozas (Joseph) Kisielaitis, faced with deportation from the United States for concealing his wartime association, has been living in Canada since the mid-1980s with the knowledge of the government, CJC says.

At a Sept. 12 press conference, national executive director Jack Silverstone and other CJC officials will be joined by New York private investigator Steven Rambam who has prepared a 130-page report on Kisielaitis, who moved in the past year to Montreal from Ontario. The report, plus certain attachments that will not be made public, have been turned over to Canadian authorities.

Silverstone said CJC is highlighting this case as a "glaring example" of what it regards as the reluctance of the Justice Department's War Crimes Unit to act against certain suspected Nazi war criminals, even a man like Kisielaitis on whom the U.S. has a lengthy file.

Kisielaitis has admitted under oath to being a member of the battalion, but said he served in a non-combatant role as a tailor and did not accompany the unit on its killing sprees. Rambam's research alleges that Kisielaitis was listed as a rifleman and that he was sent on a mission in Byelorussia.

The report, an advance copy of which was released to *The CJN*, alleges that Kisielaitis, now 80, volunteered for the Lithuanian 2nd Auxiliary Police Service Battalion (later known as the 12th Lithuanian Schutzmannschaft Battalion) in 1941.

During 1941-42, this battalion assisted in the execution of at least 130,000 people, primarily Jews, Rambam says.

In the report, Rambam reproduces two original 1941 Lithuanian documents and their translation, whose source is the U.S. government. The first lists a Juoza Kisielaitis as a recruit and rifleman of the battalion. The second lists 464 members, including a Juoza Kisielaitis, who "left" for the Minsk-Borislov-Slutsk region of Byelorussia on Oct. 6, 1941, ostensibly to fight the "Bolshevik" army and partisans. Historians have recorded that the battalion killed at least 30,000 civilians in Byelorussia that month, Rambam says.

Both documents bear the authentication of the U.S. Embassy in Vilnius in 1993.

Kisielaitis has claimed he remained behind in Lithuania. The report reproduces Kisielaitis' 1981 handwritten statement to the U.S. government that his company, made up of tailors, shoemakers and other "helpers," did not go with the rest of the battalion that day, but stayed in Kaunas. The report also includes the transcript of his 1982 deposition to U.S. District Court in which he again acknowleges he joined the unit.

According to Rambam's information, Kisielaitis and his family immigrated to Canada in 1948, and he became a Canadian citizen in 1953. In 1963, he moved to Massachusetts to accept a job. He was granted permanent residence, but never became a U.S. citizen.

In 1981, staff attorney Eli Rosenbaum of the U.S. Justice Department's Office of Special Investigations (OSI) interviewed Kisielaitis. The United States had already denaturalized and deported at least three other 12th Battalion members.

On May 24, 1984, the OSI formally accused Kisielaitis of "assisting the Nazis in the persecution of persons because of their race, religion, national origin or political opinion."

He was ordered to appear before an immigration judge to show cause why he should not be deported for misrepresenting his membership and activities in the 12th Battalion upon his entry to the United States.

Rambam says Kisielaitis fled to Canada in 1985. "The U.S. Justice Department, after confirming Kisielaitis' presence in Canada, provided the Canadian Department of Justice and the RCMP with a complete copy of their files on Kisielaitis," according to Rambam's findings.

On March 5, 1985, Joseph Krovisky, U.S. Justice Department public affairs officer, told the media: "We confirmed that Kisielaitis was a war criminal living in the U.S. He entered the U.S. under false pretenses, concealing his service in a Nazi unit."

On April 30, 1985, then Canadian solicitor general Robert Kaplan said: "If the Americans have compiled a dossier of evidence, as they seem to have, the Canadian government should move to obtain it and take immediate action. I would hope they don't refer this one to the commission on war criminals in Canada."

From what he considers reliable sources, Rambam learned that the Canadian government informed Kisielaitis in 1987 that no evidence in their possession would allow his deportation from Canada as a war criminal.

In 1996, Rambam, going undercover as a university professor, interviewed Kisielaitis at his Burlington, Ont., home. He later moved to Cornwall. Rambam says he interviewed him again in July, going to his Montreal home unannounced as his true self.

A seven-page transcript of that interview is included in the full report, but will not be made public.

Silverstone said CJC has raised the Kisielaitis case with the government on "numerous occasions" over the years since the '80s.

"The government has told us nothing. Like all individual cases, it cites privacy considerations. It's frustrating."

Rambam told *The CJN* that he hopes publicizing his research on Kisielaitis will put the War Crimes Unit "on the spot."

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Coast to Coast

Israeli military attaches visit Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — As part of the changing of the guard for Israel's military attache to the United States and Canada, outgoing military attache Maj.-Gen. Zeev Livne and his successor, Maj.-Gen. Moshe Sukenik, recently visited Ottawa to meet with Canadian military and political officials at a dinner hosted by Haim Divon, ambassador of Israel to Canada.

The military attache, accredited to both countries, is stationed in Washington.

After four years in the role, Livne says he leaves with a sense of accomplishment as well as a feeling that there is still room for improvement in the relations between the countries.

"I told the defence minister that we still have a lot to do. There is much more to do between the two defence establishments, and I believe that Canada can gain more than we can because of the unfortunate combat experience we have gained during the past 53 years," said Livne.

"We are more than willing to share our experience with Canada. [The defence minister] plans to come to Israel and I hope that this time, he will pay an official visit to the Israeli defence minister," he said.

'New stage in the relations between our two countries'

"The same goes for the chief of the defence staff and the chief of the army. Both are very much willing to come to Israel. It could be a new stage in the relations between our two countries."

Livne has had an opportunity to travel extensively in Canada, participating in several tours for foreign military attaches arranged by the Canadian military.

"The tours gave us the opportunity to meet Canadian officers and soldiers. It was also an opportunity to meet with military attaches from other countries and to explain a bit about Israel," said Livne.

"Canada is very involved in peacekeeping around the world and many lessons that we have learned can be used by Canadians in order to better protect them and better allow them to fulfil their mission," he said.

After 39 years of service, Livne plans to retire when he returns to Israel and to enjoy his family at home in Hadera.

Sukenik spent a year in the United States as liaison officer for trade, and visited often on business in his former position.

"Zeev was my commander in 1987, so it was good for me to come here and to be briefed by [him]. I really wish him all the best. He deserves it after so many years of service."

During his post, Sukenik plans to continue what has been started and to strengthen relations between Israel and the United States and Canada.

He also plans "to do whatever I can in my field. I know that Zeev did a good job and I want to continue it, to explain our point of view. Coming straight from Israel, I see this as a first priority."

Another goal is to strengthen the relationship between Israel and the Jewish communities of the United States and Canada.

"It is very important that Jews around the world understand, not what they see on CNN, but our point of view. It is very complicated and the media is doing a lot of damage to Israel. I will travel to various communities and speak as much as possible," he said.

CIJR gets help from Aspers for pro-Israel efforts

By JANICE ARNOLD
Staff Reporter

MONTREAL — The independent Canadian Institute for Jewish Research (CIJR) recently announced that it has received an unexpected "bar mitzvah" gift from media mogul Israel Asper and his son David.

Frederick Krantz, CIJR's founder and volunteer director, recognized the Aspers' donation at the academic organization's annual fund-raising event, which also celebrated its 13th year.

The Aspers head Winnipeg-based CanWest Global Communications Corp., the largest newspaper publisher in Canada, whose holdings include the *National Post* as well as Global Television.

In June, Israel Asper blasted the Canadian government for its "shameful and wrong-headed policy on Israel, as represented by its pro-Palestinian votes at the United Nations."

He also criticized some media coverage of the Mideast conflict, particularly coverage by CBC television. Krantz read a letter from the elder Asper that congratulated the CIJR for "disseminating the truth about the Mideast."

Ariela Cotler, who hosted this year's reception, praised CIJR as "the only game in town" in its efforts to make Israel's side known in the media and to keep the Jewish community informed.

CIJR board member Evelyn Schachter said CIJR, more so than any other Jewish organization in Canada or the Israeli Consulate, has shown Jews how to respond to the negative perceptions about Israel during the latest crisis.

Israeli Consul General Shlomo Avital also praised CIJR for its "day in, day out struggle to protect the image of Israel" against Arab propaganda demonizing the Jewish State.

The CIJR was founded during the first intifadah 13 years ago by a small group of Jewish academics who wanted to respond to what they saw as unbalanced reporting on the conflict and to provide ordinary members of the Jewish community with the information they would need in order to defend Israel's case, said Krantz, a Concordia University professor.Its role remains much the same today, Krantz said, although it relies on donations from individuals, almost all of them Montrealers.

This year's reception raised about $100,000.

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The Rabbi who flew

By LEILA SPEISMAN
Staff Reporter

Everyone knows a lot about what rabbis do. They are in charge of the synagogue services, they give a long speech on Shabbat and holy days, they come and visit people who are sick, and they answer questions. Not many of them fly, however.

At least, none of the ones I know do. But Rabbi Frum, of the town of Gill, did, at least according to Renate Dollinger, in her delightful book *The Rabbi Who Flew* (Booksmythe, 2001), which she wrote and illustrated.

Now, flying can be a very useful thing to be able to do, but there can be unexpected problems.

Rabbi Frum was a wonderful rabbi. Not only was he a very kind and sweet person, but he was a terrific teacher, and a very wise man. He put his whole body and soul into his prayers.

And that's where everything started. Rabbi Frum didn't fly because he had wings, or anything like that, but because he prayed with so much kavanah, such total concentration on the meaning of the prayers and the importance of what he was praying, that he just lifted off the ground.

Yankel and Moshe were nine-year-old boys who went to the cheder, the Hebrew school, in the town of Gill. (Gill was a very small town called a shtetl, where there was one butcher, one school, and one shul. Everyone, the book explains, was either poor or very poor.)

One Shabbat, Yankel and Moshe were in shul. They were astonished to see that when the rabbi prayed, his feet left the floor. Soon, he began to lift higher and higher, until he was actually flying around the synagogue.

Well, the other people in the synagogue noticed too. (Wouldn't you notice if your rabbi did that?) Everyone began to talk about it, and soon even people from the neighbouring town came to watch.

Moshe's father was the town shoemaker. When the rabbi was flying over him, he saw that this very special man had holes in the soles of his shoes. Moshe's father was very worried about the rabbi's shoes. In the first place, what would people think about a town that allowed its wonderful rabbi to go around with holes in his shoes? If they told the rabbi, he would be terribly embarrassed, and that, Moshe's mother Beyla pointed out, would be "a mortal sin."

(In fact, embarrassing someone is considered a terrible thing in the Jewish religion – the sages say that it is as if you killed someone.)

Moshe had a wonderful idea. He suggested that his father should take a measuring stick to shul and measure the rabbi's shoes as he flew over. Then, Moshe would sneak into the rabbi's bedroom, take the shoes back to be fixed, and then sneak them back in.

Renate Dollinger is a famous Jewish expressionist painter – that means her paintings show how she feels about something, rather than exactly how it looks. You will really enjoy the pictures in *The Rabbi Who Flew* – the colours are bright and cheerful, probably much more cheerful than shtetls actually were.

I especially liked seeing the rabbi's face as he was flying – he was on such a high spiritual level that he didn't even realize what he was doing!

This book is intended to be one of a series of books about life in the shtetls of Europe, told by the fictional Grandma Hanne Sheyne.

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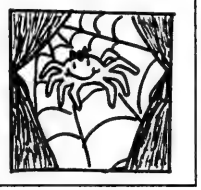

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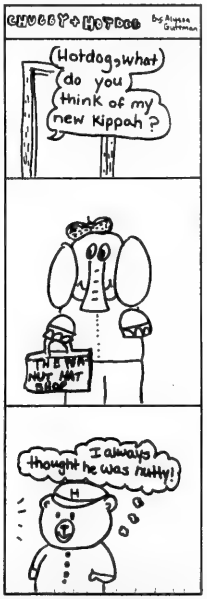

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The Canadian Jewish news

Anti-Jewish sentiment at Durban conference

'Hitler should have finished the job,' states poster

Continued from page 1

That interaction began last week. Canadian Jewish delegates, in a meeting last Thursday with federal multiculturalism minister Hedy Fry, who is heading Canada's delegation, urged Fry and other senior officials not to rule out walking out of the WCAR, which began Aug. 31 and will run to Sept. 7, if the anti-Semitic and anti-Zionist rhetoric doesn't stop.

Fry "has given us very strong assurances that she will not tolerate this kind of language. And she was very sympathetic to the concerns we expressed at the atmospherics and how we must be feeling as a Jewish caucus," Landy said.

"I mean, you just have to walk in there as a Jew and you feel extremely threatened."

Last Thursday, foreign affairs minister John Manley announced he would not attend the WCAR, as Jewish groups had wanted. Earlier, U.S. Secretary of State Colin Powell said he would stay away, mainly because of the revival of the Zionism-is-racism issue as a major item on the conference's agenda.

Equating Israel with apartheid was a major theme at the NGO forum, Landy said.

"This is post-apartheid South Africa, which is looked upon as beacon of human rights because it defeated the apartheid regime. There's a lot of imagery here that seems to find its way to delegates who are looking now to find a new apartheid state, and they've landed on Israel."

Delegates saw "very professionally done posters saying, 'They're killing our children.' There are pictures throughout the site describing Israel as a racist, apartheid state. There's a book of cartoons put out by the Arab Lawyers Union that [shows] the most classic anti-Semitic depictions of Jews with hooked noses and fangs dripping with blood. It would make *Der Sturmer* proud," Landy said, referring to the Nazi Party's official newspaper.

"It's within this atmosphere and context that there are supposed to be discussions and dialogue leading to a consensus declaration at the end of the NGO conference."

The NGO forum began Aug. 28 and ended last Saturday. Jewish delegates were resigned to a final declaration – although not binding on the WCAR – that would single out Israel for harsh language.

If the climate doesn't change leading into the WCAR, "there would no purpose in staying and we would leave," Landy said. But more important is "to call on the Canadian government to assess the situation, and if the language does not change, at least to have the minister leave. And if any of the bad language remains in the [final] declaration, we want Canada to object," as it did at past UN conferences on racism in 1978 and 1983.

Only 1,000 or so NGOs will be permitted into the WCAR, and they will be observers only. "There will be very little role for us to play [at the WCAR]," Landy noted.

Keith Landy

Prutschi, who hopes to attend some of the WCAR sessions, said organizers of the NGO forum "abdicated all neutrality" by allowing the depiction of Israel as an apartheid state. "And that's the phenomenal obscenity of it, that in South Africa, where apartheid was overthrown, this venue is being used to present Israel as a new apartheid state."

Asked whether he would quit the conference if things don't improve, he said, "We're still playing it by ear. We certainly left it open for us to be here."

As for whether Fry and other senior Canadian officials would leave, Prutschi said his sense was that this is "certainly something that is very much on the table. If in the next few days they come to the conclusion that there really is no possibility of meaningful change, then we have encouraged the minister herself to walk out."

Fry did not commit herself one way or another to quitting the conference, he added, but the Canadian delegation was firm in opposing anti-Jewish language. "There were no ifs or buts. It was 100 percent clear opposition to that, and a guarantee that would be the stand of Canada."

In other developments, a rowdy group of Arabs and Palestinians attempted to disrupt a commission (meeting) on anti-Semitism that was being presented by the Jewish caucus.

"They came in and tried to shout down the speaker," said Karen Mock, co-chair of the international Jewish caucus. Wielding the gavel, Mock called for a recess, "and during the break there was almost a riot. They wanted their issues on the agenda of the commission."

Karen Mock

Mock said the planned disruption was defused when a South African parliamentarian urged calm, security personnel arrived and when the meeting continued without giving in to their demands.

The mayhem added to the feeling of intimidation felt by the Jewish delegates. Thousands of South Africans and Palestinian held an emotional anti-Israel demonstration near the conference site. Spotted in the crowd was a poster saying, "Hitler should have finished the job" while the notorious anti-Semitic tract, the Protocols of the Elders of Zion, was sold at the demonstration, Mock said.

Jewish delegates "were warned, especially if we were visible Jews, or identified with the caucus, to say very far away from the demonstration," she added.

Montreal member of Parliament Irwin Cotler, a member of the Canadian delegation, warned that the inflammatory language that emanated from the NGO forum "could find its way" into the WCAR.

If incorporated into a final declaration, anti-Zionist language would undermine the UN's integrity and hurt the Mideast peace process, even among doves in Israel, Cotler stated.

Other members of Canada's official delegation are Toronto-area MP Jean Augustine and Canada's ambassador to the UN, Paul Heinbecker.

With files from Paul Lungen.

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Both sides claim victory over Beit Jalla

By PETER HIRSCHBERG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Immediately after the Israel Defence Forces' withdrawal from Beit Jalla, which took place before daybreak last Thursday, both Israeli and Palestinian leaders tried to present the ceasefire deal – which had facilitated the army's exit from the Palestinian town – as a victory.

Israel said Palestinian Authority Chairman Yasser Arafat had been forced to take action against the shooters in the Palestinian town, while the Palestinians insisted that they themselves had forced the army out.

The directive for the withdrawal of the IDF came after a three-hour meeting of the security cabinet overnight last Wednesday, and after a day of intensive, behind-the-scenes diplomatic activity. Diplomatic sources said the next day that the troops and tanks would remain near Beit Jalla and would re-enter the town if shooting at Gilo resumed.

"If the shooting is resumed, we will consider our steps," said a more circumspect defence minister, Benjamin Ben-Eliezer, not wanting to commit publicly to any IDF action ahead of time.

"We have to act with presence of mind," he said. "I don't want to issue threats, but I hope this time that Arafat will keep his word."

The Palestinian media reported the army withdrawal as a victory, emphasizing only this element of the ceasefire understanding – and not Arafat's pledge to stop the shooting. The ceasefire was achieved last Wednesday in no small part due to the contacts between Foreign Minister Shimon Peres and the PA chairman.

In Beit Jalla, Palestinians celebrated the pullback.

"Our people taught the Israeli occupation a big lesson," Hassan Abed Rabbo, the local leader of Arafat's Fatah group, told The Associated Press.

However, Israeli leaders – at least a few of them – had a different take.

Newly appointed minister Dan Meridor said the operation could be penned into Israel's victory column because Arafat had been forced by the government – through a combination of diplomatic and military means – to agree to take measures to stop the shooting at Gilo.

Other government ministers argued that the operation had sent a clear message to the Palestinians, that they would pay a price for continued shooting at Israel's capital.

"The army only left after it was clear that the shooting had stopped," said Likud Minister Tzipi Livni. "Our intention was never to re-conquer Beit Jalla and to stay."

But not all government ministers were towing the "victory" line last Thursday, with Public Security Minister Uzi Landau insisting that the decision to pull out was a mistake, because Arafat's pledge to stop the shooting at Gilo could not be believed.

"The State of Israel made another mistake [by withdrawing]," said Tourism Minister Rehavam Ze'evi of the far-right National Union party.

"Firstly, we embarked on this [operation] 10 months late. For almost a year, we allowed shooting on a section of our capital city, which is something that the weakest of states would not have accepted. And when we did do something, we did it with too much restraint."

JIAS CANADA

NOTICE

2001 Annual Meeting JIAS Canada

The 2001 Annual Meeting of the Jewish Immigrant Aid Services of Canada will be held in Ottawa, Ontario at the Solway Jewish Community Centre, 21 Nadolny Sachs on Sunday, Oct. 21, 2001 at 9:30 a.m.
For further information call 416-630-9051, ext. 3

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A valuable editorial

As Israelis search for a way out of the violence that has been thrust upon them, the idea of a unilateral separation from the Palestinians has been gaining momentum in important political and intellectual circles.

But opposition to the idea has also been intense.

Paul Adams, the *Globe and Mail*'s new Mideast correspondent based in Jerusalem, wrote an informative article on August 27 on this important debate. The following day, acknowledging Adam's piece, the *Globe* published an editorial, "Why a Mideast fence won't work," in which it joined the opposition, calling unilateral separation "a terrible idea."

The editorial is fair and judicious. It understands the predicament Israelis find themselves in. "As violence rises, and prospects for peace grow even more remote [with about 80 percent of Palestinians supporting suicide attacks on Israel's civilians] many Israelis are saying that the country should forget about trying to negotiate a peace agreement or even to quell the Palestinian uprising with military might. Instead, it should build a fence around the West Bank and shut the Palestinians out."

Yet, argues the *Globe*, as appealing as this idea is to many Israelis, it won't work and it won't stop the violence – as many other Israelis also warn.

The paper continues with what it considers an even more important point, that "separation would mean perpetual conflict between Israel and the Palestinians."

This line should be read and pondered by all those people, including journalists and commentators, who naively argue that if Israel would only "end the occupation" the conflict would end.

However, as the *Globe* correctly explains, the conflict must be resolved through negotiations. Critics who have continually demanded that Israel withdraw unilaterally, and have (unjustly) accused Israel of violating international law by remaining in the territories, have apparently never read UN Security Council resolutions 242 and 338. These alone govern the disposition of the territories, and state that the parties are ordered to "negotiate" land for peace: Israel is to give up land acquired in 1967 in a war of self-defence, but only in the context of full peace and security guarantees from its Arab neighbours.

The Oslo process was premised on precisely that formula. Since 1993, Israel had been trying to fulfil that process, until Yasser Arafat walked away from the negotiations at Camp David last summer, throwing the region into chaos and setting back hopes for a "land for peace" arrangement likely for years to come.

The *Globe* concludes: "The only hope for an end to violence is an agreed separation on negotiated terms." In the best of all worlds that would be true. But what if, as now appears to be the case, the Israelis don't have a negotiating partner? What if, instead of accepting the Mitchell recommendation that halting violence is a necessary first step toward returning to the negotiating table, the Palestinians are committed only to further mayhem? What then? These are the questions that the *Globe* still needs to address.

Prepared by Paul Michaels of the Canada-Israel Committee.

August 27

• The Israel Defence Forces set up a Patriot anti-missile installation near Haifa. Israel Radio reported that local residents are concerned by reports Hezbollah gunmen in Lebanon possess long-range missiles capable of reaching the Haifa region.

August 28

• Some 81 percent of Palestinians surveyed support suicide bombing attacks against Israelis as long as Israel's measures against Palestinians continue. The survey, also found that 54.8 percent said they still would favour suicide bombings even if Israeli measures cease.

•Israel's high-tech industry took a hit as U.S telecommunications giant Lucent Technologies closed its Israeli unit, Chromatis Networks, which it acquired last year for $4.5 billion.

August 29

• Belgium contacted officials in the United States and Russia to discuss a joint initiative aimed at ending more than 11 months of Israeli-Palestinian violence. Belgium holds the rotating presidency of the European Union until the end of the year.

August 30

• Immigrants from the former Soviet Union make up 13 percent of Israel's population, according to recently released statistics. With 58,000 of the total number of 850,000, Haifa has the largest number, followed by Ashdod and Beersheva.

August 31

• Industry and Trade Minister Dalia Itzik proposed regulations that would prevent the import of cellular phones that do not display the amount of radiation the unit emits. If approved, the regulations would become effective on Jan. 1, 2002.

Files from JTA and Ha'aretz

Arafat will never make peace: Olmert

Continued from page 1

Earlier in the week, on Monday night, in response to the renewed firing from Beit Jalla upon Gilo, Israel's defence forces moved tanks, armoured personnel carriers and bulldozers into the area surrounding the source of the gunfire from the Arab village. *[Ed. note: At press time, the IDF had withdrawn from Beit Jalla.]*

Showing visible signs of fatigue, Olmert speculated that the current uncertain political situation with the Palestinians will not change any time soon.

"We are stuck in a very difficult situation that will last for years," he said.

"There may have been a window of opportunity between us and the Palestinians a year ago, but this opportunity was missed by the intransigence of Arafat and has been lost for a very long time."

Nor is the mayor sanguine that a new generation of Palestinian leaders more inclined to making peace with Israel is waiting imminently to take over from Arafat.

"The problem of the Palestinians is, because of the lack of democracy, the nature of their leadership is such that it will not permit compromise soon. It takes time. I have never lost hope, though, that one day there will be a new leadership, a new attitude, a new psychological environment that will permit improved relationships between us and the Palestinians."

The mayor acknowledged what is palpably evident in conversations with most ordinary Israelis: the violence "does have an impact on the mood of the people. It's not easy. This is a war of attrition."

Despite the acknowledgement of this sombreness, Olmert emphasized that "the people of Israel show a great deal of resolve and determination not to be pushed into a black corner, an important sense of confidence that we must remain united and strong."

Speaking about his plans for the capital city, Olmert enumerated four key priorities. His first concern was a demographic one.

"We have to make every effort to increase the number of Jews in the city, especially the young kids who have left in the past," he said.

The mayor's second priority is to achieve an atmosphere of greater tolerance.

"How can we make a society with a greater degree of unity and cohesion but not necessarily without differences? Differences are so very important and we have to respect them.

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"Yet, while maintaining this diversity, which is so characteristic of Jerusalem, we have to do a lot more to remove some of the emotional impediments so that there will be an environment of greater tolerance."

Olmert's third priority related to the city's educational system, and his fourth, to its infrastructure. The mayor was quite emphatic about the latter.

"We have to try to improve the infrastructure of all parts of Jerusalem, to improve the quality of life of the Palestinians living here. I want every Palestinian to feel he is equal to every Jew, that he has the same opportunities, the same quality of life, the same municipal services."

"This takes time," the mayor added, "and I [will] move forward."

Of his celebrated row in the summer with the leadership of American Reform Jewry over their decision to cancel all of the movement's summertime youth programs in Israel, Olmert admitted that "the fences have not yet mended."

But he hastened to point out that his anger had been directed at the movement's leadership, not at its membership, with whom he continues to spend his time in Israel.

When asked whether he wished to impart a pre-Rosh Hashanah message to the readers of *The CJN*, the mayor responded without hesitation.

"These are difficult times; we haven't had such difficulties for many years now. We are resolved, we are determined, we have the inner strength and power to carry on and triumph. But the most important thing we need is the participation, not just the sympathies of world Jewry.

"We need it. They need it. They need it because no single Diaspora Jew will forgive himself if something goes wrong for the State of Israel and he didn't take part in trying to stop it.

"Solidarity expressed by Jews is a source of great encouragement, particularly now because so very few tourists are coming to the city. I think here we have a challenge. We should expect to have more Jews coming to express their solidarity by being here and taking part in efforts on different levels in the life of our city and in the life of our country.

"The more they will do it, the stronger we will be. They will project something not only to us but also the leadership of their countries who will know that Israel is not alone."

Olmert will speak in Toronto on Sunday, Sept. 9 at Beth Sholom Synagogue.

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Intifadah comes between Sharon, Peres

By SHELDON KIRSHNER

Israel's current national unity government was established as a direct response to the second Palestinian uprising. But to no one's surprise, the intifadah has become a primary source of tension between Ariel Sharon, the hawkish prime minister who opposed the Oslo process and Shimon Peres, the dovish foreign minister who is trying to salvage it.

Mideast Analysis

Sharon and Peres formed their seemingly improbable partnership in the belief that Israel's perennial dispute with the Palestinians cannot be solved with one sweeping end-of-conflict accord, a goal espoused by Sharon's hapless predecessor, Ehud Barak. Instead, they believe that interim agreements are the best hope for restoring mutual trust and forging a gradual rapprochement.

Sharon and Peres, however, disagree on a number of basic issues, the most preeminent of which turns on the recommendations of the Mitchell report, released on April 30. It calls for an unconditional cessation of violence, cooling-off and confidence-building periods and an eventual resumption of peace negotiations.

Sharon holds that the cooling-off period should kick in only after seven days of complete calm. Peres maintains that this formula needlessly perpetuates the intifadah and gives rejectionist groups like Hamas and Islamic Jihad veto power over a possible truce.

Peres' view of Palestinian Authority President Yasser Arafat, and his infrequent meetings with him, have caused stress and strain as well. While Sharon has demonized Arafat and belittled him as a negotiating partner, Peres has described Arafat as the Palestinians' "authentic representative" and claimed that Israel has no choice but to deal with him. The alternatives, he warns, are Hamas and Islamic Jihad.

Sharon, whose alliance with the Labour party is regarded as nothing more than a marriage of convenience, has permitted Peres to discuss only two matters of mutual interest with Arafat and other Palestinian officials: conditions for a ceasefire and the easing of restrictions on Palestinian civilians in the West Bank and the Gaza Strip.

Members of the Likud – and Barak – have vehemently attacked Peres for his efforts to engage Arafat in dialogue. Stung by these rebukes, Peres threatened to resign after meeting Arafat in Lisbon recently.

Sharon and Peres have been at odds over other key issues.

Peres opposed the sudden seizure of Orient House, the Palestinians' unofficial headquarters in Jerusalem, claiming it could retard hopes for resuming contacts with the Palestinian Authority.

Israeli Prime Minister Ariel Sharon (left) and his Foreign Minister Shimon Peres.

Sharon, at first, declared that the takeover was permanent, but after further discussions with Peres, he suggested that it was a temporary measure. (Peres was also a moderating force in persuading Sharon to act with restraint following the June 1 suicide bombing in Tel Aviv).

Neither do Peres and Sharon see eye to eye on settlements in the territories. Peres had to summon up all his influence to persuade Sharon to accept the Mitchell recommendation of a settlement freeze. In addition, Peres was instrumental in coaxing Sharon to remove 15 illegal Jewish encampments in the West Bank. In general, Sharon champions settlements, while Peres questions their intrinsic value.

Apart from these irritants, Peres and Sharon clashed over a proposal, subsequently deferred, to build a ring road around Jerusalem, a plan that would have required the confiscation of more Palestinian land. And they differed over Sharon's decision to demolish 14 Palestinian homes near the Shuafat refugee camp.

Last week, Peres' relationship with Sharon was under additional duress when Sharon reportedly neglected to consult him about two major operations he supposedly opposed: the assassination of Palestinian leader Mustafa Zabri and the army's incursion into Beit Jala.

Peres' entente with Sharon, the object of considerable skepticism and scorn in some Labour party circles, has been shaken.

The question is, can it last much longer amid the bloody chaos and uncertainty of the intifadah?

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Canadian, Israeli medical groups to honour cardiologist

By CYNTHIA GASNER
Special to The CJN

TORONTO — Thousands of cardiovascular patients throughout the world have been given a second chance at life by Dr. Tirone David.

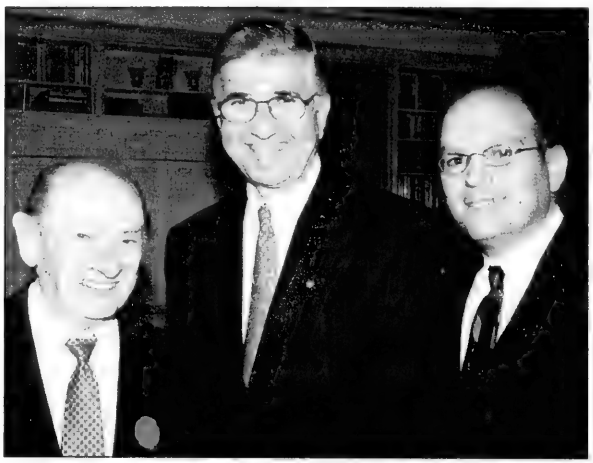
The world-renowned heart surgeon, respected scholar and sought-after lecturer, who has developed numerous operative procedures to treat patients with heart valve disease, complications of myocardial infarction and thoracic aorta aneurysms, will be honoured at a gala dinner on Sept. 11 at the SkyDome.

He will be jointly honoured by the Canadian Shaare Zedek Hospital Foundation and the Toronto and Western Hospital Foundation. The proceeds of the tribute will be shared equally by the heart unit at Toronto General Hospital's Peter Munk Cardiac Centre and the Jesselson Heart Center at Shaare Zedek Medical Centre, an institution with which David has longtime close professional and personal ties.

Pamela Wallin will serve as master of ceremonies. Honorary co-chairs of the tribute are Jackie David, Peter and Melanie Munk and Sandra and Joseph Rotman.

David, an officer of the Order of Canada, heads the Division of Cardiovascular Surgery and is chairholder of the Melanie Munk Chair in Cardiovascular Surgery in the Peter Munk Cardiac Centre of Toronto General Hospital and professor of surgery at the University of Toronto.

Internationally known for his development of the Toronto SPV, a biological heart valve, David spends four months a year travelling around the world to lecture and teach the procedures he has developed.



Dr. Tirone David (centre) is seen at a reception in his honour with Alex Grossman (left), chairman of the board, Canadian Shaarei Zedek Hospital Foundation, and David Smith, nation co-chairman.

Words of praise for David have poured into the organizing committee. Writer Peter Worthington says he is "one of Tirone David's early success stories, dating back to 1978."

"Not only is he the world's greatest heart surgeon, [but] Tirone David is one of the world's great human beings, who, I'm sure every patient feels is a life-long friend," Worthington says.

David's greatest satisfaction is being able to operate on very ill patients whom other surgeons have asked him to take on.

"It is extremely rewarding to watch patients regain their strength and health," he has been quoted as saying. "When it works, the experience is incredible and the feeling of accomplishment is overwhelming."

Despite numerous offers of million-dollar annual contracts in the United States, David remains in Toronto.

David's grandparents immigrated from the Middle East to Brazil, where he and his three brothers and two sisters were born. He was brought up Catholic – his father is Jewish and his mother is Italian – but he remembers his paternal grandparents celebrating the Jewish High Holy Days.

Shaare Zedek Medical Centre, otherwise known as "the hospital with a heart," is a 500-bed acute care hospital in Jerusalem. The Heart Centre occupies the complete 10th floor and provides patients with the most advanced diagnostic and therapeutic techniques available.

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Students at Shenkar College in Israel model their latest fashions. [Israel Sun photos]

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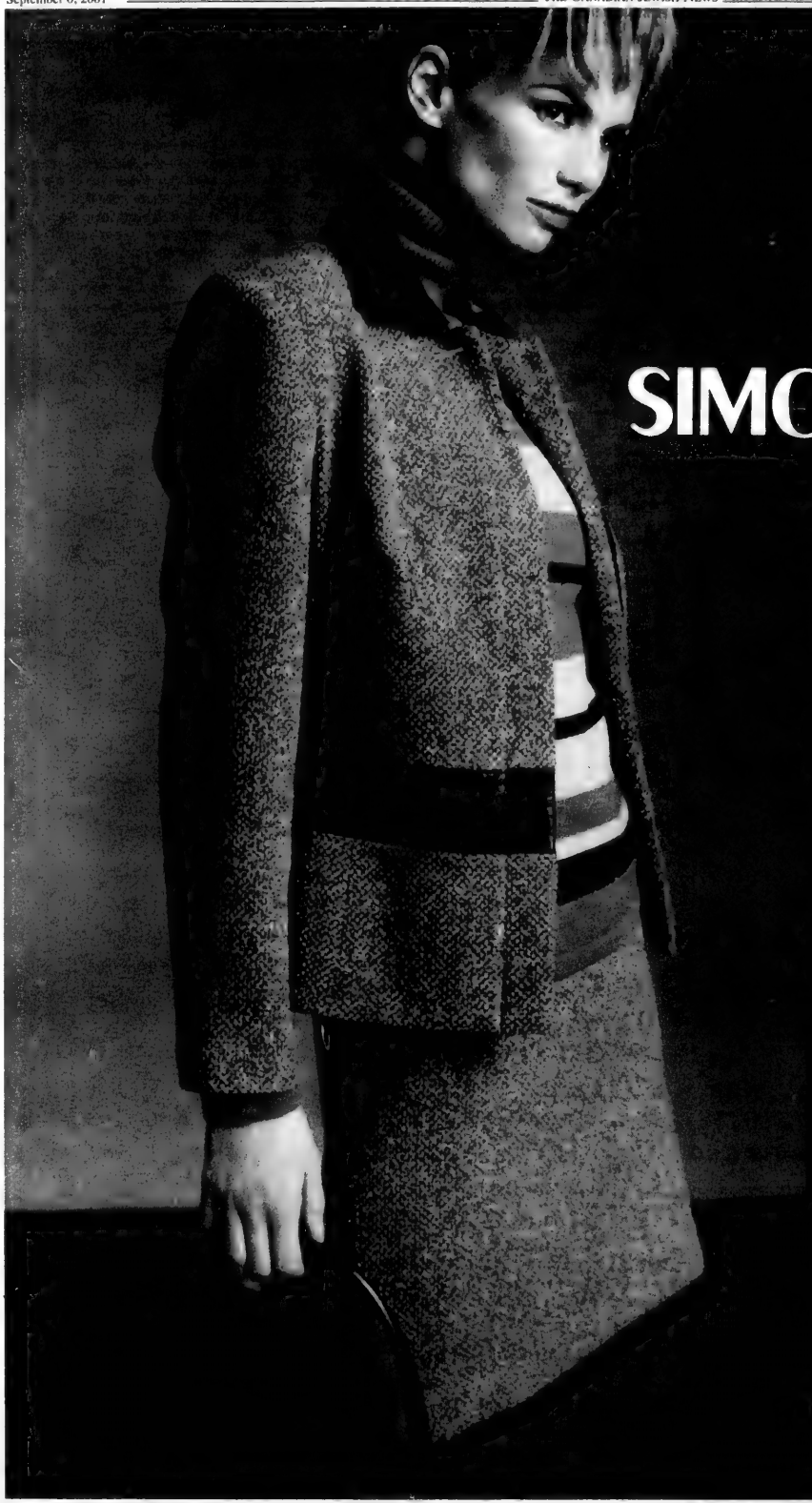

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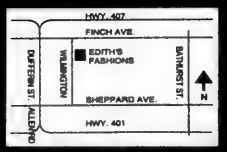

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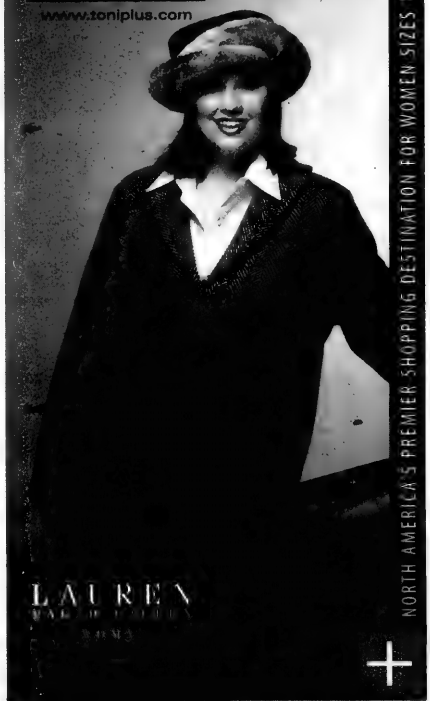

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Fall Fashion

Ryerson grad names her clothing line for her grandma

By ERIN SILVER
CJN Intern

With the school's end of the year fashion show approaching, designer Courtenay Fishman had willed her Bubbie Lil to hold on to life for just a few more days. Fishman, who graduated from Ryerson University's fashion design program last year, had created a clothing line for the show and called it Lily, after her grandmother.

Designs from Fishman's collection were pinned up in her grandmother's hospital room, but her Bubbie Lil died just seven days before the fashion show. She never got to hear how well the show went or how the collection attracted the attention of one of Canada's largest clothing retailers and landed Fishman a dream job designing for the retailer and travelling around the world to look for new trends and fabrics.

"It was really sad," said 23-year-old Fishman recently about her grandmother's death, "but the show went well. I know Bubbie Lil was looking down from somewhere."

When Lily was alive, she had handed down to Fishman clothes she had worn years earlier.

"Bubbie Lil was a fashion-forward lady. She passed down dresses, gloves, purses and scarves that she had worn [in the 1940s]."

It was these clothes that provided Fishman with the inspiration for her collection.

"My line had a modern '40s feeling. I used a lot of bias cuts and chic, iridescent fabrics," says Fishman.

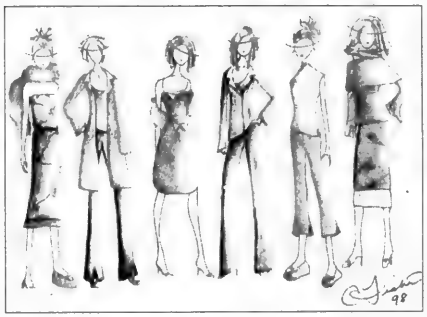
"I wanted my clothes to look feminine, soft, pretty. I was going after the young, fashion-forward market. I designed clothing I would wear but couldn't find on the market."

Fishman says the company who hired her was looking for someone to bring a more sophisticated feeling to the its collection. A smarter, more grown up look was sought, she explains.

Though she wears many of the outfits she designs, she once donned goggles and a ski suit and was on track to become a professional competitive skier.

Born in Edmonton and raised in Calgary, Fishman says she skied competitively for years. She travelled to ski hills in Sweden and Europe and says she raced 120 days out of the year, attending a special high school where she could plow through the material at her own pace.

"Then I just lost interest in skiing and got into art. I love drawing and painting and went into fashion design because it's an industry where you can be creative and still have a job."



Sketches of Courtenay Fishman's line of clothing.

At 18, Fishman moved to Toronto to attend Ryerson's four-year program and she says she was one of the few graduates to be hired right out of the graduating fashion show.

"I'm extremely fortunate to have gotten this job," Fishman admits.

She says it doesn't bother her that customers don't realize she is responsible for designing some of the clothing they wear.

"It's really exciting to see people wearing my clothes. It's surreal."

Fishman has no plans to produce under her own label because she loves what she is doing now.

"You've got to love it because it's a lot of work. You have to have a real inner passion for it and commit yourself because you're always learning."

Fishman's job has sent her to the United States, Europe and the Orient and she'll be leaving for India in August.

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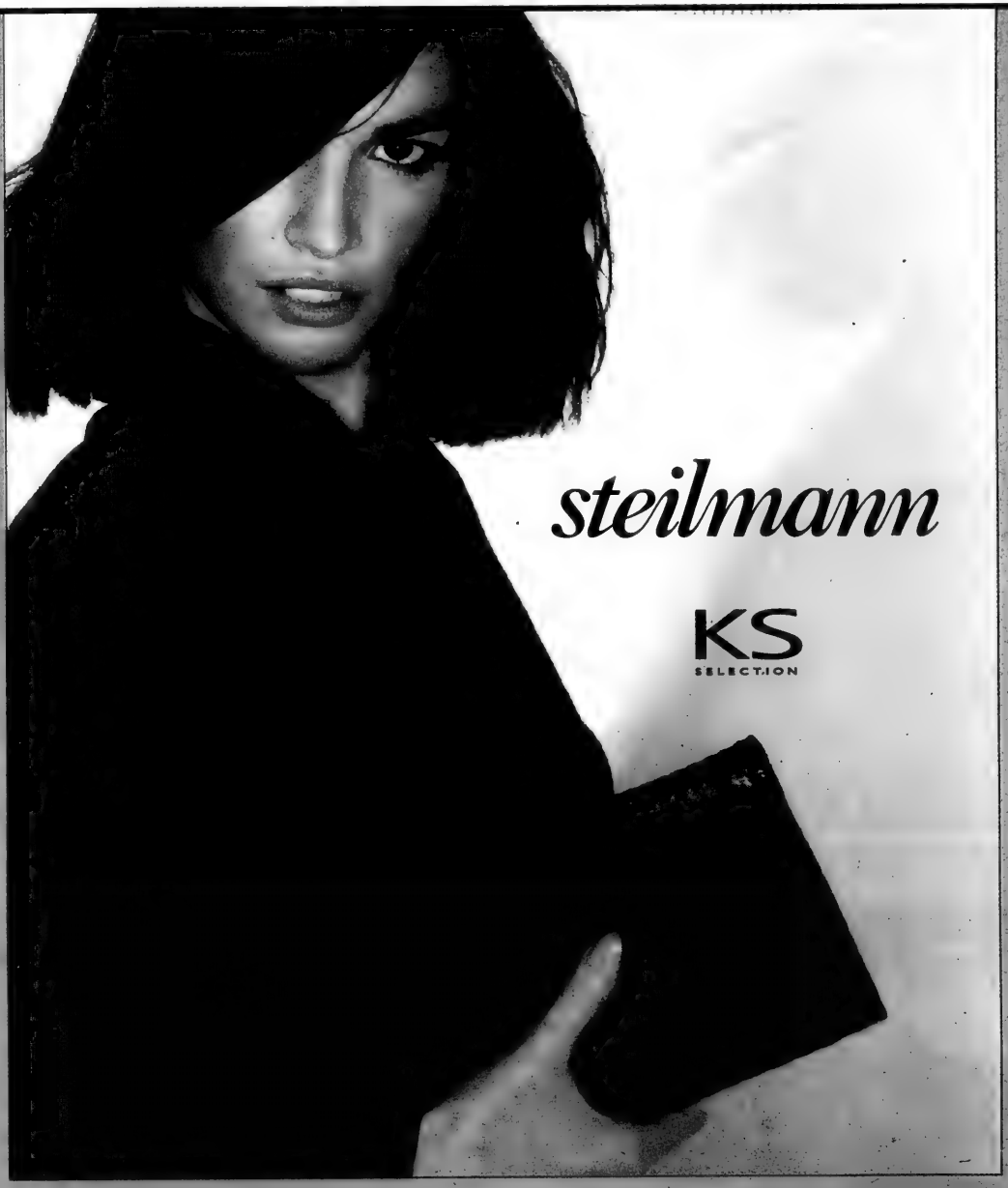

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Fashion-forward functional clothes

By ERIN SILVER
CJN Intern

Since 1998, actors, directors and musicians as well as travellers and people on the go have been shopping at Destination Danforth, a unique store that sells fashion-forward functional clothes.

"The key for us," says store director Sarah Fishman, "is that it's got to have functionality. Everything is machine-washable, breathable, whisks away perspiration and doesn't need to be ironed."

Fishman tries to stock her store with as much Canadian-made product as possible "because I like to support Canada's economy."

With brands like Elita, Mod Robes, Misty Mountain and Columbia, Fishman describes her clothes as "sporty with a flare. They're a good mix of fashion and functionality.

"They're good for people who travel and those who need clothes with minimum fuss."

The idea to open a store that sells functional clothing originated with the clothing shows Fishman and her husband have been putting on at flea markets across south-western Ontario for more than 20 years.

Demand for such clothing "bloomed," and after owning a jeans store for about 11 years, the couple decided to open Destination Danforth, located at Broadview and the Danforth.

Included among those who shop at the store are singer Theresa Tova, Luba Goy of *Royal Canadian Air Farce*, Jim Cutty from the music group Blue Rodeo, members of the Philosopher Kings and Moxy Früvous – all of whom live in the area.

Actors and film crews love Destination Danforth because they're able to find rainwear and outerwear all year round.

"If it's mid-summer and they're making a film in the Arctic they can get a winter coat here."

Fishman says she sells outwear that's suitable for temperatures from 20 degrees above zero to minus 40.

In addition to outer wear, they sell skirts, jackets that fold into a pocket, polar fleece pyjamas, swim suits, quick-dry shirts, and pants that zip off at the knee to become shorts.

They also sell sleeping bags and collapsible furniture.

And prices are reasonable, Fishman says. "You can come in and buy things for $9.99 if you need a quick gift. The prices aren't intimidating. It's easy to walk in."

Once clients come in, she says, "they always come back."

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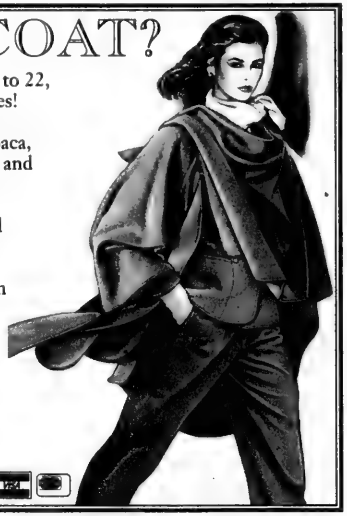

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FOR ALL WALKS OF LIFE

Fall Fashion

A designer and image consultant with a passion for fashion

By ERIN SILVER
CJN Intern

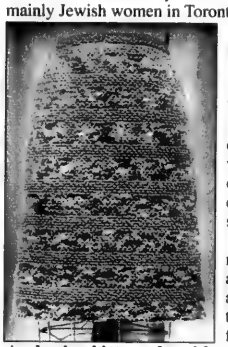
"Those shoes give people the wrong impression about you," says Gladys Eskenazi, when I walk into her Bathurst and Eglinton studio.

"They're too clunky and make a bang-bang noise when you walk. You shouldn't have to make noise to be noticed," the 62-year-old designer and image consultant assures me.

She begins looking through European fashion magazines to show me an example of sandals that would suit me better.

After meeting with her for scarcely a few minutes I was flabbergasted, dumfounded and mystified by her confident and quick assessment of my personality and style.

And I trusted her opinions. After 32 years of catering to mainly Jewish women in Toronto, Uruguayan-born Eskenazi knows what she's talking about.



A classic skirt made with suede and cashmere.

"The most important thing for me is to make each woman beautiful," she says.

Her philosophy is to "bring out the true beauty of each woman [I] work with and to create and integrate the complete and unique personal style she possesses."

Though Eskenazi used to make wedding gowns, coats and dresses, she says she is abandoning her past and throwing all her energy into the future, where she will focus solely on her line of custom-made skirts and on helping her customers choose their accessories.

"I buy the fabrics, I make her the prefect skirt and then I tell her how to accessorize so she gets the perfect look, just for her," Eskenazi says, noting that while it's important to keep abreast of the fashion moods, it's also important to recognize these fads and trends for what they are.

"What's in style depends on the occasion, the time of the event, the type of life [the woman] has and the type of image she wants to project."

That's why Eskenazi shops with her clients, with the objective of buying items that complement the woman, not the moment's fashion. It's also the reason she travels to European fashion capitals every season.

"I highlight a woman's good features and minimize possible problem areas. It's all a matter of balance, proportion and the proper look for each person. If a woman doesn't have the proper look, it's like she's wearing someone else's clothes."

With a reputation for uncompromising quality and workmanship Eskenazi says her prices and policies are surprisingly fair. "I adore big smiles. I give my clients' money back if they aren't happy. It's my policy."

While she says that most designers are smart business people who put lots of money into ads but little effort into creativity, Eskenazi, who attracts clients mainly by word of mouth, says, "I prefer to put my energy into creativity."

And she says all it takes is some creativity to update a suit that is passé. "I can refresh a suit that is passé from the waist down by giving it a new silhouette. [I] think recycling should be applied to fashion. The only limit to recycling is lack of imagination."

Clothes, she reminds women, are an investment, and good-quality items shouldn't be thrown away when the trends change every five years.

With her enthusiasm for the industry, Eskenazi's passion for fashion is clear. "In my curiosity and energy and love for fashion, I think I'm a teenager. I'm proud to work in the service industry."

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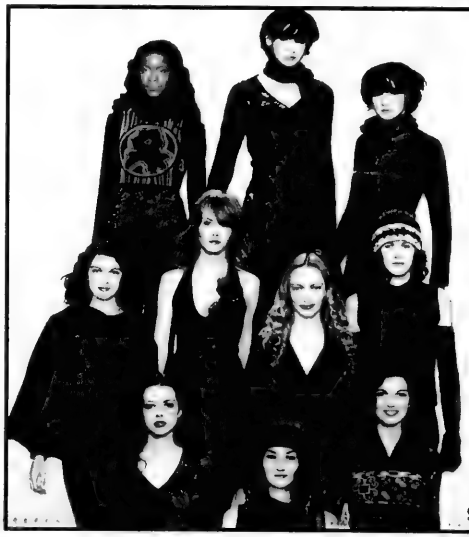

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Fall Fashion

NEWS, NEWS, NEWS

Lee Graff, camouflage therapist (416-567-skin) at Sunnybrook & Women's Health Science Centre has created a fantastic cover-creme that really works. **Cover FX** is specifically designed for rosacea, scars, vitiligo, melasma and burns, but this little wonder also erases discoloration and blemishes – a must have for all seasons.

A new make-up and skin care line called **Cle de Peau de Beaute** from Shiseido is truly for the rich, the famous and fashion divas everywhere. The prices are steep but the quality, packaging and colours are second to none.

Beauty Shop

By Carol Wise

Their intensive skin treatment – very effective and the lipstick feels likes silk – check it all out at a store called Fleuri at the Bayview Village all this October.

Direct from Paris comes a brand new line of skin products from L'Oreal. The name is Kerastase, the gold finishing formulas are so light and invisible that they can be used as hand creams as well. Available this fall at Salon Daniel, 79 Yorkville Ave.

Autumn palettes are decorated with rich shades of navy blue, berry, red and sparkling wine. Sultry, smoky blue eyes will rule. Moist, voluptuous lips will add appeal and certain kissability.

Your skin will soon begin to feel tight so start applying some richly formulated cremes, and for goodness sake don't forget to exfoliate. No point spending a fortune on face and body creams if the barrier of dead cells blocks penetration. Try Kiehls' Pineapple, Papaya Facial scrub, it's very proficient and very yummy. Treat your whole body with **Laura Mercier's** new bath and body medley including a Honey Bath and a Honey Dipper in the scent of Crème Brulée – what a New Years Gift!

CAROL'S TIPS

Lancôme's new cleansers are available in categories that cover all skin types and are quickly gaining cult colour product duos. New sleek packs and formulas are simply terrific. Absolue also from **Lancôme** is infused with wild yam, soy and sea algae – a total replenishing experience.

Roche-Posay launches Active C Eyes that promises to reduce signs of aging and dark circles respectively. **Elizabeth Arden's** Eight Hour Eye Lines Anti-Wrinkle Serum with its skin-strengthening ceramides counteracts the early signs of aging at every stage of a woman's skin – a must have! Turn your bathroom into a spa and watch your skin grow younger with **Arden's** new Peel and Reveal Revitalizing Mask. It provides cleaning, toning and moisturizing properties to help minimize the appearance of pores and wrinkles.

Clarins introduces Thermal S UV, a daily moisturizer with anti-UV protection. It's a high-performance hydrator containing a SPF 20 filtering system. Soften and minimize lines around the eye area with **Shiseido's** Bio-Performance Super Eye Contour cream – just kiss those lines away!

Treat your man to a new world of shaving with **Kiehl's** Close-Shavers Squadron. This I understand is the closest shave in town and while you are at the counter, check out **Kiehl's** lip balm – superb!

Chanel's Precision line introduces Ultra Correction, an innovative way to correct signs of aging based on an exclusive combination of targeted ingredients and a specific method of self-massage. The gloves and instructions are provided. What a grand gift for the 50ish group.

FOUNDATION: New from **Arden**, two fabulous liquid makeups in easy to use pump bottles – the names – Radiant Moisture and Bare Perfection. They both contain number 8 SPF, diminish imperfections and give skin a radiant glow.

Christian Dior creates couture eye shadow duos.

Top them up with **Arden's** Flawless Finish pressed or loose powder.

Biotherm Homme's new Express Bronzer will help you keep your special guy looking healthy in all seasons. Apply it for him. Its fun.

Blanc Universal de **Chanel** is a light complexion enhancer that is wonderful worn alone or mixed with your favourite foundation. Its provides extra radiance with a youthful glow. **Lancaster** Suractif Skin Tone promises to help you watch your age spots disappear with a new product called Age Spot Corrector. This gem gives natural coverage that helps conceal existing pigmentation irregularities and limit future ones.

EYES: Ampicils, full-dimension volume mascara from **Lancôme** is excellent – volume and curls in one swift movement.

Powder eyebrow shadow from **Shisiedo's Cle de Peau de Beaute** helps emphasize the brow's natural dimension, is easy to apply and looks natural. For extra definition try their eyeliner – fabulous!

Laura Mercier unveils two jewel-toned eye colours inspired by Parisian sunsets and exciting Paris nights. **Christian Dior** creates couture eye shadow duos, each with its own Dior icon. Printed on a long wearing powder infused with green tea for added anti-oxidant protection. Mac's eye kohl pencil in the colour Powers-that-be is a mid-toned bronzish gold shade that highlights and enlivens the eye area.

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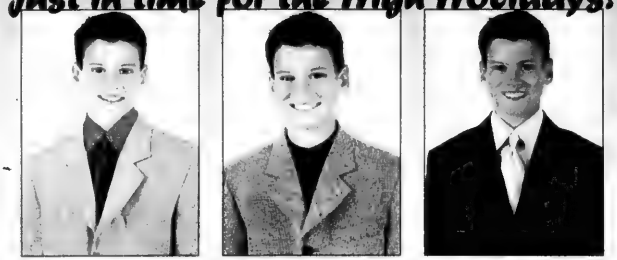

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Fall Fashion

Continued from page 64

CHEEKS: Cheek hue from **MAC** is simply for the cheeks. "It ain't no blush – its da da delicious," says their top brass. This fusion of art and alchemy results in a cream that dries to a smooth uncreasing powder.

Add just a hint of colour with **Laura Mercier's** new and dreamy Opera, a soft pink blush for the perfect flush.

Gel Blush from **Clinique** is another natural cheek lover – just a tint of toasted berries.

L'Oreal's Cheek Shaper blush is pretty in creamy pink or pearlized matte butter. Dust your cheekbones with Crushed Diamonds from **Quo's** Hot Rocks collection. This fabulous powder reflects light away from fine lines and perks up your complexion.

Isabella Rossellini's Chilled jade 27 is a gorgeous cool tone that adds a pearly touch to cheekbones, eyes and nails. New from **Chanel** is the Aquablush stick that is perfect for cheeks and can be stroked onto the face for a total healthy glow.

LIPS: Lip Dimension from **Lancôme** is a mouth-watering delight. It hugs lips with a silky liquid that plays with volume, colours and light. **Cargo's** celebrity lipsticks are fabulous. My favourite is by Courtney Cox Arquette; the name is Cece – a sheer, iridescent, rich berry.

Moisture Surge Lipstick in Fizzy from **Clinique** is also stunning as is their Long Last Soft Shine Lipstick in Cherry Cola.

Premier Rouge from **Chanel's** Star Product collection is an intense red, inspired by the first shade of lipstick created by Mademoiselle Chanel in 1924. It is the red of red and is a limited edition, for fall/winter 2001. **Lancaster** has a sexy little lip gloss duo that is as natural as the naked lip.

NAILS: L'Oreal Paris has produced an amazing Shock Proof, Extreme Wear Nail Colour. It stands up to wear without chipping!

Take a look at **Dior's** nail enamel in the colour Whimsical Violet – gorgeous!

NeoStata presents us with a silky nail and hand cream that nourishes our nails and repairs dry rough hands. It's non-greasy and absorbs in seconds.

HAIR: The news from **Salon Daniel** is all about a natural textured look. Myriad colours combine to create texture and natural looking tresses. However Daniel emphasizes the bottom line is choosing a look that not only suits you best but will enhance the type of hair you have. To avoid dryness, he recommends washing hair twice a week and the other days, just rinse and condition.

Redken's Outshine Anti-Frizz Polishing Milk will bestow a vibrant shine for all hair types.

Shiseido introduces Intensive Hair and Scalp essence. This wonderful treatment works over a four-week period to restore lustre to dry, damaged hair and scalp.

Power Care spray from **L'Oreal** is another intensive beauty cure that restores health, strength and shine. In seconds your hair will rejuvenate, however, best results after 10-15 applications.

FRAGRANCE: Marian Bendenth, a top fragrance specialist, says the most remarkable thing about fragrances this fall is that they are mostly fresh not cloying. What a blessing, nothing worse than a heavy cloying scent

Lancôme Aromafit pampers us with a novel spray of essential oils with natural vegetable extracts and a Whipped Firming Body Cream with a combination of natural extracts of bitter orange and soy protein. **Ralph Lauren's** Glamorous is all about its name. This extravagant floral scent is as glamorous as the woman who wears it.

Get cozy this season with **Elizabeth Arden's** Spiced Tea Scent Spray. It's a feel good essence that will intrigue your spirit.

Marc Jacobs Perfume collection launches this fall exclusively at Holt Renfrew. This renowned fashion designer didn't miss a beat with the fragrance or the packaging – very extraordinary! Jacobs captures gardenia at the perfect moment and reflects the fundamental aspects of all his designs – young, fresh, clean and classic.

Dior treats us with perfumed shower gel and body moisturizer in the very sexy scent called Dune.

Dolce and Gabbana's new scent called Light Blue is simply irresistible. It has the sensuality of the Mediterranean.

Bvlgari introduces **BLV** Pour Homme that pampers our guys with a delicate blend of contrasts that is really very passionate and sexy.

Don't miss **Christian Dior's** new Men's fragrance, called Higher! It oozes with erotic masculinity. It's available in spray, after shave and shower gel.

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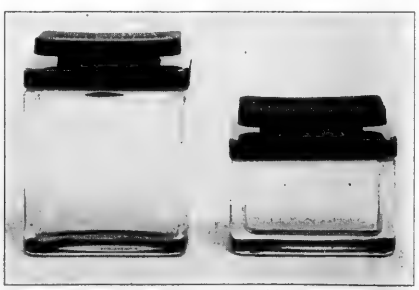


Pictured (top to bottom): New skin cleansers from Lancôme. Lancaster skin tone products. Shiseido hair energizers and Marc Jacobs Perfume.

Fashion maven Jeanne Beker

By ERIN SILVER
CJN Intern

Growing up, Jeanne Beker's parents told her that the world was her oyster – anything was possible if she worked hard at it.

These words have remained close to Beker throughout her career. She has hiked her way to the pinnacle of success, adding new levels for her to climb and higher peaks for her to reach.

Her career on television began at Citytv in 1979 when Beker, now 49, landed a job co-hosting the ground-breaking, award-winning show, *The NewMusic*, interviewing rock stars behind the scenes before MTV was born in the United States.

In 1985, she became host of what is now Citytv's most widely syndicated show, *FashionTelevision*. Beker pioneered in-your-face entertainment reporting prior to the airing of shows like *Entertainment Tonight*.

Her tell-all autobiography, *Jeanne Unbottled: Adventures in High Style*, was published in 2000, and in September, she's launching her own line of clothing, with boutiques selling the *Jeanne Beker* label in Eaton's stores across the country.

"My parents told me never to be afraid and never to give up. They brought me up to have confidence. They always told my sister and I to believe we were were the best and brightest," says Beker.

"Whatever I wanted to do, they encouraged me to do – I took ballet, drama, piano, guitar."

Beker says her work ethic was inspired by her father who, along with Beker's mother, survived the Holocaust. He came to Canada without a penny in his pocket and then went into the "shmatte business," where he ran his own slipper manufacturing company.

"My dad had an amazing work ethic. He was relentless. He worked 12 hour days, seven days a week. He wanted his daughters to go to university. What an inspiration he was."

Today, Beker's hard work has paid off. She has a nice Toronto home, a 123-acre farm outside the city, a countryhouse in Ireland and she and her daughters, aged 14 and 11, go on vacations to exotic destinations.

"My dad never had the chance to enjoy life. It's amazing to think that just one generation removed and [my daughters and I] have such an incredible lifestyle. Every time I go to an exotic location I think of my dad. He would have been so proud."

Though Beker's mother lives to enjoy her daughter's success, Beker's father passed away in 1988, just three years after she began hosting *FashionTelevision*.

"And to think I'm launching my own clothing line in Eaton's... The whole thing is bashert.

"The biggest deal for my dad was if he got an order from Eaton's. He'd pop open a bottle of Crown Royal. It was the big, glamorous department store.

"I come from a family that's really paid their dues. I hope my kids appreciate the privileged life we live."

But even Beker's life hasn't been all glamour and glitz. Her husband of 12 years left her about four years ago, leaving her a brokenhearted, single working mom.

"I always wanted to please my parents. I felt I disappointed them when my marriage failed. My dad always said life is hard. I didn't realize it until my marriage broke up."

Beker says she was 40-50 pages into writing her book when her husband left. "I thought I could also write about this aspect of my life and add another dimension to my book."

She says she wanted to show that "crappy things happen to all of us. We all have our hearts broken, but we have to pick ourselves up, dust ourselves off and carry on."

Part of the reason she wanted to write the book is because "all we have is each other. I hoped readers could learn from my experience if I shared my perspective on things."

Beker says she got through the divorce by taking things day by day. "You don't ever really recover. You learn to live with it, but the scars never go away. A divorce changes your way of loving and seeing the world. It's like you finally catch your breath, but you don't breathe the same way again."

Beker has since found a new beau – someone she's actually known since childhood – who she's been seeing for the last three years.

"He's very understanding. He's rock solid. We travel a lot together, but we maintain separate lives – I'm not ready to really share my life with someone."

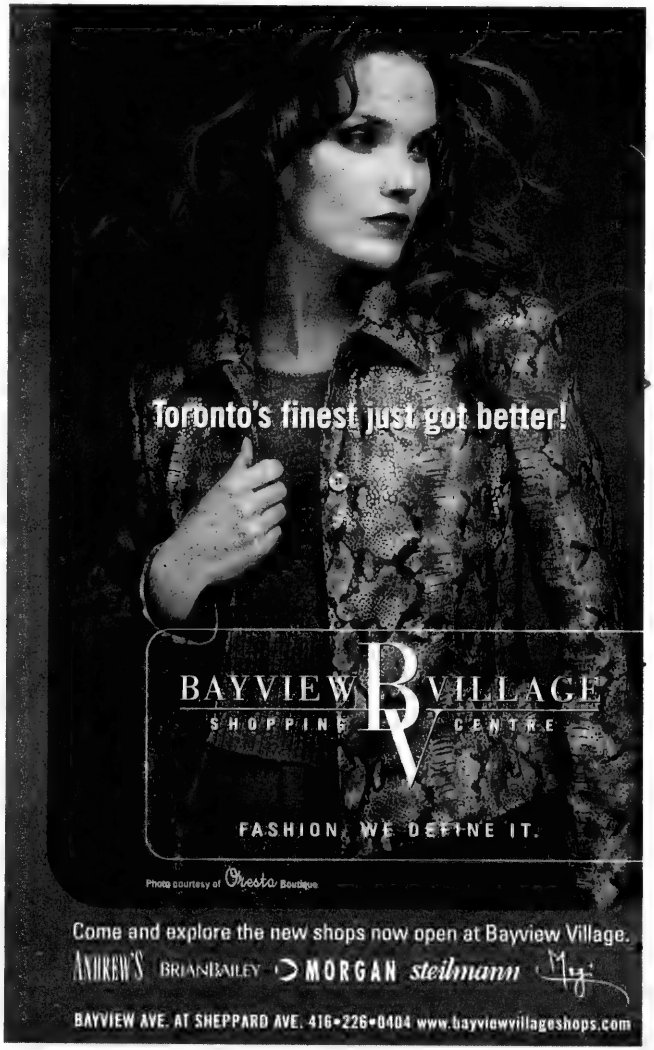
Beker is also involved with many different charities, among them the AIDS Committee of Toronto.

"I do it because I have to put something back into the community. [I love] the spirit of giving – we have to be generous with each other. I feel so privileged that they'd want to associate their event with me."

Beker admits that though her children would like it if she was home more often – and in fact, she sometimes contemplates life after fashion – working is her lifeline, and her daughters and her 80-year-old mother are proud of her for pursuing her passion.

"I love the feeling of being exhausted at the end of the day. When my head hits the pillow, it's a very satisfying feeling to know that I've given it my all."

The secret to doing it all, she says, "is just to love what you do. I just want to make the most of life – grab it and savour it. I feel so privileged. I don't take anything for granted. I'm always so thankful."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Reunion examines Japanese wartime atrocities

By BEN ROSE
Special to CJN

TORONTO — There are parallels between the Holocaust and the atrocities committed by soldiers of the Japanese Imperial Army against Asiatics, including Chinese, a local Chinese doctor believes.

"At first I didn't think the Holocaust message had to be repeated year after year, but now I realize it does," said Dr. Joseph Wong, a general practitioner who has studied the Holocaust for years and was active in bringing Vietnamese boat people to Canada.

As a human rights advocate, he is heading a group bringing *Reunion*, a Japanese play, to the Leah Posluns Theatre, for the first time in Canada.

Reunion is being sponsored by Toronto Alpha (Association for Learning and Preserving the History of World War II), a Chinese community group.

"It is our method of making a peaceful protest.

"We are inviting Jewish, Chinese, Japanese and other people, to see this play, which is written by Yoshiji Watnabe, the son of a Japanese general, who plays the leading part," said Wong.

For Watnabe, the play is an attempt by him to right the wrongs committed by his father against him and the Chinese people.

"The general abused his children and caused his wife to commit suicide," Wong said. "The son went to Nanking and other places to see the damage his father had done."

Watnabe's wife, Kizuko Yokoi, also plays a major role in *Reunion*.

In the play, the seven men and three women actors speak only Japanese, but everyone who knows English or Chinese will understand every word through surtitles in both languages, Wong said.

The actors have received death threats in Japan as a result of their hundreds of performances, but no special protection is planned for their Canadian appearance.

There has been little reaction from the Japanese Embassy in Ottawa or the Japanese Consulate in Toronto, Wong said, although Alpha has complained to them about children's textbooks in Japan that obliterate any reference to the crimes committed by Japanese soldiers.

"There is no reference to the scandal of the 'comfort women' provided to Japanese soldiers," Wong said.

"Japan has failed to live up to its responsibility. We did not know at the time we booked *Reunion* that the Japanese prime minister and several of his cabinet ministers intended to visit the shrine set up to honour the perpetrators. This has certainly attracted a lot of attention."

As an active participant in Holocaust Education Week, Wong said he is convinced the crimes against the Chinese people by Japanese soldiers must have annual international condemnation.

Wong obtained his medical degree at the Albert Einstein College of Yeshiva University in New York, where, he said, learned a lot about Jewish culture from his fellow students.

Continued on page 70

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Tale of doomed ship Struma, one of Jacobovici's best films

By SHELDON KIRSHNER
Staff Reporter

It took one deadly torpedo to sink the decrepit vessel with all hands and passengers aboard.

The *Struma*, a British yacht in its heyday, sank in the Black Sea in February 1942, drowning 406 men, 269 women and 103 children, the vast majority of whom were Romanian Jews.

The tragedy, a paradigm of Jewish powerlessness and indifference to Jewish suffering during the Holocaust, took place a month after the Nazis, at the infamous Wannsee conference in Berlin, decided to systematically exterminate the Jews of Europe.

Jewish immigrants bound for Palestine.

Since its demise, historians have debated whether it was a German or a Soviet submarine that fired on the *Struma*, bound for Palestine from the Romanian port of Constanza.

Simcha Jacobovici, a Toronto filmmaker, appears at long last to have solved the mystery in his newest documentary, *The Struma*. It will be premiered at the Toronto International Film Festival, starting this week.

In *The Struma*, written and directed by Jacobovici, he tells two parallel tales. The first is about the ship itself. The second is about Greg Buxton, a British diver and the grandson of two of the victims. Animated by reports of a "Jew boat" on the bottom of the Black Sea, he tries to find its watery grave and affix a memorial plaque on its hull.

Jacobovici is not, as he says, a disinterested observer. His parents were Holocaust survivors, and his father was a passenger on the *Pan Crescent*, a ship with Jewish refugees that set out from Constanza six years later.

In this sense, the making of *The Struma* turned into a poignant personal odyssey for Jacobovici himself.

Beyond this, *The Struma*, 92 minutes in length, has all the hallmarks of a Jacobovici investigative documentary. It is thorough. It brims with human passion and political intrigue.

Indeed, *The Struma* is one of his finest films since *Deadly Currents* (1991) and *Hollywoodism: Jews, Movies & and The American Dream* (1998).

The *Struma*, built in 1867 for a wealthy client, was a rust-bucket when it was chartered by a group of Jews desperate to leave Romania, ruled by an anti-Semitic regime.

Before they embarked in December 1941, Romanian policemen stripped them of almost all their belongings, a fitting prelude for what would be a disastrous journey.

Within hours of leaving Constanza, the vessel's engine broke down. The captain of a passing tugboat demanded a handsome payment in exchange for repairing it.

Several days later, the engine failed again. Turkish tugs towed the Struma into Istanbul, and there it languished for weeks under quarantine, the passengers forbidden to disembark. As conditions deteriorated, the local Jewish community was permitted to send food and supplies.

Turkey's heartless attitude was a function of two factors. Turkey, a neutral, did not want to antagonize Germany by welcoming Jewish refugees. Britain, having restricted Jewish immigration to Palestine to placate the Arabs, exerted equally relentless pressure on Turkey.

Caught between these implacable forces, the Turks caved in. They let in pregnant women and passengers with valid visas, but consigned the rest of the hapless passengers to purgatory.

The *Struma* was towed to the Bosporus and left to drift into the Black Sea without a functioning engine. The following day, a submarine homed in for the kill.

David Stoliar, the sole survivor, clung to a piece of wood for 24 hours before being rescued by Turkish sailors. Nineteen years old at the time, he recalls the massive explosion, the deafening force that blew him into the sea and the cries and screams from other passengers.

On the basis of interviews with a former British police official based in Palestine and with a historian specializing in espionage, Jacobovici briefly speculates that Britain's MI6 agency may have disabled the *Struma*.

Having aired this theory, Jacobovici discounts the possibility that a German submarine sank it.

The evidence leads him to the conclusion that the culprit was a Soviet sub. A naval researcher in Latvia explains why the Soviets targeted the *Struma*. It is a plausible explanation, revolving around a Turkish-German trade agreement, the metal chromium and Joseph Stalin's determination to destroy neutral shipping in the Black Sea. This is fascinating stuff.

In seamless fashion, Jacobovici interweaves the fate of the *Struma* with Buxton's often frustrating and ultimately futile attempts to locate the torpedoed vessel by using sonar. Buxton's zeal is understandable. The *Struma*, for him, is emblematic of the unmarked graves of Jews who perished in the Holocaust.

His quest is hampered by exhorbitant demands for money, fierce opposition from a local diving club and Turkish government refusal to cooperate. It sounds as if Turkey has something to hide.

Although Buxton fails to accomplish his mission, his very effort is exhilarating, as is Jacobovici's taut film.

Message to *CJN* Snowbirds

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 79.

1 S	2 H	3 O	4 O	■	5 S	6 W	7 A	8 Y	■	9 H	10 A	11 I	12 F	13 A
14 M	A	R	X	■	15 H	E	R	E	■	16 A	N	N	E	X
17 E	L	I	E	■	18 A	L	E	S	■	19 R	E	B	B	E
20 L	E	O	N	21 A	R	D	N	I	22 M	O	Y	■	■	■
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57 A	58 B	59 R	A	M	■	60 A	L	L	Y	■	61 E	A	S	T
62 S	I	E	G	E	■	63 P	L	E	A	■	64 N	A	T	E
65 H	O	D	E	L	■	66 S	E	T	H	■	67 S	C	A	R

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Eye on Arts

By Bill Gladstone

TRAVELLERS STILL GOING STRONG

The subject of a recent National Film Board documentary that was screened at Jewish film festivals in Toronto, Montreal and Vancouver, the modern incarnation of the legendary Canadian folk group **The Travellers** is preparing to mark its 50th anniversary.

Fronted by **Jerry Gray**, one of the original Travellers, the band recently kicked off its jubilee year with several performances in and around Toronto, including one at the McMichael Gallery in Kleinberg last Sunday.

Band members are keeping busy. This week they begin work on *United We Stand*, a new CD of labour songs.

On Oct. 3, Gray begins teaching an 8-week course on Canadian Folk, Protest and Union Songs at the University of Toronto's School of Continuing Studies. The course is essentially "a listen and singalong hootenanny for two hours every week," he says.

The NFB documentary, titled *This Land: The Travellers*, is scheduled to air on the History Channel in November.

A highlight of the Toronto Jewish Film Festival last spring, the film recaptures the triumph and excitement of the legendary troupe of folk musicians who burst onto the national scene with an irresistible Canadianized version of **Woody Guthrie's** *This Land Is Your Land*.

In my opinion, the cut of the film screened in Toronto took a wrong turn by lingering far too long on the band members' painful differences and their eventual split up.

Gray advises that he has "made the NFB aware of a great deal of historical inaccuracies" and that changes to the film are imminent. Whatever shape it's in, it's well worth watching as a great piece of Canadian as well as local Jewish social history.

***

Book News: Toronto author **Michael Kaufman's** acclaimed first novel, *The Possibility of Dreaming On a Night Without Stars*, which recently won a Canadian Jewish Book Award, has gone into second printing.

Penguin Books of Canada decided to bring out the new edition shortly after the awards ceremony last June. Some stores had already begun to remainder unsold copies of the first edition. The new cover is like the old, except that it boasts that the novel is a "Winner of the 2001 Jewish Book Award".

The book, which first gained prominence after a laudatory review in *The CJN*, is in a "trade paperback" format and costs $22.99.

* * *

Filmmaker Heading to Israel: Dara Bratt, a transplanted Montrealer in Toronto, plans to shoot a Jewish-themed documentary film in Israel during Succoth. The film's working title is *In So Many Words* and its intended subject is the Chevra, the community of Orthodox Jews in Israel that was founded by the late **Rabbi Shlomo Carlebach**.

Bratt, a member of the Directors Guild of Canada who has worked professionally as an assistant director, says the intended film "will offer a positive and refreshing portrayal of Jewish life in Israel."

She expects to be with the Chevra with her cameras rolling as they celebrate Succoth, the holiday that marks the time the Jews spent wandering the desert after the Exodus. As in previous years, Chevra members from all over Canada and the United States are expected to join the Chevra in Jerusalem as they transport their couches, beds and tables outside to live under the stars for eight days.

The film is being sponsored by the former Bloor JCC, now called the Miles S. Nadal Jewish Community Center. Bratt has also lined up assistance from the Israeli Ministry of Tourism and El Al Israel Airlines.The National Film Board of Canada and the Independent Liaison of Filmmakers of Toronto have given her grants towards the making of the 30-minute documentary.

Still seeking funds for the project, Bratt advises that the Miles S. Nadal JCC will issue a tax receipt for all donations. For details, contact her at 416-824-3272.

* * *

Medina Meeting: Medina Theatre Ensemble invites the public to its 16th annual general meeting for an announcement of its upcoming season. Refreshments served. B'nai Brith Building, 15 Hove. St. Mon. Sept. 10, 7:30 p.m. Morris Jacobs, 416-785-0344.

Medina is holding auditions for a staged reading of **John Hersey's** *The Wall*. Children and adults required. Earl Bales Community Centre, Thurs. Sept. 13. Members 7 p.m., non-members 8:50 p.m. Fran Elliott, 416-485-1967.

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Play examines wartime atrocities

Continued from page 68

Wong and Prof. Howard Adelman of York University were working independently in helping the boat people of Vietnam. They met by chance and combined their efforts. Adelman, who set up a refugee centre, is supporting the *Reunion* project.

The play will run Sept. 8, with matinee and evening performances. Wong is also sponsoring a youth forum on the issue from 7 p.m. to 9 p.m. Sept. 10 at Yee Hing Care in Scarborough, a centre for Chinese elderly similar to the Baycrest Centre for Geriatric Care.

"We learned what to do from Baycrest and its former president, Sam Ruth," Wong said.

The Sept. 8 date is significant, Wong said, because it is the 50th anniversary of the signing of the San Francisco peace treaty between Japan and the Allies, to mark the formal cessation of hostilities in Asia-Pacific between Japan and the rest of the signatories.

The production, which runs two hours and 15 minutes, does not feature violence, and in Wong's words, "is a touching play." Admission is $10 for young people, students and seniors, and $20 for adults.

Travel Talk

By Bill Gladstone

Decades ago, singer-songwriter Carole King asked the musical question, "Doesn't anybody stay in one place any more?" The question has never seemed so relevant as in this age of jumbo jets, when everyone seems to be on the go. Herewith, a select list of activities, alphabetical by city, for *CJN* readers to enjoy in their travels.

This July 1947 congress of survivors from Bergen-Belsen and other displaced persons camps convened under banners calling for opening the gates of Palestine. An exhibition about Bergen-Belsen opens Sept. 16 at the Spertus Museum, Chicago.

* * *

Belfast: Ireland's largest arts festival, the Belfast Festival at Queen's, runs Oct. 26 to Nov. 11. The 39th annual festival brings together many international artists and features many special artistic events. [www .belfastfestival.com]

* * *

Berlin: Nearly 4,000 objects reflecting two millennia of Jewish life in Germany go on view when the first exhibition in Berlin's Jewish Museum opens on Sept. 11. Although hundreds of thousands of visitors have already toured architect Daniel Libeskind's distinctive angular building, which opened in 1999, now they may learn something of the country's Jewish history as well.

According to the *Jewish Telegraphic Agency*, a multi-media presentation in the Museum provides a virtual glimpse of everyday Jewish life in medieval Worms, where the great 11th century Jewish philosopher Rashi studied. The Museum also features a Gallery of the Missing which focuses on the Holocaust, and another section dealing with the renewal of Jewish life since the Holocaust.

* * *

Chicago: A major exhibition about the displaced persons of Bergen-Belsen opens Sept. 16 at the Spertus Museum. "Rebirth After the Holocaust: The Bergen-Belsen Displaced Persons Camp, 1945-1950" tells the story of the thousands of DPs who regained their strength there as they attempted to find surviving family and friends, and start their lives anew. Until March 2002. www.spertus.edu.

* * *

Eilat: Sandy beaches, coral reefs, outdoor cafes shaded by palms, golden sunsets, five-star dining just steps from the sea – Eilat, on Israel's Red Sea coast, offers all this and much more. Cheaper than Hawaii and the Caribbean, and far more exotic than Miami, Eilat is Israel's premier setting for a sun-and-sand holiday, with optional treks into the desert. El Al recently introduced direct winter flights there from New York's JFK airport. www.goisrael.com or 888-77-ISRAEL.

* * *

Jerusalem: Torontonian Channa Sargon, who has been leading annual educational trips to Israel for several years, intends taking a group of students to Israel from Oct. 28 to Nov. 8. Her groups celebrate their Jewish heritage by studying the Bible, poetry, music and art in a variety of settings, including Sefad, Beersheva, Tel Aviv and Jerusalem. 905-882-0191.

* * *

Los Angeles: A major exhibition of art and artifacts related to Jewish weddings opened recently at the Skirball Cultural Center and Museum. "Romance & Ritual: Celebrating the Jewish Wedding" features more than 200 items on the theme of Jewish courtship and married life. Until Jan. 6, 2002. www.skirball.org.

* * *

Miami: The Castillo del Mar Resort, on the beach along Miami Beach's Millionaire's Row, now offers glatt kosher programs year-round. www.travelpax.net.

* * *

New York: A new children's exhibit opens this week at the Jewish Museum. "Camels and Caravans: Daily Life in Ancient Israel" is an engaging interactive experience that takes children on a journey to a Jerusalem home and marketplace from 2,000 years ago. Until June 2003. [www .thejewishmuseum.org.]

* * *

Ottawa: ARC, the hotel, offers an impressive roster of adventure activities. The rafting adventure combines the wilderness experience of a rugged 4X4 jeep ride with a trip by raft down the Ottawa River. The ballooning experience offers relaxed, elevated views of the Parliament Buildings, Gatineau Hills, Rideau Falls and the Ottawa River. ARC's biking tours offer good ground-level views of the national capital region.

ARC, the hotel, is located at 140 Slater St. www.arcthehotel.com.

* * *

Sefad: Israel is spending the equivalent of about $20 million (Cdn) to improve archeological sites and build new hotels, a visitor centre and a lookout point in Sefad in the Upper Galilee. The city, a famed centre of kabbalistic wisdom and lore, is also known for its many artists, who display their works along the twisting cobblestone streets.

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Business Profile

Family firm demolishes buildings in the name of progress

By SHELDON KIRSHNER
Staff Reporter

As Ira Greenspoon and his associates are apt to say, they clear the way for progress.

His third-generation family firm, Greenspoon Brothers Ltd., is Canada's busiest demolition and dismantling contractor.

Last year, the company did $25 to $30 million worth of business.

In a normal season, Greenspoon Brothers, headquartered in Brampton, Ont., tears down 150 buildings across North America, from graphite and glass manufacturing plants to high schools and office buildings.

What goes up must come down.

The company, founded by his grandfather as a salvage operation, usually demolishes industrial, commercial and institutional structures.

Greenspoon Brothers was started by a Polish immigrant in the 1930s

It rarely tears down residential homes. "Our area of expertise is larger projects," said Ira, a genial, beefy man who resembles an ex-football player.

"Generally, we do houses of people we know."

Run today by Ira and his cousins, Marty and Paul, Greenspoon Brothers has been involved in some of Toronto's biggest demolition projects, having paved the way for such contemporary landmarks as Toronto City Hall, Sky Dome and the Toronto-Dominion Centre.

In the process, the company, which also salvages and sells furnishings from job sites, wrecked the old Toronto Dominion Bank, the Canadian National Railways round house and Shea's Hippodrome (a vaudeville and movie theatre).

At the moment, it is demolishing an office building in Hamilton, an oil refinery in British Columbia and a high school in Sault St. Marie.

It is also gutting the interior of the Erin Mills Town Centre in Mississauga and the Royal Victoria Hospital in Barrie, and removing asbestos from Toronto's former city hall.

A while ago, Greenspoon Brothers demolished the old Associated Hebrew School at Bathurst and Neptune, an institution Ira once attended.

Facetiously, he described the job as "every wrecker's dream."

Its toughest project was in 1986. "We tore out the 1.9 million-square-foot assembly line of General Motors' truck plant in Oshawa," said Ira, senior vice-president in charge of finance.

"We had to do it in nine days after the plant shut down, but nine months of pre-planning were required," he explained in a recent interview.

Apart from safety and staffing issues, the Greenspoons had to resolve matters like demolition methods and equipment requirements.

One of its most time-consuming contracts, the teardown of an oil refinery in British Columbia, is nearing completion.

It will have taken almost two years to demolish.

He cannot always calculate the duration of a project. "There's no rule of thumb as to the length of demolishing a building."

Currently, Greenspoon Brothers is bidding for what he called "the mother of all jobs," the imminent demolition of Terminal One at Pearson Airport in 2003, a $5-million contract that has yet to be awarded.

He stands a good chance of snagging the contract, if only because Greenspoon Brothers tore down the airport's former air traffic control tower and has a fine track record.

Benjamin, his grandfather, founded the company in Sudbury, Ont., in the late 1930s after having earned a living as a junkyard operator.

A Polish Jew, he arrived in Canada at the turn of the 20th century, after deserting from the imperial Russian army. He died in the late 1970s.

Benjamin's sons, Irving, Moe, Bill and Max (Ira's father), moved the business to Toronto in the early 1950s and expanded it.

Ira, who had been a public accountant for 16 years, came aboard in 1985.

"I joined at a time when it needed more input from the next generation," said Ira, who might have been a dentist had the University of Toronto accepted his application.

"I had reached the point where I knew I didn't want to spend the rest of my life in accounting," he added. "I was a bit bored with accounting. I had the feeling I wanted to be involved hands-on in running a business."

He was not a complete stranger to its inner workings, having done some of its accountancy work.

Sixteen years on, he has no regrets. As he put it, "It's a fascinating and unusual business."

And it certainly has changed considerably since he was a student.

Fifty years ago, manual labourers, rather than heavy-duty machines, were the nuts and bolts of demolitions.

And while Greenspoon Brothers once took on two to three jobs simultaneously, it now handles 15 to 20, mostly in the Golden Horseshoe region of Ontario's heartland.

Notable among its jobs were the demolition of Exhibition Stadium, the former home of the Toronto Argonaut football club, and of the Johns Manville factory.

Greenspoon Brothers, which moved to Brampton in 1987, employs a permanent work force of 120, plus some 80 part-timers.

Ira's wife Merle is also an employee. "She's my boss," he quipped.

In general, large structural jobs require about 20 men, interior guttings require 60 to 70 and asbestos removals as many as 100.

During the 1970s, the company invested heavily in new equipment after major manufactuers began adding specialty attachments (buckets, grapples, hydraulic hammers and shears) to excavators.

In addition to its excavators, Greenspoon Brothers can call upon the services of backhoes, front-end loaders, truck-mounted cranes and a fleet of vehicles, including Mack trucks.

He professes to be unconcerned by the expectation that none of his children will join Greenspoon Brothers. Darren is a high school math teacher and Elisse and Marni are students.

"There won't be a fourth generation of Greenspoons in the business," he said matter-of-factly.

"We're grooming a team of middle managers who will take over the company. That's our biggest challenge."

Ira Greenspoon on a job site. **[Arthur James photo]**

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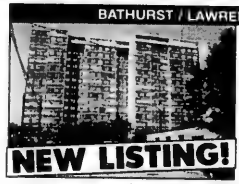

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330 OBITUARIES

GOODMAN, Issie - on Aug. 16, 2001, late of 4455 Bathurst St., #1106.
KUSSIN, Lena - on Aug. 20, 2001, late of 205 Cummer Ave.
DICKLER, Estelle - on Aug. 19, 2001, late of 5935 Bathurst St.
DANIEL, George - on Aug. 19, 2001, late of 20 Deepwood Cres.
ARSHAWKY-FINE, Michele - on Aug. 19, 2001, late of 36 Vesta Dr.
EUGENE, Anne - on Aug. 19, 2001, late of 2233 Kipling Ave.
KWINTER, Moe - on Aug. 20, 2001, late of 36 Purdon Dr.
STEINBERG, Tobie - on Aug. 21, 2001, late of 29 Didrickson Dr.
AGRANOVE, Claire - on Aug. 21, 2001, late of 89 Essex St.
FRANK, Eva - on Aug. 22, 2001, late of 605 Finch Ave. W., #729.
ALLEYNE-ECKSTEIN, Bobby - on Aug. 21, 2001, late of 20 Byng Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

KATZ, Leah - on Aug. 17, 2001, late of 4415 Bathurst St., #1410.
RICHARDS, Dorothy - on Aug. 20, 2001, late of 110 Edward St.
LUTSKY, Mary - on Aug. 22, 2001, late of 645 Castlefield Ave.

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
MONA ATKINS ז"ל
will take place
Sunday, Sept. 9th, 12:00 noon
Woodlawn Cemetery
Guelph, Ontario
Beth Isaiah Section
Relatives and friends are invited to attend.

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
DAVID M. COUSINS ז"ל
father, grandfather & great grandfather
will take place
Sunday, September 9th at 1:00 p.m.
Beth Tzedec Memorial Park
Section 7
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
SARAH KATES ז"ל
wife of Harry Kates
will take place
Sunday, September 9th at 12:30 p.m.
Lambton Cemetery
Royal York Road
Beth Emeth North End Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
RYWKA BRAUN NYMAN ז"ל
beloved mother of Brigitte Levine
will take place
Sunday, September 9th at 12:00 noon
Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Kielcer Sick Benefit SocietySection
Relatives and friends are invited to attend.

EICHLER, Ruzena - on Aug. 22, 2001, late of 3636 Bathurst St.
NUSSBAUM, Markus J. - on Aug. 23, 2001, late of 130 Neptune Dr.
MILMAN, Roman - on Aug. 22, 2001, late of 205 Hilda Ave.
FISCHER, David - on Aug. 24, 2001, late of 12 Cavotti Cres.
TEITELMAN, David - on Aug. 25, 2001.
JOSEPHSON, Harry - on Aug. 25, 2001.
KURZ, Chana - on Aug. 24, 2001, late of 4222 Bathurst St.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
FRITZI CUSMARIU ז"ל
will take place
Sunday, Sept. 9th, 10:00 a.m.
Bathurst Lawn Memorial Park
Bathurst St., So. of Steeles
Kiever-Podolier Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
SAM KURETZKY ז"ל
beloved, husband, father & grandfather
will take place
Sunday, Sept. 9th, 10:00 a.m.
Bathurst Lawn Memorial Park
Linitzer Section
Relatives and friends are invited to attend.

To place an unveiling notice please call at least 14 days prior to the date of the unveiling

335 UNVEILINGS

The unveiling of the monuments to the memory of the late
ISAAC WISCHNITZER ז"ל
and **ALBERT SOSNOVITCH** ז"ל
will take place
Sunday, September 9th at 9:30 a.m.
Mount Sinai Memorial Park
Shaarei Tefillah Section and Farband Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HILDA MENTLIK ז"ל
will take place
Sunday, Sept. 9th, 11:30 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue
Shaarei Shomayim & Palmerston Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
SANDOR WEISS ז"ל
will take place
Sunday, Sept. 9th, 12:00 noon
Bathurst Lawn Memorial Park
Ahavat Achim Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
SAM TOBIS ז"ל
will take place
Sunday, Sept. 9th, 11:00 a.m.
Pardes Shalom Cemetery
Community Section - AAA - Row P
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
DAVID (Daniel) WIENER ז"ל
will take place
Sunday, Sept. 16th, 10:30 a.m.
Bathurst Lawn Memorial Park
Kelzer Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
ROSA KORN ז"ל
beloved mother of Esther & Doreen
will take place
Sunday, September 9th at 10:30 a.m.
Bathurst Lawn Memorial Park
Piotrkov, Tomashov, Belchatov Society (*Piotiomash*) Section
Relatives and friends are invited to attend.

336 CARD OF THANKS

The family of the late
CHARLES LEVY ז"ל
wish to express their appreciation for the kindness, sympathy and donations shown by the many relatives and friends in our time of need. It is gratefully appreciated.
Gordon & Lea Levy, Rita Goldstein, Gertrude Jacobs

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BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship. **AD#1423**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets. **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship. **AD#1214**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children. **AD#1325**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment. **AD#1191**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences. **AD#1650**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship. **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions. **AD#1617**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk. **AD#1019**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests. **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, tall, well evolved, confident, big hearted, open minded, with similar interests **AD#1414**

FAMILY VALUES
Single female, 32 yrs, female, attractive, fun loving, professional, tall, easy going, sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and well-ness, ready to start a family. **AD#1018**

DOWNTOWN WOMAN
Single female, senative, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving relationship. **AD#1648**

YOUNG AT HEART
Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker, would like to form a friendship with someone that has similar interests **AD#1452**

SERIOUS INTENTIONS
Single female, respectful, intelligent, attractive, compassionate, charming, non smoker, wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities. **AD#1190**

SEEKING SOULMATE
Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere. **AD#1003**

SHARE LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male, handsome, financially secure, clean shaven, professional, slim, very understanding. **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing. **AD#1160**

TOTALLY ACTIVE
Divorced female, enjoys running marathons, cycling, skiing, museums, art galleries, is not too extreme or eccentric, likes to enjoys life, seeks male, tall, dark and handsome, very funny, who enjoys musicals, sports, quiet times, his careers, animals and kids, not a coach potato. **AD#1256**

LOVING & CARING
Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going, sincere, honest Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family **AD#1356**

BE MY SUNSHINE
Attractive Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun to be with. Seeking Jewish traditionalist, over 48 yrs, handsome, 6'0" kind, intelligent, non smoker, financially stable, humourous, to share in life's dreams. **AD#1610**

COMPANIONSHIP FIRST
Single Jewish female, 36 yrs, intelligent, warm and caring, down to earth, enjoys dining, dancing, theatre, movies, travel, long walks, enjoys life, seeks male, 37-50 yrs, established, no children, with similar qualities and interests, for companionship, leading to lasting relationship and maybe children of our own **AD#1512**

LONG TERM RELATIONSHIP
European born Jewish female, 32 yrs, young, 5' 8" tall, long hair, green eyes, professionally, employed, romantic, enjoys theatre, movies, dining, dancing, seeks Jewish male, financially stable, good sense of humour, for long term relationship **AD#1318**

A VERY SPECIAL PERSON
Single female, attractive, interesting, a very special person, romantic, passionate, enjoys life to the fullest, seeks male, 65-75 yrs, somebody to share life's dreams **AD#1464**

ROMANTIC AT HEART
Divorced female, 42 yrs, 1 child, blonde hair, green eyes, dimples, 5' 3", 132 lbs, petite, exciting, passionate, creative, sensuous, wide variety of interests, not religious, seeks male, professional, creative, fun loving, no head games please **AD#1051**

BEAUTIFUL GREEN EYES
Single mom of 2 children, 41 yrs, 5' 1", slim, long brown hair, green eyes, attractive, enjoys dining and dancing, movies, travel, outdoor activities, seeks male, sweet, sincere, successful and loves life. **AD#1353**

LET'S WORK OUT
Single Jewish female, 5' 3", 130 lbs, brown hair, brown eyes, active, works out, caring, seeks friendly, nice man, 60-65 yrs, to share life with. **AD#1508**

WORTH PURSUING
Single female, 51 yrs, bright, caring, sincere, attractive, professional, fit, spiritual, enjoys music, tennis, long walks, golf, travel, seeks male, single, dashing, spiritual, with similar qualities, and interests and values. **AD#1480**

LOVING & CARING
Single mom of 2, Jewish , European background, attractive, spiritual, employed, own her own home, seeks male, 50-58 yrs, spiritual or modern orthodox, handsome, respectful. **AD#1676**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship. **AD#1681**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests. **AD#1016**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners. Seeking complimentary lady, 36-48 yrs, with same interests. **AD#1468**

BE MY LADY
Single Jewish male, 59 yrs, self employed business man, romantic, likes to travel, movies, great conversations, quiet times, like to laugh and enjoy life, seeks female, to have fun with, great sense of humour, someone to talk to that I am compatible with. **AD#1314**

RIGHT INGREDIENTS
Male, 60 yrs, 6' 1", 185 lbs, professional, useful, compassionate, thoughtful, Israeli origin, likes nature, classical music, and reading, seeks female, with right ingredients for a long journey, please call me and I promise I will call you back. **AD#1602**

ROMANTIC AT HEART
Jewish male, 35 yrs, attractive, down to earth, sincere, romantic at heart, brown hair, brown eyes, 5' 10", 170 lbs, business owner, financially and mentally secure, seeks Jewish female, attractive, stylish, honest, sincere, dining, travelling, and down to earth. **AD#1520**

YOUNG AT HEART
Single male, 75 yrs, 5' 4", young in spirit, healthy, fit, active, financially secure, seeks female, lively, attractive, 45-60 yrs, affectionate, for long term loving relationship. **AD#1002**

A BIT SHY
Single male, 34 yrs, brown hair and eyes, 5' 10", 165 lbs, handsome, down to earth, honest, sincere, witty, self employed, financially secure, dining and dancing, seeks Jewish, 26-36 yrs, petite, sincere, sexy, lots of fun, down to earth. **AD#1350**

LET'S CONNECT
Single Jewish male, 38 yrs, brown hair, brown eyes, outgoing, sincere, enjoys travel, cooking, hiking, computers, seeks female, 29-36 yrs, with similar qualities and interests. **AD#1323**

GIVE ME A CALL
A single male, 32 yrs, Scorpio, 6' 2", 180 lbs, slim, muscular, build, seeks female, spontaneous, not into head games, leave name and best time to reach you. **AD#1072**

FUN TO BE WITH
40 yrs, single Jewish male, professional, fun, easy going, enjoys outdoors, baseball, roller blading, volleyball and basketball, in the winter, active, seeks Jewish female, 27-37 yrs, caring, fun to be with share same Jewish values, and eventually build a life together. **AD#1347**

NO HEAD GAMES
50 yrs young, 5' 10½", 175 lbs, good shape, attractive, passionate, active, works out, keeps busy, outgoing, open to new and different things, no head games, likes walks in the park, movies, seeks someone with similar qualities and interests, can connect one to one, passion is important. **AD#1634**

GIVE ME A CALL
Single Jewish professional female, physically active, loves to run, going to the beach, dining, movies, down to earth, sweet, compassionate, towards others, seeks single, Jewish male, 30-48 yrs, professional, sense of humour, easy going, and family oriented. **AD#1007**

FRIENDS FIRST
Jewish female, attractive, retired, professional, sincere, kind, loving, with various, interests, seeks male, 70-75 yrs, kind, honest, intelligent, for friends first relationship and companionship. **AD#1335**

LET'S HAVE COFFEE
Single female, 41 yrs, outgoing, down to earth, wide variety, of interest, seeks male, 41-52 yrs, for serious committed relationship **AD#1225**

PRETTY AND PLAYFUL
A single female, 36 yrs, petite, perky, playful, pretty, passionate, Seeks male, 35-45 yrs, positive, professional, purposeful, permanent relationship **AD#1476**

PLAYFULLY YOURS
Jewish attractive, 5' 7", auburn hair, blue green eyes, medium build, great shape, outgoing, playful, fun, intelligent, independent, seeks tall, attractive, Jewish male, with full head of dark hair, doesn't take life too seriously, overall a great guy with similar qualities interests **AD#1615**

READY, READY, READY
Single mom of 2 teens, 42 yrs, attractive, open minded, sensual, good sense of humour, enjoys outdoor activities, long walks, sunsets, seeks male, with similar qualities, and interest, who is ready for long term relationship. **AD#1639**

FRIENDS FIRST
Sincere, attractive, Jewish female, retired professional, kind, loving, with various interests, seeks male, 70-75 yrs, kind, honest and intelligent, for friends first relationship, companionship. **AD#1044**

LIFE PARTNER
Single Jewish female, 5' 5", attractive, brown hair and eyes, good natured, creative, emotionally stable, fit, kind, sincere, non smoker, fun to be with, seeks single Jewish traditional male, 6' tall, 45-55 yrs, established, honest, caring, non smoker, loves life, to enhance my and vice versa **AD#1227**

A SPECIAL FRIEND
Engaging, bright, caring, sincere, spiritual, fit, humourous, professional female, enjoys simple pleasures, music, tennis, golf, aerobics, walking, talking, travel, and having fun 51 yrs young, seeks dashing, and spirited male friend, preferably a widow, with similar profile, interests and values. **AD#1010**

COMPANIONSHIP FIRST
Attractive, multi-talented, professional female, 53 yrs, 5' 6", sincere, respectful, caring, romantic, fun loving, with traditional Jewish values, enjoys cooking, dining & dancing, theatre, opera, travel, cottage, life, walks in park, seeks single male, 50-58 yrs, with similar qualities and interests, must be financially and emotionally secure, with a zest for life **AD#1390**

SEEKING SOULMATE
Single Jewish female, 5' 3", 130 lbs, active, down to earth, quiet, honest, sincere, seeks male, Jewish, 60-65 yrs, honest stable, established, for friendship and companionship **AD#1118**

LOVING & CARING
Single male, 6' 1", 210 lbs, 39 yrs, brown hair, brown eyes, handsome, clean shaven, kind, gentle, loves children, wide variety of interests, seeks female, 21-41 yrs, baby faced, soft milky skin, attractive, medium build, race not important, please be sure to leave your number. **AD#1303**

CALL ME
Single male, Scorpio, 6' 2", 180 lbs, seeks female, sensual, spontaneous, no head games, enjoys talking on the phone, quiet romantic evenings. **AD#1294**

LET'S GO SURFING
Single male, 6' 3", 220 lbs, black hair, brown eyes, glasses, enjoys playing sports, golf, surfing the internet, watching TV, seeks female, 27-40 yrs, who enjoys golf, spending time with family, and having a good time. **AD#1050**

ROMANTIC AT HEART
Single male, 48 yrs, humourous, employed, in the stocks trade, enjoys singing, dining and dancing, old movies, seeks female, nice, kind, considerate, good natured, status, not an issue. **AD#1067**

FRIEND 1ST
Separated Jewish male, 63 yrs, 5' 11", self employed, new to Toronto enjoys, long walks, skating music, good sense of humour, seeks female, 45-56 yrs, professional, with similar qualities and interests. **AD#1298**

Men seeking Women

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PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale. Makes an extraordinary gift! Item: shelf for 44 yrs. Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use: Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1083**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message. **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me. **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1243**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests. **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship. **AD#1359**

EASY TO LOOK AT
31 yrs, 5'5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys sang, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at. **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm caring, self employed, enjoys movies, music, travel, romantic evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic. **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's. **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved. **AD#1352**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests. **AD#1256**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call. **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5'5", down to earth, emotionally stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests. **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship. **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist. **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 26-36, with similar qualities and interests. **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests. **AD#1499**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities. **AD#1328**

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Fleisher finishes third at senior championship

By PAUL LUNGEN
Staff Reporter

MISSISSAUGA, Ont. — There's something about the sound of a well-struck golf ball – the swoosh of the club, the snap of the ball and the sight of the rising white projectile arching upward and away, heading down range and plopping down in the middle of the fairway.

Golf fans, not content to see their senior heroes smack the ball through 18 holes at the AT&T Canada Senior Open, wandered over to the driving range at the Mississauga Golf & Country Club to watch the pros wind down after a round by practicing with a bucket of balls.

One of the biggest crowds gathered behind Bruce Fleisher, the lanky Florida native who's best known for his remarkable success on the senior circuit after a mediocre career on the PGA Tour.

Fleisher was never known as a big hitter. Accuracy and a deadly short game were his greatest strengths, and when he unleashes his 6'3", 205-lb frame with a smooth, unhurried tempo, he drives the ball only 270 yards. Pretty good for a weekend golfer – and good enough to draw spectators' admiration – but with a 268.3 yard average, he ranks 56th in driving distance on the Senior Tour.

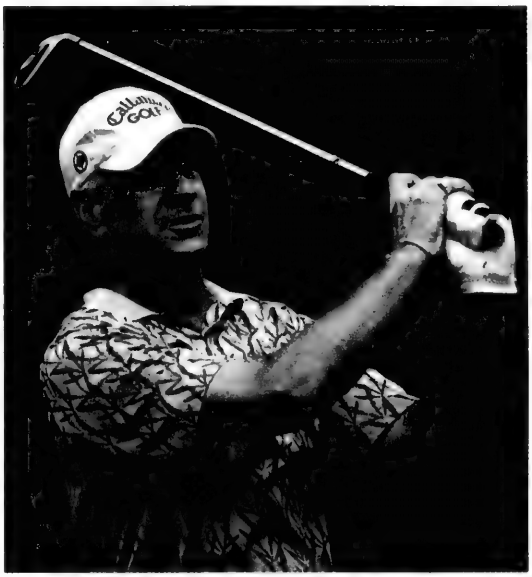
His short game is much better, and Fleisher relied on that part of his arsenal to register a 14-under par 270 at the Open. He returned home to Ballen Isles, Fla. with a cheque for $115,200, bringing his 2001 money winnings to $2,175,182,tops on the Tour (all figures are in U.S dollars).

Through four days on the 6,773-yard, par 71 course, Fleisher consistently kept the ball in play, giving himself the chance to make birdies. Unfortunately, his putter refused to cooperate, and he all too frequently left birdie putts agonizingly close to the cup, including a makeable putt for eagle on the last day. The misses proved costly as he finished the tournament one stroke behind the leaders, Walter Hall and Ed Dougherty. Hall won the championship in a playoff.

For Hall, a former appliance salesman who turned pro at 47, the Canada Open was his first-ever tour win. Fleisher, another golfer who found success late in his career, has won three times in 2001 and 14 times since he joined the Tour three years ago. His cumulative money winnings are over $7 million.

A former U.S. amateur champ (1971), Fleisher won only one PGA event, the New England Classic, in 1991. He had other wins, including the Brazilian Open, the Jamaican Open and the Bahamas Open, all in 1990, but his PGA career was marked by more downs than ups. From the mid- to late 1980s, he left the tour to make a living as a club pro at Williams Lake Country Club in North Miami Beach and in 1989, he won the PGA Club Pro Championship.

In his mid- to late 40s, he was back on the PGA Tour, but enjoyed only modest success. During the Canadian Open at Glen Abbey around five years ago, he told *The CJN* he was already looking forward to turning 50 and joining the Senior Tour.



Bruce Fleisher

©'01 Chris Condon photo/PGA TOUR

Since joining the Tour, he's been on fire. In his first season, he won his first two events (becoming the first golfer to do so), was top money winner ($2,515,705) for the year, was named Player of the Year, Rookie of the Year and was recipient of the Byron Nelson Trophy for lowest scoring average (69.19).

He has consistently registered among the best accuracy statistics on the Tour. This year, he's third in driving accuracy (80.3 percent), second in hitting greens in regulation (72.6 percent) and third in putting average (1.733). In 2000, he was sixth in putting average (1.743) and in 1999, he was first (1.728).

"In the last couple of years, I haven't putted that well," Fleisher acknowledged after one of his rounds. "In the first year, I putted really well. Maybe I'm trying too hard."

Fleisher's explanation for his senior success probably doesn't give himself enough credit for consistently shooting below par.

"My timing was right," he said. "I came into it at a good time. The good guys were getting older and there weren't too many good young players."

Perhaps his competitive spirit has reached new levels of intensity as well. Years ago, as one of the older players on the PGA Tour, he said he looked forward to the more relaxed atmosphere of playing with seniors – golfers who were closer to his own age.

In Mississauga, he bristled at the notion of camaraderie among golfers. It appears the thought of it has triggered a sore spot. "I don't want it, I don't need it," he said. "We are out on the edge here. I'm here to win, not be a nice guy. I was a nice guy for a lot of years, and what did it get me?"

Has his unprecedented success fueled resentment or jealousy among other golfers? Does the fact he is Jewish play a part in that?

"You don't want to go there," he said, as he declined to elaborate.

Not exactly an admission, but not a denial either.

Fleisher has been proud to identify as a Jew in a sport with virtually no Jews at the highest levels (Skip Kendall is the only Jewish PGA Tour player). His official bio at the PGA Web site points out he won a gold medal at the 1969 Maccabiah Games in Israel and he coached the U.S. golf team at the 1989 Games. He continues to support the Maccabi movement and helped raise funds for the 2001 team.

Following the Senior Open, Fleisher took some time off and returned home for the first time in three months. He's played lots of golf this year, but with the kind of paycheques he's been earning, you can expect to see Fleisher battling for more wins on the Senior Tour.

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Israeli boots Turks past Scots

CJN News Services

ISTANBUL — Israeli international soccer star Haim Revivo scored the first goal in Turkey Fenerbahce's 2-1 victory last week over Scottish champion Glasgow Rangers in an exciting clash that helps the Turkish titleists qualify for the Champions League. The first leg of the competition ended 0-0 in Glasgow.

Revivo's free-kick in the fourth minute from outside the box curled wickedly to beat Rangers keeper Stefan Klos.

The victory saw Revivo become the first Israeli player to take part in the final stages of the Champions League. He is captain of Fenerbahce.

Our responsibilities

Straight from the heart

By AVRUM ROSENSWEIG

Recently a friend told me she was grateful to God for the hot water that came from her showerhead that morning. She had just returned from weeks of relief work in South America, where her host village's water supply was contingent upon the frequency of rainfall; the collection of it depended on who would fix the hole in the vat. She felt fortunate to have been born in a northern land of plenty, knowing the meagerness of the lands in the south.

We are indeed blessed to live in a bountiful place at an astounding time in history. Often I'll celebrate my fortune by shouting aloud in my head, "I am a free man, enslaved by nobody. I'm a prosperous man able to buy the ripest tomatoes my palate desires. As a Jew I am able to educate myself where and how I like, and to hang a mezuzah on my doorpost, safe of hooligans."

Baruch ata HaShem, blessed are You – thank You for creating me in this city, in a place like Oz.

Yet along with my happiness comes a certain "double-think." I've become more aware over time that while I have a fair portion of the world's booty, including material things and friendship, my neighbour along Bathurst Street is a poor Jewish senior, reliant on a few moments a week from the Meals on Wheels volunteer for her companionship.

I'm more conscious of the freedom that allows me to partake in a Second Cup philosophical debate (unconcerned with the orphaned briefcase sitting in the corner), while in Israel, Jews have been inducted into a pizza-parlor battleground, defending our right to exist. Their costs are gargantuan. There seems to be a great disparity between many aspects of my life and theirs.

Becoming more conscious of my gifts also encouraged me to reflect upon my responsibilities to others. Perhaps I should consider a life of minimalism? This contemplation is fleeting however, as I am easily seduced by a fascinating biography at Indigo. Thankfully, Judaism's disdain of a self-imposed Nazarene existence seems rational. After all, denying myself worldly goods would not provide others with more.

Finding the balance is the challenge; however, I do believe that along with the glory of having a great measure of free will and a relative lavishness comes a prerequisite to use it to lend a hand to those who are without.

As the High Holy Days approach, I have created a one-pager, which I will use during my days of introspection and atonement. On one side of the page, I listed my bountiful gifts. On the other side, I listed examples of hardship in the world, like those Jews and non-Jews knotted in a society of devout bigotry, the billions of people lacking potable water and the Palestinian children who wade through sewage to arrive at their refugee camp schoolhouse.

As yom tov gets closer, I rework my one-pager, adding and deleting items, ultimately creating a picture of myself within the world.

I'm so grateful to be a Jew in Canada today. I am embracing of the Fiddlerian toast, "To life," yet I'm also attempting to develop an empathy and discipline to share with those who cannot luxuriate in their own worldly share.

Thucydides said, "But the bravest are surely those who have the clearest vision of what is before them, glory and danger alike, and yet notwithstanding go out and meet it."

Have a peaceful and challenging yom tov.

Avrum Rosensweig is the executive vice-president of Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee, in Toronto.

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3/4 cup softened margarine	1/2 tsp. baking soda
3/4 cup sugar	2 tsp. cinnamon
1 egg	1/4 tsp. nutmeg
1 tsp. vanilla extract	1 cup unpeeled cucumber, grated
2 cups flour	1 cup carrots, shredded
2 tsp. baking powder	3/4 cup raisins

Preheat oven to 375°F. Add egg and beat until well blended. Stir in vanilla. sift flour, baking powder, baking soda, cinnamon and nutmeg into batter; mix thoroughly. Stir in cucumber, carrots, and raisins. Drop by teaspoonfuls onto ungreased baking sheets. Bake for 15-17 minutes or until delicate golden brown. Makes 68 cookies.

About Life

Dear Ella,

Our family spends every yontif at my sister-in-law's home. Her 83-year-old mother, who has been widowed and living alone for the past 14 years, spends every holiday there too. I would like to have everyone over to my home once in a while for a Jewish holiday, but her mother is kosher and doesn't feel comfortable eating in my house. As far as I'm concerned, my home is no less kosher than my sister-in-law's. My husband won't get involved either, even though it's his family. As it stands, now I usually make a couple of dishes and take them over. Everyone enjoys them except for her mother.

I'm beginging to feel very insulted and feel like making our own holiday without the rest of the extended family. What do you think?

Kosher Clashes

Dear Kosher Clashes

Things often get sticky when family is involved. It's like walking a tightrope to make everyone happy, and inevitably, someone always ends up compromising to keep the peace.

I do understand where you're coming from. It's always nice to make yontif with the whole family in your home. The warmth and smells in a home where a family is about to sit down to a holiday meal creates a very special atmosphere and a memory that stays with you forever.

You are not going to change the mother's kashrut ideals at this point. She is set in her ways and beliefs, and for whatever reason, she feels more comfortable at her daughter's home. I don't think the answer is to try to change her at this point, however, you have to do what you feel is right for you and your family. Maybe you could spend Rosh Hashanah with your in-laws and then break the fast with your family at your home, or possibly take one year off every once in a while and enjoy the holidays with your family alone.

I give you a lot of credit for being the one who has compromised. It shows respect and love, and in the end, isn't that what it's all about?

Readers may submit their questions to Ella at The CJN *or e-mail at eb@cjnews.com But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

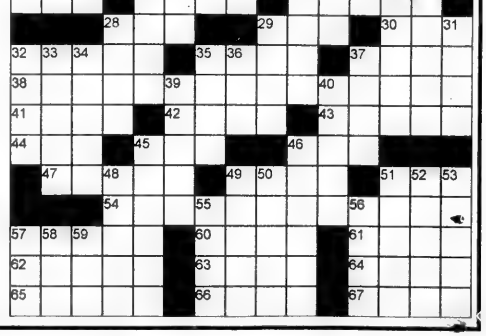
The Canadian Jewish news CROSSWORD PUZZLE

(Answers to the crossword are on page 69.)

By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

Across
1 "Beat it!"
5 Influence
9 Whither the *Exodus 1947*
14 Social Security inspirer, arguably
15 Wherever you are, to you
16 Secret ___ (Anne Frank's hiding spot)
17 *Night* name
18 Bar orders
19 Noted Lubavitcher
20 He often called things "highly illogical"
23 Reagan aide Nofziger
24 Bath for Goldman Sachs
25 First in a sequence
28 See 8-down
29 Common conjunction
30 Sleep phenomenon, for short
32 Energy
35 Piece for David Bronstein
37 Primo Levi's goodbye
38 Woody Allen book
41 Give ___ for one's money
42 Turner and others
43 Kicks out
44 Sea bordering Isr.
45 Director Zwick and others
46 Cash source, often
47 Left Bank water
49 Bitterness
51 Diamonds, to Bugsy Siegel
54 Julie Kavner provides her voice
57 Abe's full form, maybe
60 Egypt, to Israel
61 River near Yeshiva University
62 Masada, for one
63 Dershowitz advice, perhaps
64 Reform principals' org.
65 Pertchik's beloved
66 *Austin Powers* actor Green
67 Battle wound

Down
1 Use one's schnozz
2 *Roots* writer
3 He hunts with the stars
4 Beasts of burden
5 Former Israeli Defense Minister
6 Works with a blowtorch
7 Statesman Moshe
8 With 28-across, Sammy Davis, Jr. autobiography
9 Pulitzer-winner Schonberg
10 Part of a Biblical phrase about retribution
11 Like some musical compositions
12 *Tu B'Shvat*'s mo., usually
13 Borden's weapon
21 National landmark featured in "Pee-Wee's Big Adventure"
22 Food from above
26 Is a busybody
27 "Clara's ___"(Whoopi Goldberg movie)
28 "Love and Marriage" lyricist
29 Blows away
31 Rolling stone lack
32 Emulated Tiffany Cohen
33 Lincoln turners
34 Practice piece
35 School orgs.
36 Sandra Feldman's grp.
37 Buddy
39 Prefix with ground or representation
40 Pole of the West
45 Canine stuff
46 *Yisrael Ba'*___ (Sharansky's party)
48 It can be graven
49 Ball star
50 Spit of land
51 Father of Biblical twins
52 Part of a Central American country
53 Try to win the contest
55 They may be bridged
56 Tools for Neil Simon
57 Baseball bat wood
58 Short life story?
59 Coach Auerbach



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Should Canadian Women Continue With Breast Self-Examination?

A recent article in the Canadian Medical Association Journal has sparked controversy and brought confusion to the value of women being taught breast self-examination to screen for breast cancer. Dr. Pamela Goodwin, Director of the Marvelle Koffler Breast Centre at Mount Sinai Hospital and a Senior Scientist with the Samuel Lunenfeld Research Institute was asked to bring some clarity to these findings and their impact on breast health.

Q. In light of this study, what breast health screening procedures do you recommend women follow?

A. Mammography for all women over 50 every one to two years. Mammography possibly for women 40 to 49 years. This should be discussed with your doctor. Mammography for younger women if there is a family history of breast cancer. Clinical breast exams for all women on an annual basis. Breast self-examination is a personal choice – one that should be made based on knowing the risks and benefits, and knowing how to do it properly.

Q. Does this mean that women should abandon BSE altogether?

A. This does not close the door on BSE. It just places it in perspective and reinforces the importance of proven screening techniques. It does not mean that women who currently perform BSE should stop. Nor does it mean that women should not be aware of their breasts and report any changes or lumps to their doctors. It simply means that women should not feel obligated to perform a detailed monthly BSE.

Q. Where can I get more information on Breast Health and the screening procedures available to me?

A. The Marvelle Koffler Breast Centre at Mount Sinai Hospital offers a free program that teaches women about breast health, breast cancer risk factors and lifestyle choices to promote breast health. Called the AstraZeneca Breast Health Program, it gives women an opportunity to learn about the pros and cons of BSE and for those women who decide to do it, the program teaches them how using "life-like" breast models. The program also helps women formulate a plan of action for dealing with lumps in case they find one.

Q. Dr. Goodwin, what was your reaction to the recent report questioning the value of self-breast examinations?

A. What the report says is that there is no clear evidence that Breast Self-Examination (BSE) increases your survival rate and in fact it may cause harm to some women through emotional distress and biopsies. As a result, the researchers say that it is not necessary to tell women to routinely practice breast self-examination. However, if women choose to do so, they should be taught how to do BSE properly. We agree with this. The report also reinforces the importance of women following proven screening procedures – clinical breast exams for all women and mammography for women over 50 years of age.

For More information please contact: AstraZeneca Breast Health Program, Marvelle Koffler Breast Centre, Mount Sinai Hospital, 600 University Avenue, Room 1285C Telephone: 416-586-5190 e-mail: bmurray@mtsinai.on.ca website: http://www.mtsinai.on.ca/mbhc/

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Helping You Make Choices

Date: Tuesday, Sept. 11th, 2001 Time: 6:30 - 8:30 pm

Location: Ben Sadowski Auditorium, 18th Floor
Mount Sinai Hospital, 600 University Ave.

Moderator: Lorne Isaacs, CBC Newsworld

- **What's New in Colorectal Cancer Research**
  Dr. Steven Gallinger
  Surgeon, Mount Sinai Hospital; Scientist, Samuel Lunenfeld Research Institute
- **Viewing the Whole – A Look at Holistic Care**
  Dr. Paul Saunders
  Associate Dean, The Canadian College of Naturopathic Medicine
- **What's the Scoop on the Scope**
  Dr. Mark Silverberg
  Staff Gastroenterologist, Mount Sinai Hospital
- **Patient Perspective**

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Henry's Tournament fore Health

Chocked full of fun... and candy, Henry's Tournament fore Health raises $210,000!

This years Henry's Tournament fore Health raised more than $210,000 for breast cancer research at Mount Sinai Hospital's Marvelle Koffler Breast Centre. The golf tournament, held August 1 at RattleSnake Point, was a sold-out affair, with 324 golfers.

Left: Marvelle Koffler golfs fore health.

Guest speaker Dr. Jerri Nielson spoke about her experience with breast cancer during her assignment in Antarctica in 1999, and inspired us with her positive approach to living.

Left: Dr. Jerri Nielsen

In addition to the silent and live auctions, which raised record amounts, and included exciting prizes such as a trip to the Four Seasons Resort in Bali, a gold Rolex watch, spa days, cameras, and much more...the event was highlighted with sweet and colourful candy centrepieces. A special thank you to our Title Sponsor Henry's Camera and the Presenting Sponsor Scotiabank, along with Co-Chairs Joyce Linett and Susan Taerk.

CALENDAR OF EVENTS

BODY 'N SOUL
Run/Walk for Colon Cancer Research
WHEN: Sunday, September 9, 2001
WHERE: East Don Parkland at Leslie and Sheppard
Sponsorship and corporate team registration available
CONTACT: (905) 731-2035 or www.walk4cancer.com

Leadership Sinai Corporate Team Challenge
Scotiabank Toronto Waterfront Marathon, Half-Marathon, 5K Run/Walk
WHEN: Sunday, September 23, 2001
WHERE: St. Lawrence Market
Sponsorship and corporate team registration available
CONTACT: Hannah Slavens 416-586-8662 or hslavens@mtsinai.on.ca

Healthy Living Lecture Series-Dialogue on Breast Cancer
WHEN: Tuesday, October 23, 2001
WHERE: Ben Sadowski Auditorium
18th Floor, Mount Sinai Hospital
CONTACT: Joanne Woodward 416-586-8338 or www.mtsinai.on.ca/healthyliving

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ראש הממשלה
Prime Minister

August 5, 2001
ט"ז אב, תשס"א

Dear Friends,

These are difficult days for Israel. Our defense and security expenses are escalating and our economy is severely challenged by the present situation.

Government Ministries, except for those involved in matters relating to national security, are facing serious budgetary restrictions as a consequence of our necessity to earmark emergency funds for defense purposes. These spending constraints may unfortunately affect many social services and programs.

As a result, the Government of Israel has issued an urgent appeal for Jewish Federations across North America, including the UJA Federation of Greater Toronto, to reduce the impact of these spending cuts through enhanced annual campaigns. By contributing to the UJA Federation campaign, you will be supporting Israel in a time of crisis.

The Jewish community of Toronto is respected around the world for its devotion to Israel and its sense of responsibility for all Jews in need. We, in Israel, recognize this remarkable characteristic of your community. We know that we can count on you to help us meet our current challenges.

The Jewish people are resilient and determined. With your help, we will emerge from these difficult times stronger than ever before.

Thank you for your solidarity.
Shana Tova to you and your loved ones.

Sincerely,

Ariel Sharon

Israel is Calling. It's time to Answer.

As outlined by Prime Minister Sharon, Israel is seeking support from the entire worldwide Jewish community. With nearly $700 million U.S. transferred from vital services to help pay for security needs, the people of Israel who rely on these services are left especially vulnerable.

Therefore, Israel has asked us to step forward to ensure the continued availability of crucial social, educational and health programs during this critical time.

Increased gifts to UJA Federation Campaign 2002 will help those hardest hit by the government's transfer of funds. It's one of the most effective ways to answer Israel's call. And with this year's Challenge Fund matching gift increases dollar for dollar, your support has much more impact.

The people of Israel are facing enormous pressures during these difficult days. It's time to ease their burden.
It's time to answer the call.

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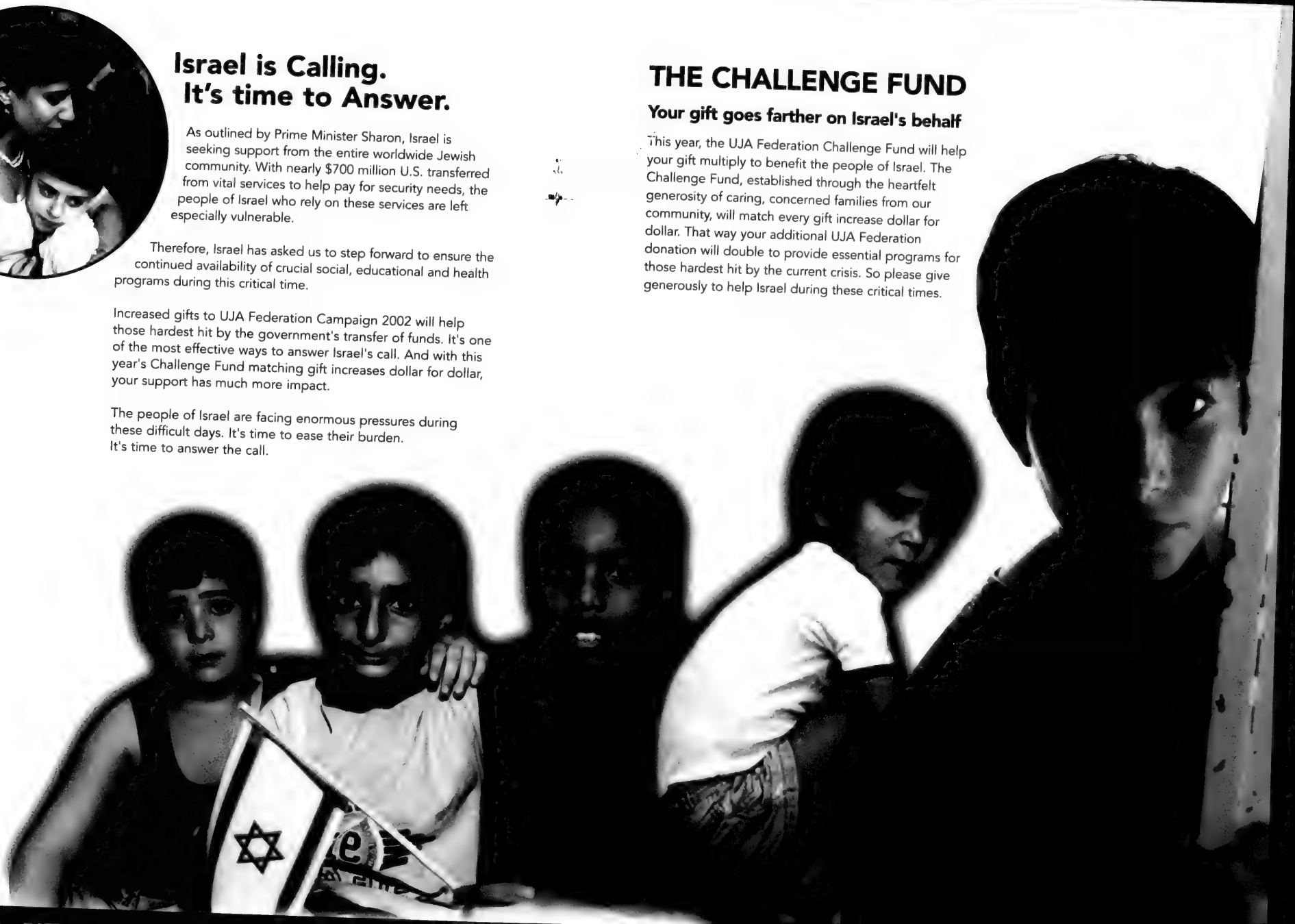
This year, the UJA Federation Challenge Fund will help your gift multiply to benefit the people of Israel. The Challenge Fund, established through the heartfelt generosity of caring, concerned families from our community, will match every gift increase dollar for dollar. That way your additional UJA Federation donation will double to provide essential programs for those hardest hit by the current crisis. So please give generously to help Israel during these critical times.



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Campaign Calendar

- **September 9-13: Super Sunday/Super Week**
  Answer the call on Israel's behalf.
  For more information, please call **Mark Freedman 416.631.5691**.

- **September 11: Lion of Judah Luncheon at Liberty Grand***
  Keynote speaker- Nava Barak, wife of former Israeli Prime Minister Ehud Barak
  For more information, please call Debby Kassoy 416.631.5737.

- **September 23: Standing Together - Solidarity Rally for Israel**
  Featuring Dalia Rabin Pelosoff, Israel's Deputy Minister of Defense
  For more information, please call Dan Horowitz 416.631.5672.

- **October 24: Community Call to Action**
  Location and guest speaker to be announced.

*Minimum gift required

We welcome your support for Campaign 2002 - Israel Now and Forever.
To volunteer for this critical campaign, please contact Elana Carr 416.631.5736.
To make your gift, please call 416.631.5705.

Israel is Calling. It's Time to Answer.

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This Week

National

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We stood together then; we must stand together again.

[Israel photo]

Editorial

Rosh Hashanah is about life. The poignancy of life, its precious and precarious nature suffuses the holiday and its liturgy. We start the new year by confronting our own mortality. "*Zochreinu l'chaim*," we plead with God. "Remember us for life." As we complete the entreaty, its personal relevance climbs in urgency. Some of us even hold our breath for a moment when we think of the implications of our prayers. "Remember us for life, O King who cherishes life; and inscribe our names in the book of life; for your sake, God, life."

Our cry to God is that He ensure we make it through another year. Ironically, many of us forget that our *cri de coeur* is the inverse of God's plea to us – through the voice of Moshe – in the preceding week's Torah portion (Nitzavim): "*Uvacharta b'chaim lma'an tichyeh atah v'zarecha*." ("Choose life, so that you and your descendants will live"). Our yearning to live must be proved deserving by our courage and our wisdom to choose life.

Continued on page 10

Greater Toronto Area

Shabbat: Nitzavim
Candlelighting: 7:11
Havdallah: 8:16

today
s

Shanah Tovah from everyone at The CJN!

We have one heritage and one destiny

Moshe Katsav, President of the State of Israel

Dear Friends,

In the Jewish tradition, the High Holy Days are also a time for national soul searching. The past year was one of challenge to the Jewish people. It was a year in which, hourly, we had to prove our national strength, our unity and our bond to our country – our homeland. Terrorism afflicted us indiscriminately and aimed at defeating Israel for political benefits. The terrorism experienced during the past year has been the most difficult and cruel ever encountered and it brought back forgotten images.

Despite the difficulties, Israel has not ceased aiming for peace and fulfilling its obligation to defend its citizens.

The people of Israel derive encouragement from the solidarity missions arriving from the Diaspora. The solidarity rallies with Israel taking place throughout the world symbolize the special attachment of the Jewish people with our homeland. Your continued efforts are important and unify us.

Dear friends, despite the difficulties and concerns, we must remember the historical achievements of the people of Israel: The eight-fold increase of the Jewish population in Israel from 600,000 to five million, including the immigration and absorption of the Holocaust survivors from Europe, the Jews from Islamic countries, from the former Soviet Union and Ethiopia; the revival of the Hebrew language; technological achievements; a modern democratic country; building an Israeli society and culture common to Jews who have come here from 102 countries and speak 82 languages.

Especially at this time, we are duty-bound to increase the attachment to the State of Israel and to deepen the Jewish education and Zionist heritage amongst us. I call on the Jewish communities in the world to visit Israel and to place the issue of aliyah on their agenda. We are one people, we have one heritage and one destiny.

On the eve of the new year, I convey to you and to your families my best wishes for a Happy New Year, a year of ingathering of the exiles, a year of peace and security. We all hope and pray for better days for the Jewish people.

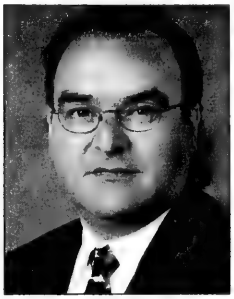
Shana Tova!

This year in Jerusalem

Keith Landy, National President, CJC

At this time of spiritual renewal, all of us have the chance to reflect on the year that has gone by and to renew our commitment to a better future.

This year, it is especially important for us to replenish our resources from the wellsprings of our tradition and our faith. We have lived through a momentous and difficult year for the Jewish people.



Whatever our individual and communal achievements, we have all become aware of the increasing hostility to Jews in many countries around the world and the threat to Israel's existence.

In Durban, South Africa, at the International Conference of Non-Governmental Organizations prior to the UN's so-called World Conference Against Racism, I was exposed first-hand to the virulent hatred Israelis and Jews in other countries must face on a daily basis.

The courage and resilience of ordinary Israelis who must deal with the constant threat of violence are an inspiration to all of us in our ongoing struggle against the scourge of anti-Semitism and anti-Zionism, even here in Canada. They must have – they deserve – our unstinting support.

We are called upon to work together, as a united people, with courage and determination. In answer to the attempt to deny our rights and our existence in Israel, we respond not with, "Next year in Jerusalem," but "*this* year." To those who seek to weaken our resolve, we answer, "HaShem will give strength to His people and [in this way] HaShem will bless His people with peace."

Let us work for the unity and unwavering commitment of the Jewish people to survive and prevail. May the new year bring each of us health and peace to Israel and all the nations. "*Chazak, chazak venitchazak b'od ameinu.*"

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Durban Aftermath

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Canada 'disassociates' itself from final WCAR text

By RON CSILLAG
Staff Reporter

Canada stayed in Durban until the bitter end, and signed the final declaration of the tumultuous World Conference Against Racism (WCAR), but reserved its harshest words for the section of the text that deals with Israel and the Middle East.

Despite Canada's attempt to distance itself from controversial language on Israel and Palestinians, Canadian Jewish Congress denounced the final declaration, calling it "tainted."

Working non-stop for nearly 24 hours after the conference was supposed to end last Friday, the 153 nations in attendance hammered out a declaration recognizing the injustice of slavery and colonialism, and referring only to the "plight" of Palestinians.

But Canadian delegation head Hedy Fry issued a "statement of reservation" immediately after the agreement was announced, saying Canada wished to "disassociate" itself from those parts of the text dealing with the Middle East.

"We are not satisfied with this conference," Fry said in remarks directed at the conference chair. "Canada is still here today only because we wanted to have our voice decry the attempts at this conference to delegitimize the state of Israel, and to dishonour the history and suffering of the Jewish people.

"We believe, and we have said in the clearest possible terms, that it was inappropriate... to address the Palestinian-Israeli conflict in this forum. That is why the Canadian delegation registers its strongest objections and disassociates itself integrally from all text in this document directly or indirectly relating to the situation in the Middle East.

"We state emphatically," said Fry, "that this text is ultra vires; it is outside the jurisdiction and mandate of this conference."

Added delegate Paul Heinbecker, Canada's ambassador to the UN, "Too much time has been spent on an issue which does not belong here. We want to condemn at this conference the attempts to delegitimize the state of Israel."

The Middle East and charges of anti-Semitism took up a good portion of the conference's time, resulting in nine days of brinksmanship, recrimination and the quitting of the meeting by Israel and the United States. Western delegates feared a final declaration would condemn Israel for its treatment of Palestinians. But the text does not specifically criticize Israel or mention Zionism.

Canada was under pressure from Jewish groups to quit the conference when anti-Zionist rhetoric and language appropriating Holocaust imagery to describe treatment of Palestinians reached its apex. But Ottawa, Fry told Canadian Press, made the right decision by staying.

"I think there was a great deal of value in our staying," Fry told CP shortly after she bluntly expressed displeasure at aspects of the conference that dealt with the Mideast.

"We didn't achieve everything [on Canada's agenda], but we felt if we were not there, we would not have been able to influ-

Continued on page 8

Pro-Israel students take to the streets in Durban to demonstrate their support of Israel. [RNS/Reuters photo]

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Durban Aftermath

CJC president says outcome of anti-racism conference ironic

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — It is a cruel irony that the World Conference Against Racism (WCAR) in Durban, South Africa, has become a global forum for promoting racism, says Keith Landy, national president of Canadian Jewish Congress.

Landy spoke last week via telephone from Israel to a CJC, Ontario region press conference moderated by Ed Morgan, president of the CJC Ontario region.

Ed Morgan

Also speaking was Manuel Prutschi, CJC national community relations director, who was still in Durban.

"The conference, which was an opportunity to combat the scourges of racism, racial intolerance, xenophobia and discrimination around the world, is an unmitigated failure and a complete fiasco," Landy said.

The UN conference has been "hijacked by states and groups with narrow political agendas, and Israel has been singled out and vilified by countries which by any objective standards are among the worst human rights abusers in the world," he said.

To be logically consistent with the approach that our government took from the start with respect to the WCAR, he said, it is appropriate that the Canadian delegates should now come home.

Manuel Prutschi

"[Multiculturalism Minister Hedy] Fry has indicated clearly that offensive language must be removed from [draft documents produced at the conference], and we commend the government for its strong declaration that it does not and will not stand for this language.

"The government has indicated, however, that it will hang on to see if it can remove the offensive language. While we believe in miracles, we cannot count on them. Therefore, the government must leave the conference immediately and come home," Landy said.

The theme of the conference is equality, justice and dignity for all, he said, "but it appears that for all means for everyone but Jews."

He had met with Israeli Foreign Minister Shimon Peres, that day, he said, and Peres said he urged Canada to join those delegations that had already left Durban.

At the NGO forum against racism, which preceded the WCAR, said Prutschi, the "issue of the Middle East was totally pervasive. It was the central motif throughout the conference, so that no matter what forum, no matter what workshop was taking place, somehow the Palestinian issue intruded. At the same time, we as a Jewish caucus were shouted down and booed whenever we attended such forums."

The final plenum of the NGO forum was a "complete shambles. There was no systematic process and no rules were followed. By the time the final draft was declared only a fraction of the delegates were present.

"No one knows if there was a vote at all, because the document has not been produced."

He said that at the time he spoke, the draft document of the government conference still contained odious language, "and its intention is to essentially dismantle the State of Israel.

"Our view is that we have no confidence that this language is going to be removed and that is why we have been calling on Canada to leave, so as not to give any further credibility to this conference," said Prutschi.

He said that Canada, along with a number of other governments including those of Australia, Norway and South Africa, was coming up with a draft document that would completely and totally have the odious language removed.

The European Union had alerted the Arab states, he said, that if the EU did not see any progress towards the removal of this language then the EU would certainly be assessing its situation very seriously.

The international Jewish caucus made up of various Jewish organizations across the world had walked out of the conference, so there was no longer an official Jewish presence, he said, but simply a number of people of no official status who "decided to remain to monitor developments."

Prutschi said that some of the major human rights organizations "have been cowardly in how they have dealt with the whole process. They have indicated that they cannot endorse the document because they disagree with some elements in the language, but they have not come out in a vigorous way and condemned what is going on here.

"An anti-racist conference has turned into a conference that is anti-Semitic and [the human rights organizations] have not expressed themselves on that.

"They have not had the guts to put the onus on those who have chosen to make the Palestinian issue and the attack on Israel the central motif of the conference."

'Opportunity to combat the scourges of racial intolerance, xenophobia and discrimination around the world, is an unmitigated failure and a complete fiasco'
— Keith Landy

"ISRAEL" Does Not Represent WORLD JEWRY
END ZIONIST Occupation & Oppression NOW
Authentic RABBIS Have Always Opposed Zionism and the STATE OF ISRAEL
This delegation of Jews joined the anti-Israel voices in Durban. **[K. Landy photo]**

Can be found on page 16

Durban Aftermath

Excerpts from racism conference's final declaration

The following are selected paragraphs, under the heading "Middle East," from the final declaration adopted Sept. 8 by the United Nations World Conference Against Racism, held in Durban:

• We recall that the Holocaust must never be forgotten.

• We also recognize with deep concern the increase in anti-Semitism and Islamophobia in various part of the world, as well as the emergence of racial and violent movements based on racism and discriminatory ideas against Jewish, Muslim and Arab communities.

• We are concerned about the plight of the Palestinian people under foreign occupation. We recognize the inalienable right of the Palestinian people to self-determination and to the establishment of an independent state and we recognize the right to security for all states in the region, including Israel, and call upon all states to support the peace process and bring it to an early conclusion.

'We are concerned about the plight of the Palestinian people under foreign occupation'

• We recognize the right of the refugees to return voluntarily to their homes and properties in dignity and safety, and urge all states to facilitate such return.

The following are excerpts from the final declaration adopted by Non-Governmental Organizations (NGOs) at the World Conference Against Racism:

• We declare Israel as a racist, Apartheid state in which Israel's brand of Apartheid as a crime against humanity has been characterized by separation and segregation, dispossession, restricted land access, denationalization, "bantustanization" and inhumane acts.

• [We are] appalled by the inhumane acts perpetrated in the maintenance of this new form of Apartheid regime through the Israeli state war on civilians including military attacks, torture, arbitrary arrests and detention, the imposition of severe restrictions on movement (curfews, imprisonment and besiegement of towns and villages), and systematic collective punishment, including economic strangulation and deliberate impoverishment, denial of the right to food and water, the right to an adequate standard of living, the right to housing, the right to education and the right to work.

• We recognize that targeted victims of Israel's brand of Apartheid and ethnic cleansing methods have been in particular children, women and refugees and condemn the disproportionate numbers of children and women killed and injured in military shooting and bombing attacks.

• [We] recognize the right of return of refugees and internally displaced people to their homes of origin, restitution of properties, and compensation for damages, losses and other crimes committed against them, as guaranteed in international law.

• [We are] appalled by the discrimination against the Palestinians inside Israel which include: The imposition of discriminatory laws, including the discriminatory laws of return and citizenship, which emphasize the ethnicity of the Israeli state as a Jewish state; the granting of benefits or privileges solely to the Jewish Israeli citizens; the imposition of restrictions on the civil and political rights of Palestinians because of their national belonging or because they do not belong to the majority ethnic group; the negation of the right of Palestinians to equal access to resources of the state and civil equality, including affirmative action policies, which recognize the historical discrimination against Palestinians inside Israel.

• [We] call for an increased awareness of the root causes of Israel's belligerent occupation and systematic human rights violations as a racist, Apartheid system, through relevant UN agencies working closely with international civil society networks to widely disseminate information including educational packs for schools and universities, films and publications.

• [We] call for the establishment of a UN Special Committee on Apartheid and Other Racist Crimes Against Humanity perpetrated by the Israeli Apartheid regime to monitor and to report Apartheid and other racist crimes, and to recommend the implementation of measures to combat Apartheid and other racist crimes.

• [We] call for the launch of an international anti Israeli Apartheid movement as implemented against South African Apartheid through a global solidarity campaign network of international civil society, UN bodies and agencies, business communities and to end the conspiracy of silence among states, particularly the European Union and the United States.

• [We] call upon the international community to impose a policy of complete and total isolation of Israel as an Apartheid state as in the case of South Africa which means the imposition of mandatory and comprehensive sanctions and embargoes, the full cessation of all links (diplomatic, economic, social, aid, military cooperation and training) between all states and Israel. [We] call upon the Government of South Africa to take the lead in this policy of isolation, bearing in mind its own historical success in countering the undermining policy of "constructive engagement" with its own past Apartheid regime.

• [We call for the] condemnation of those states who are supporting, aiding and abetting the Israeli Apartheid state and its perpetration of racist crimes against humanity including ethnic cleansing and acts of genocide.

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YMCA Web links to Palestinian web site

By PAUL LUNGEN
Staff Reporter

TORONTO — YMCA Canada is asking the World Alliance of YMCAs to clarify its policy of linking its site on the World Wide Web to a pro-Palestinian Web site.

The practice contradicts a policy position adopted in April by the executive committee of the World Alliance to ensure that all its publications, including its Web site (www.ymca.int), would clearly distinguish between official documents and those that represent other viewpoints. It appears the World Alliance has not yet implemented that policy decision, said Silvana Anania, director of international relations for YMCA Canada.

Contradicts policy

"Our view has always been the same, that we would like to see a balanced approach. So we asked the World Alliance and Mr. Nightingale (the organization's secretary general) for a rationale for having one link to one site," Anania said.

The decision by the World Alliance's executive committee to make changes to the organization's Web site came during meetings held April 22-28 in Dakar, Senegal. At the time, YMCA Canada and YMCA of the USA were concerned by a one-sided report by an international YMCA team that presented only the Palestinian perspective on the Middle East conflict.

The Canadian representatives wanted to know why the report was posted on the official World Alliance Web site and why the highly contentious report was undertaken at all, said Sol Kasimer, chief executive officer of YMCA Canada, prior to departing for Senegal.

"We don't support the report because we don't believe the World Alliance should take positions on political conflicts," Kasimer told *The CJN* at the time.

Kasimer said YMCA Canada would like the world body to remain neutral in the conflict and preserve for itself a role as "mediator and bridge-builder."

The meeting in Senegal was "difficult," Anania said. "As strong as these feelings were in North America opposing the report, there was support for it in Europe, Africa and Asia."

In the end, the executive committee agreed on a five-point plan that included the resolution that "all World Alliance Publications, including the Web site,will clearly distinguish materials that represent approved positions of the World Alliance and those that represent other viewpoints. In particular, the World Alliance will segment its Web site so that there is a clear division between approved positions and policy documents, and other secondary documents."

More than four months after the position was adopted, the World Alliance Web site continues to offer a direct link to the controversial Mideast report. It is prefaced with a statement that "the report's findings speak for themselves" along with the disclaimer that the World Alliances' executive committee has not considered the report's conclusions, and that they do not "necessarily represent the views of individual national YMCA movements."

A second link called "Palestine" takes visitors to the "Badil resource centre for Palestinian residence and refugee rights."

The World Alliance describes the site as offering "alternative, critical and progressive information and analysis on the question of Palestinian refugees in our quest to achieve a just and lasting solution for exiled Palestinians based on the right of return."

That formulation angered Harold Brief, vice-chair of international affairs for Canadian Jewish Congress. Brief pointed out there was no disclaimer on the link indicating it did not represent the official position on the World Alliance.

The Badil Web site presents strictly pro-Palestinian propaganda that Brief says is full of factual errors and "historical revisionism about the birth of the State of Israel.

"When I saw this, I was absolutely appalled by it ...The question is, what are the Canadians going to do about it?"

Responding to Brief's concerns that the World Alliance did not adopt its executive's directives, YMCA Canada sought clarification from the World Alliance, Anania said.

Brief, who has been a member of the YMCA for 10 years, said Congress would like linkages to the Palestinian site removed.

Leo Adler, director of national affairs for the Simon Wiesenthal Centre, said "it is disconcerting" the Web site does not comply with the agreements reached in Senegal. Anything to do with the Palestinian issue should have remained internal and not posted on the Web until formally adopted by the World Alliance, he added.

Following the initial round of controversy in February over the pro-Palestinian report, the World Alliance responded with a statement saying it supports justice for Palestinians and security for Israel.

"The World Alliance of YMCAs' standpoint on the question of Palestine is similar to the positions of many organizations. It also does not differ from what peace movements within Israel advocate and argue for. The international community broadly takes the view the Palestinians are the victims of the ongoing tensions and lack the basic and legitimate right to a homeland to live in dignity...We condemn all violence, Palestinian and Israeli, as a means of resolving conflict."

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Canada 'disassociates' itself from final text

Continued from page 3

ence a lot of the stuff that we influenced: things like the indigenous peoples text with regard to past injustices and [the] text with regard to the Middle East."

Despite Canada's stance, Canadian Jewish Congress has denounced the final declaration. In a telephone interview last Sunday from Halifax, where CJC national officers were meeting, president Keith Landy called it an "attempt at appeasement and compromise that was unacceptable."

Landy, who attended most of the Durban conference, called the final statement "tainted," and fears it will do little to combat racism and may even hurt Mideast peace with its call for Palestinian self-determination in an independent state (see page 5 for text excerpts).

Landy also found it troubling that references in the text to the Holocaust were made under the "Middle East" heading.

The conflict between Israel and the Palestinians is political and territorial and had no place at the conference, Landy said. The attempt to placate and appease the Arab bloc resulted in an absurd final declaration, he added.

"The United Nations has once again discredited itself as a body able to promote global peace and security," he said.

In a statement issued from Halifax, CJC said the inclusion in the final draft of a reference to the Palestinian 'right of return' "is a transparent attempt to deny the Jewish people their right to self-determination and is the most obvious of many unacceptable elements."

CJC said it appreciated Fry's efforts to dissociate Canada from parts of the text on the Middle East. "Nevertheless, we strongly believe that little was to be gained from Canada's continued participation, and it ought to have left."

According to reports, Muslim countries objected to efforts to delete additional text that many delegates felt indirectly referred to Palestinians, including a paragraph that said "foreign occupation... is among the forms and sources of racial discrimination."

Canada, Brazil and the European Union said they would vote against the paragraphs had they remained in the text. And the EU, backed by Canada and others, refused to allow the conference to take sides in the Middle East conflict. Arab states said the final draft was watered down.

"Despite the fact that the text expresses concern about the plight of the Palestinian people under foreign occupation, it failed to condemn the discriminatory policies and practices of Israel," according to a statement by the Organization of Islamic Conference.

"Regrettably, our repeated attempts to initiate negotiations on this issue... have been thwarted by other parties," it said.

Israel's foreign ministry issued a statement saying the country "expresses satisfaction," but that the final conference document was "not the best."

"The world rejected the attempts of the radical Arab nations to take over the conference and damage its intentions by turning it into a stage for attacking Israel," it said.

With files from Joel Jacobson.

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Time to stand together

Continued from page 1

There can be hardly any doubt as to how one can understand and apply that profoundly loving exhortation in the context of today, on this Rosh Hashanah, 5762.

One year ago, Yasser Arafat let loose upon Israel, upon world Jewry, and, as events will ultimately show, upon the West as well, an ogre of violence and killing that has now transmogrified into a horror of hate and evil.

It began, as we all know, as a malevolent calculation by the PA leader to destabilize the West Bank and Gaza through anarchy and to cast Israel in a harsh international light by compelling it to react severely to the bloodthirsty behaviour of the Palestinian "street." But, like a large blot of blood that stains in unpredictable patterns, Arafat's anarchy soon evolved into a fundamentalist-led frenzy, directed by a large part of the Islamic world, for the killing of Jews wherever they could be found, and into an attack on Jewish history. This reinvigorated, medieval assault against Israel and all Jews intensified last week in Durban with an attack against some of the West's most cherished values, foremost among which are truth and the sanctity of human life.

What most of us, these past eight years, had hoped was a territorial, political dispute with the Palestinians, we see clearly now to be a religious, national, existential struggle for the very life of the Jewish State and for Judaism itself.

On the eve of Rosh Hashanah 5762, therefore, we Jews must "choose life." The way we do so is by opposing the horror let loose by Arafat with all our might, resolve, resources, integrity, sense of justice, mutual reliance one upon the other and faith.

When Moses entreated us, in God's name, to "choose life," he spoke to the entire Jewish people. There were no exceptions. He included everyone, because he knew that Israel's unique strength flows from the entirety of the people. "*Atem nitzavim hayom culchem lifnei hashem...*" "You stand today, *all of you*, before God."

Just as the soldier in the photo on page one stands together with a diverse group of Jewish children on the promontory of Gilo looking toward the point of danger in nearby Beit Jalla, so too must we stand together, figuratively and literally, in all our diversity, wherever we live.

We stood then, all of us together, in parshat Nitzavim; we must stand, all of us together again today. When the shofar is sounded next week in synagogues throughout the world, let this be part of what we hear.

An appropriate time to begin standing together will be on Sept. 23 when most major Jewish communities in North America rally on Israel's behalf. Everyone who is able to take part should.

When we were young we believed that we could change the world. Now that we are older, we find we have no choice but to do so. Anything less would betray our obligation to choose life.

Shanah Tovah. May peace be granted to us this year.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

Opposes Syria's candidacy

Anything other than a resounding negative vote (not an abstention) by Canada on Syria's candidacy for a seat on the United Nations Security Council would be a betrayal of everything for which this country stands.

In addition to its sponsorship, its continued occupation of Lebanon and its dictator's brutish anti-Semitism voiced in front of the Pope, Syria's abysmal record of ignoring human rights has existed for decades.

Its oppression of its minorities has been catalogued by such organizations as Amnesty International and Middle East Watch. The brunt of this oppression was visited upon its Jewish community which was held hostage for over a half century.

That a country which ransomed off human beings in the latter part of the 20th century, extorted bribes to permit Jewish businessmen to maintain their activities, and which lived by the rule of arbitrary arrest and imprisonment without charge or trial (or sometimes trial in a kangaroo court where defendants were not permitted legal representation or the right to speak), would be laughable if it were not so serious.

Canadian governmental authorities have been well aware, over these many years, of the kind of treatment meted out by Syria to its population. For a country that has always prided itself on preserving human rights, it would be hypocritical for Canada to avoid everything in its power to block such a scandalous elevation.

In what sometimes seems to be a world gone mad, it would be a welcome breath of sanity for Canada to take the principal position and vote "no" as a clear example for all UN members.

Judy Feld Carr, CM
Toronto

* * *

Richler's suggestion

Regarding the contretemps between Mordecai Richler and the Canadian Jewish Congress, I remember a playful suggestion attributed to Richler that Congress might consider changing its old Telex address, which at that time was JEWCON.

Donnie Friedman
Toronto

* * *

Gerber gets it wrong

In her article "Time to end 'victim mentality'" (*CJN*, Aug. 16), Jean Gerber writes: "Look at us," the Palestinians scream. "We are the victims of a bogus nationalism that has no legitimate right to be here." "Aha," Israel responds. "You deny us our history of suffering and our right to be here."

No, Ms. Gerber, this is not at all what Israel responds. The vast majority of Israelis do not regard themselves as victims of history or of past suffering – only as citizens of a peace-loving country – at present under fire by suicide bombers and their ilk.

Naomi Frankenburg
Vancouver

* * *

Credit where credit is due

We would like to thank Jennifer Paquette for her article on Kolel's continued growth (*CJN*, Aug. 16). However, we wish to give credit and acknowledge that although Rabbi Goldstein has been the director of Kolel since its birth in 1991, Kolel was actually founded through the visionary efforts of Mr. Stephen Morrison and the Canadian Reform movement, who recognized the need and the timing for serious, high level, ongoing liberal text study here in Toronto.

Kolel retains an affiliation with the Canadian Council for Reform Judaism, along with a deep commitment to pluralistic and inclusive learning, as we invite the entire community and teachers from across the religious spectrum to celebrate our 10th anniversary this year.

As the Pirkei Avot says, "The more study, the more wisdom!"

Joanne Rose, Chair of the Board
Rabbi Elyse Goldstein, Rabbinic Director, Kolel: The Adult Centre for Liberal Jewish Learning

* * *

Peace includes self-defence

Israeli Prime Minister Ariel Sharon has escalated the use of force to defend Israelis and Israel, and many argue that even more is needed. Not so, says Boris Freesman in his letter in the *CJN* on Aug. 23.

Freesman's letter is full of absurd non sequiturs. It is the Arabs, not the Jews as he argues, who clamour for "revenge and the pursuit of justice without concern for mercy" as they kill women and children. The Jews just want to live. He even argues for "the supremacy of peace above all values," including presumably, self-defence. How absurd. As the Talmud says, if someone comes to kill you, rise up and kill him first.

Haven't the "peace in our times" or "peace now" adherents caused enough harm with their aversion to standing up to the enemy and to calling a terrorist a terrorist? How many more Jews have to die before the diehards will acknowledge that they were and are wrong and take responsibility for the disastrous state of affairs we find ourselves in today?

Ted Belman
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'Humanity sacrificed to political agenda'

By RABBI MICHAEL MELCHIOR

Excerpts from Deputy Foreign Minister Rabbi Michael Melchior's statement to the UN Conference Against Racism in Durban, Monday, Sept. 3, as delivered by Ambassador Mordechai Yedid.

Why, when the world was created, did God create just one man, Adam, and one woman, Eve? The rabbis answered: so that all humankind would come from a single union, to teach us that we are all brothers and sisters.

This conference was dedicated to that simple proposition. We, all of us, have a common lineage, and are all, irrespective of race, religion or gender, created in the divine image. Indeed, this single idea, unknown to all other ancient civilizations, may be the greatest gift that the Jewish people has given to the world, the recognition of the equality and dignity of every human being.

The foremost right that follows from this principle is the right to be free, not to be a slave. It is imperative that the international community address and duly acknowledge... the magnitude of the tragedy of slavery.

The horror of slavery is profoundly engraved in the experience of the Jewish people – a people formed in slavery...

Through the ages of our exile, this psychodrama has had a profound impact on the Jewish psyche: making sure that every child born into comfort knows the pains of oppression, and every child born into oppression knows the hope of redemption.

But remembrance of our suffering as slaves has a more important function – to remind ourselves of our moral obligations. The experience of oppression brings no privilege, but rather responsibility.

We have a responsibility to protect the weak, the widow and the orphan and the stranger, because as the Bible says: "You yourselves were strangers in the land of Egypt."

Even God, in the first and most fundamental of the Ten Commandments, identifies Himself not as "Creator of the World" or "Splitter of the Red Sea," but as "the One who freed you from slavery."

And indeed, in every country in which they have lived, Jews have been in the forefront of the battle for human rights and freedom from oppression.

The same urge for national liberation that led to the Exodus and that led to the Zionist dream that Jews could live in freedom in their land, was intrinsically bound up with the belief that not just one people, but all peoples, must be free...

Madame Chairperson, if slavery is one form of racist atrocity, anti-Semitism is another... [Anti-Semitism] is a unique form of hatred. It is directed at those of particular birth, irrespective of their faith, and those of particular faith, irrespective of their birth. It is the oldest and most persistent form of group hatred; in our century, this ultimate hatred has led to the ultimate crime, the Holocaust.

But anti-Semitism goes far beyond hatred of Jews. It has arisen where Jews have never lived, and survives where only Jewish cemeteries remain. And while Jews may be the first to suffer from its influence, they have rarely been the last.

Anti-Semitism reveals the inner corruption of a society, because at its root it is fueled by a rejection of the humane and moral values the Jewish people bequeathed to the world...

Those who cannot bring themselves to recognize the unique evil of anti-Semitism similarly cannot accept... the Holocaust, the first systematic attempt to destroy an entire people. The past decade has witnessed an alarming increase in attempts to deny... this atrocity, at the very time that the Holocaust is passing from living memory to history. After wiping out six million Jewish lives, there are those who would wipe out their deaths.

Michael Melchior

At this conference too, we have witnessed a vile attempt to generalize and pluralize the word "Holocaust," and to empty it of its meaning as a reference to a specific historic event with a clear and vital message for all humanity...

Madame Chairperson, the 20th century which witnessed the atrocities of the Holocaust also witnessed the fulfilment of the Zionist dream, the re-establishment of a Jewish State in Israel's historic land. For Zionism is quite simply that – the national movement of the Jewish people, based on an unbroken connection, going back some 4,000 years, between the People of the Book and the Land of the Bible. It is like the liberation movements of Africa and Asia, the national liberation movement of the Jewish people.

And it is a movement... which... has strived continually to establish a society which reflects highest ideals of democracy and justice for all its inhabitants...

The aspiration to build such a society was enshrined from the outset in Israel's Declaration of Independence: "The State of Israel... Will foster the development of the country for the benefit of all its inhabitants; it will ensure complete equality of social and political rights to all its inhabitants, irrespective of creed, race or gender; it will guarantee freedom of religion, conscience, language, education and culture."

It is a tall task. It is a constant struggle. And we do not always succeed. But even in the face of the open hostility of its neighbours and continued threats to its existence, there are few countries that have made such efforts to realize such a vision. Few countries of Israel's age and size have welcomed immigrants from over one hundred countries, of all colors and tongues, sent medical aid and disaster relief to alleviate human tragedy wherever it strikes, maintained a free press, including the freest Arabic press anywhere in the Middle East.

And yet those who cannot bring themselves to say the words "the Holocaust," or to recognize anti-Semitism for the evil that it is, would have us condemn the "racist practices of Zionism."

Did any one of those Arab states which conceived this obscenity stop for one moment to consider their own record?

...These states would have us believe that they are anti-Zionist, not anti-Semitic, but again and again this lie is disproved. What are the despicable caricatures of Jews that fill the Arab press and are being circulated at this conference? What are the vicious libels so freely invented and disseminated by our enemies – about the use of poison gas, or depleted uranium bullets, or injecting babies with the Aids virus – if not the reincarnation of age-old anti-Semitic canards?

To criticize policies of the government of Israel – or of any country – is legitimate, even vital; indeed, as a democratic state, many Israelis do just that. But there is profound difference between criticizing a country and denying its right to exist.

Anti-Zionism, the denial of Jews the basic right to a home, is nothing but anti-Semitism, pure and simple. As Dr. Martin Luther King Jr. wrote: "You declare, my friend, that you do not hate the Jews, you are merely 'anti-Zionist.' And I say, let the truth ring forth from the high mountaintops. Let it echo through the valleys of God's green earth: When people criticize Zionism they mean Jews... Zionism is nothing less than the dream and ideal of the Jewish people returning to live in their own land...

"And what is anti-Zionism? It is the denial to the Jew of the fundamental right that we justly claim for the people of Africa and freely accord to all other nations of the globe. It is discrimination against Jews because they are Jews. In short, it is anti-Semitism."

The venal hatred of Jews that has taken the form of anti-Zionism, and which has surfaced at this conference is, however, different in one crucial way from the anti-Semitism of the past.

Today it is being deliberately propagated and manipulated for political ends. Children are not born as racists. Racism is a result of lack of education and political manipulation. And today generations of Palestinian children are being deliberately and systematically indoctrinated, with textbooks stained with blood libels, and children's television programs dripping with hatred. This high-risk strategy is bound to fail, but it will exact a heavy price.

The conflict between us and our Palestinian neighbours is not racial, and has no place at this conference. It is political and territorial, and as such can and should be resolved to end the suffering and bring peace and security to the Israeli and Palestinian peoples...

The outrageous and manic accusations we have heard here are attempts to turn a political issue into a racial one, with almost no hope of resolution.

Barely a year ago, at Camp David, the Israeli government demonstrated its deep commitment to peace by offering our Palestinian neighbours far-reaching compromises. These compromises, you will recall, were applauded by the entire international community. But the Palestinians did not accept these proposals, nor did they put forward any compromise proposals of their own.

To our deep dismay they responded with a wave of violence. Over the past year, this violence has escalated into protracted and inhuman attacks on the Israeli civilian population, forcing Israel to assume a role we abhor: defending our citizens by military means which we had hoped and prayed would be relegated to the past.

I will not refer here to the disappointing statement we have heard from the head of the Palestinian Authority. Rather than utilize this vital forum to inspire his own people, and the people of the world, to seek peace, honour and harmony, he chose to use this podium to incite to bitterness and hatred...

My own cousins, two little daughters and their brother, lost their legs only a few weeks ago in a terrorist attack on a bus carrying children to school. Many Palestinian children have likewise been wounded for life. The vicious libels, the delegitimization and dehumanization we have heard at this conference will do nothing to prevent more Israeli and Palestinian mothers and fathers bringing their young ones to their graves.

But here today, something greater even than peace in the Middle East is being sacrificed – the highest values of humanity. Racism, in all its forms, is one of the most widespread and pernicious evils, depriving millions of hope and fundamental rights.

It might have been hoped that this first conference of the 21st century would have taken up the challenge of, if not eradicating racism, at least disarming it. But instead, humanity is being sacrificed to a political agenda. Barely a decade after the UN repealed the infamous Zionism-is-racism resolution, which Secretary-General Kofi Annan described, with characteristic understatement, as a "low point" in the history of the United Nations, a group of states for whom the terms "racism," "discrimination," and even "human rights" simply do not appear in their domestic lexicon, have hijacked this conference and plunged us to even greater depths.

Can there be a greater irony than the fact that a conference convened to combat the scourge of racism should give rise to the most racist declaration in a major international organization since World War II?

Despite the vicious anti-Semitism we have heard here, I do not fear for the Jewish people, which has learned to be resilient and to hold fast to its faith. Despite the virulent incitement against my country, I do not fear for Israel, which has the strength not just of courage, but also of conviction.

But I do fear, deeply, for the victims of racism, for the slaves, the disenfranchised, the oppressed, the inexplicably hated, the impoverished, the despised, the millions who turn their eyes to this hall, in the frail hope that it may address their suffering. Who see instead that a blind and venal hatred of the Jews has turned their hopes into a farce. For them I fear.

We are here as representatives of states, and states, of their nature, have political interests and agendas. But we are also human beings, all of us brothers and sisters created in the divine image. And in those quiet moments when we recognize our common humanity, and look into our soul, let us consider what we came here to do – and what we have in fact done.

We came to learn from our history, but we find it being buried to hide its lessons. We came to communicate in the language of humanity, but we hear its vocabulary twisted beyond all comprehension. We came out of respect for the sacred values entrusted to us, but see them here perverted for political ends. And ultimately, we came to serve the victims of racism, but have witnessed yet another atrocity, committed in their name.

Shanah Tovah to all

I write this column at the beginning of Elul, the last month of the year 5761. The Hebrew letters, *aleph*, *lamed*, *vav*, *lamed*, are in our tradition the acrostic of *ani l'dodi, v'dodi li*, "I am my beloved's, and my beloved is mine." The traditional meaning of this citation from the Song of Songs is that God and Israel are ineluctably tied to one another by mutual love, which is a concept that a lot of modern Jews find difficult to embrace.

Rabbi Gunther Plaut in Toronto

Be that as it may, the arrival of a new year should stir within us thoughts of anticipation and renewal, buoyed by the hope that it will bring new zest to our lives and even bring us a sense of happiness.

To be sure, the very words "happy new year" convey a vague sense of well-being, mixed with a portion of joy – and thus it is not surprising that we see it as something that would mean a brighter, more meaningful life for ourselves.

Yet somehow, "happiness" does not quite reflect our sense of hope for the new year – the Hebrew Shanah Tovah, "a good year," reflects it much better, implying something not only for ourselves, as "happy" does, but for others as well. For without a community that experiences well-being as a whole, we as individuals have little chance to lead a truly satisfactory existence.

To me, wishing others the very best for the coming 12 months cannot be purely personal but must also have my hope for the community attached to it, which means, of course, that our own involvement in the community during the coming year must show some signs of improvement. For what I have discovered in my discussions with a great variety of people is that they are, to a large extent, focusing on themselves to the exclusion – or near exclusion – of others. That is not the Jewish way.

The Pirkei Avot say it clearly: "If I am not for myself, who will be for me? But if I am for myself only, what am I? And if not now, when?"

To be sure, while the new year, like any celebration, appeals to us as individual persons, a Jewish celebration has always the mantle of community wrapped around it. Therefore, I would like to wish all my readers something that we can enjoy together: an Israel less threatened by its enemies, and a personal wish that life may give each of us an opportunity to serve others and thereby better our own existence.

I would like to think that this is expressed when we wish others a Shanah Tovah, and this is what I hope for you as I do for all of us.

'If I am not for myself, who will be?'

A new year is about to start. For that new year, let's examine the message conveyed in the epigram, "If I am not for myself, who will be?"

Recently I was in conversation with a Vancouver friend who has lived and raised his family in Israel. His perspective on "the situation" showed me what role Canadian Jews can play – for if we are not for ourselves, who will be?

Jean M. Gerber in Vancouver

In 1978, Howie and Elaine Nixon moved to Israel "because that's where Jews should live," and, "for adventure."

"The idea of being a lawyer on the 25th floor of an office building in a big corporate law firm struck me as the worst thing on earth," Howie recalled. "I wanted the excitement of living in a place where I would not be bored – and I got it!"

What about reports that negotiations with the Palestinians are going on behind closed doors? He laughed: "I'm not behind those doors, but everyone knows the parameters of a final deal. A Palestinian state in the West Bank and Gaza, three or four groups of Jewish settlements, some refugee returns. It is a pity that more people will die before it comes to an end."

The Nixons have three sons. One is already in the army.

"Our first son in there was very stomach-churning," Howie said. "I did the army and I got my exemption papers from reserve duty a month after my son went into the army. It becomes part of life.

"There was hope in the mid-'90s that we were starting to move beyond [the Palestinian-Israeli conflict] to other issues like environment, but they keep getting pushed aside."

Surprisingly, while the intifadah has deflected attention from internal issues facing Israel, such as the religious-secular divide, these were not the most important to Howie.

"This to me is the single most difficult problem today in Israel – the growth of Shas and the potential alienation from the norms of Israeli society of a large portion of the population."

How so? "The emergence of Shas is very much a response of the second or third generation's sense of deprivation" of the Sephardi population of Israel.

"Shas," he said, "in many ways adopted Ashkenazi external garb. On the other hand, Rav Ovadiah [Yosef]'s thing has been to 'return the crown' – to restore Sephardi pride" and "supremacy of Sephardi Halachah" after the ascendancy of Ashkenazi tradition.

What is Howie's prophecy, his nevuah, for the coming year?

"I'm not a prophet, and therefore I don't want to be a fool. What happened in the last decade is that Oslo destroyed the dreams of the right, that we could have all that land and the Arabs would remain this invisible thing that didn't really bother us. The intifadah destroyed the dreams of the left, that we could have an amicable divorce and somehow we would have all the benefits of peace and no friction points. Reality has set in."

To him, it looks like long-term negotiations, but "I just can't see how it's going to happen." Yet, he said, "I firmly believe that Israel, after 2,000 years, is the beginning of the Jewish people's redemptive process. That is the heart of Zionism and why I moved to Israel.

"Arafat's goal has been to goad Israel into repressive actions to provoke international involvement. He knows how weak he is and always portrays himself as victim. Israel's existence being threatened is nonsense. The real issue is how do we allow ourselves to be portrayed internationally?"

And for ourselves?

"The Canadian government supports Syria's entry to the Security Council. The CBC calls Gilo a settlement, when it is even recognized by the Palestinians as part of Jewish Jerusalem. This is a perverse use of language. Here Canadian Jewry can mobilize itself to influence public opinion. You can have a very important role to play."

Not only for Israel, but regarding the farcical UN Conference on Racism, we have to be for ourselves in a very public way. We have MPs, we have access to media. Let the people elected to represent us know what it is we really want. If we are not for ourselves right now, who will be?

As for Howie, is he afraid? "More of Israeli drivers than of the intifadah."

And the move to Israel? "I don't regret it for a moment."

Next month: "If I am only for myself, what am I?"

A congregation's wake-up call

The High Holy Days are fast approaching. Some may begin their preparations for Rosh Hashanah and Yom Kippur a few days in advance. Jewishly, however, we are meant to ready ourselves for these "days of awe" well before – starting with the first days of the previous month – the month of Elul.

Bruce Elman in Windsor

Every morning and every evening, from the beginning of Elul until Hoshanah Rabah, we recite the 27th Psalm – "The Lord is my light and my help, whom shall I fear?" – a powerful affirmation of our faith in God. Also during Elul we sound the shofar every weekday morning, a spiritual wake-up call – a reminder to take stock of your life over the past year, ask for forgiveness and vow to do better next year.

Now, I have often written that my tendency towards introspection grows as the High Holy Days draw closer. I expect that this year will be no exception. I doubt, however, that I will be the only person at the Shaar Hashomayim Congregation in Windsor who will be engaged in serious soul-searching during the upcoming holy days. Indeed, the entire congregation – individually and collectively – has something very serious to contemplate.

Let me take you back two columns ago: the membership of the Shaar Hashomayim in Windsor was engaged in a referendum to determine whether the congregation should cease to be an Orthodox synagogue and instead join the Conservative movement. The vote was so contentious that Price Waterhouse was called in to supervise the counting of ballots. In the end, 70 percent of those who voted favoured joining the Conservative movement; only 30 percent voted to remain Orthodox.

Unfortunately, this majority was not sufficient. The bylaws of the congregation state that a change in the constitution requires two-thirds of eligible members. The Conservative "camp" needed another 21 votes. In spite of a voting period that lasted about two months and despite the fact that proxy ballots were permitted, 35 eligible members did not vote at all. Under the bylaws, each non-vote actually counts as a vote against! For the synagogue's members, the result of this referendum should serve as a wake-up call, requiring everyone to contemplate the future viability of the congregation.

There are two aspects to this future. First, how is the synagogue going to meet the needs of those members – a majority, in fact – who voted to change the religious orientation of the congregation? And, second, what will those members who wanted a change in orientation do now that such a change is unlikely?

For the congregation, the answer is actually quite simple – prayer, study and social action. The tfillot must be democratized. The shul, in its prayer services, must create greater opportunities for participation by both men and women. This may involve the institution of alternative services, perhaps for kabbalat Shabbat on Friday evening or Minchah/seudah shilishit on Saturday afternoon. Perhaps, it may involve a learners' minyan for women or special family services.

As well, an expansion of the opportunities for study may be necessary. This may mean creating classes where modern or non-Orthodox perspectives on Torah are utilized. Or it may mean encouraging the establishment of chavurot (co-operative prayer and study groups) within the synagogue.

As Jews, we all have an obligation to engage in acts of loving kindness, to perfect the world. Social action activities provide a great opportunity to involve many people in the work of the synagogue. Congregants sit on committees and boards, but they have to be encouraged to engage in the synagogue's real work.

For the individual congregant – for me – the question is much more difficult: can I achieve spiritual fulfilment in this congregation as it is presently structured or as it might conceivably be modified, short of it becoming a Conservative congregation? That is what I hope to have an answer to before the end of Neilah.

I want to start the new year with a clean slate, so if I have wronged any of you, whether in these columns or otherwise, whether in Edmonton, Windsor or elsewhere, whether intentionally or inadvertently, whether by action or by speech, I want to ask for your forgiveness. Shanah Tovah Umetukah!

The Kirshner File

The Oslo peace accords: What went wrong?

Officially ushered in amid fanfare and solemnity on a brilliantly sunny day in Washington on Sept. 13, 1993, the Oslo peace process is a smouldering ruin eight years on. Hopes and expectations have been dashed as the "peace of the brave" has dissolved into the intifadah, the low-grade war pitting Israel against the Palestinians. The famous handshake between Yitzhak Rabin and Yasser Arafat, which symbolized the start of an era of mutual trust and co-operation, is a fading memory.

Sheldon Kirshner in Toronto

Last year's Camp David summit, designed to put Israel's mercurial relationship with the Palestinians on a firmer footing, is now seen as a galvanizing force that touched off the second Palestinian uprising in 13 years.

Oslo emerged at an auspicious moment.

Iran, a focus of Islamic fundamentalism and anti-Israel fervour, lay all but prostrate after its protracted 1980-88 war with Iraq. Iraq, a seat of Arab radicalism, was virtually defanged in the 1991 Gulf War. The Soviet Union, an ardent supporter of the Arab cause, collapsed in 1991, while the United States, Israel's chief ally, became all the stronger.

Arafat, who had already embraced United Nations resolution 242, the keystone of Mideast diplomacy since the Six Day War, was gravely weakened by these developments and, in effect, sued for peace. Rabin, his Israeli counterpart, was persuaded by colleagues that Israel's occupation of the territories was ultimately untenable, that Israel could do business with the PLO, and that the talks with Palestinian representatives since the historic 1991 Madrid conference were futile.

Israeli and Palestinian pragmatists envisaged Oslo as a two-pronged process under which a five-year interim period would give way to a fullfledged peace treaty. The Declaration of Principles, hammered out in secret talks in Norway, was regarded as a preliminary framework to facilitate permanent-status negotiations on key issues like final borders, Palestinian refugees, Jerusalem and water rights.

Olso was underpinned by several assumptions. Rabin promised Arafat an incremental transfer of land and authority in the West Bank and the Gaza Strip, occupied by Israel since the 1967 Six Day War. In exchange, Arafat promised Rabin that the PLO, Israel's heretofore mortal enemy, would commit itself to a peaceful resolution of the Arab-Israeli conflict and would not resort to violence to achieve its political goals. The grand bargain was implicitly predicated on a two-state solution.

Once the Declaration of Principles was sealed, Israel and the Palestinians proceeded to flesh it out in a series of accords in 1994, 1995, 1997, 1998 and 2000. The Palestinian Authority (PA) was set up. Arafat, who had been forced by Israel in 1982 to move his headquarters from Beirut to Tunis, established himself in Gaza City. Israel withdrew from parts of the West Bank and Gaza, leaving its settlements, bypass roads and roadblocks intact. Due to these agreements, the PA today has full or partial possession of about 42 percent of the West Bank and more than two-thirds of Gaza. Israel, however, maintains overall security control.

By all accounts, Oslo reached its high water mark with the signing of the second interim pact on Sept. 28, 1995, passed in the Knesset by a margin of only one vote. There was a sense that Rabin and Arafat were true partners and that everything seemed possible, including Israel's acceptance by the Arab world. A year earlier, thanks to Oslo, Jordan had signed a peace treaty with Israel, the second Arab country after Egypt to do so. Meanwhile, Israel forged ties with Morocco, Tunisia and the Gulf States and with formerly hostile nations outside the region. Foreign investments poured into Israel. The Israeli economy boomed.

Yet black clouds loomed on the horizon. Israeli civilians were being murdered at an alarming rate by Palestinian rejectionists opposed to Oslo. After Baruch Goldstein massacred 29 Palestinians in Hebron, Hamas and Islamic Jihad launched a murderous suicide bombing campaign in Israel which has yet to subside. Rabin's assassination dealt Oslo another harsh blow, since he was a widely respected figure. His killer, Yigal Amir, was adamantly against territorial concessions, as were a significant proportion of Israelis, particularly Jewish settlers in the West Bank and Gaza.

Rabin's successor, the luckless Shimon Peres, lost the 1996 election by the skin of his teeth, undone by a spate of suicide bombings. The winner, Benjamin Netanyahu, was an outspoken foe of Oslo. Netanyahu grudgingly resigned himself to Oslo and eventually jettisoned the dream of Greater Israel.

Even so, he proved reluctant to hand over additional territory to the Palestinians, and thus soured the atmosphere. Under U.S. pressure, Netanyahu acceeded to the Hebron and Wye River accords, thereby sanctioning further Israeli withdrawals. Yet Netanyahu's relationship with Arafat was testy, and the peace process temporarily broke down after Netanyahu announced that Israel would build a new Jewish neighbourhood in Har Homa, in disputed eastern Jerusalem.

Shortly after Netanyhau's election triumph, widespread Palestinian demonstrations erupted in Jerusalem and the West Bank, following the news that Israel had opened an archeological tunnel near the Al-Aksa mosque. The strife, which claimed the lives of 15 Israelis and scores of Palestinians, was orchestrated by Arafat in direct contravention of his pledge to renounce violence.

The so-called tunnel riots were symptomatic of the Palestinians' disenchantment with Oslo. Final-status talks were still far off, as was the prospect of an independent Palestinian state. The occupation had not ended, though the vast majority of Palestinians were no longer under Israel's direct jurisdiction. Constant closures and curfews disrupted daily life in the Palestinian autonomous areas. Israel expanded settlements beyond the Green Line, with the Jewish population there growing by 52 percent since 1993. Home demolitions continued. The Palestinians' standard of living fell, and despair filled the hearts of ordinary Palestinians.

Netanyahu's successor, Ehud Barak, honoured the obligations Netanyahu had not met after the Wye River talks. He ordered the gradual withdrawal of Israeli forces from a further 13 percent of the West Bank. Yet Barak recoiled from making a mandatory third withdrawal, which would have given the Palestinians control of a much greater proportion of the West Bank. He also refused to release all Palestinian prisoners. Barak, too, failed to provide the Palestinians with a northerly safe passsage route connecting the West Bank to Gaza. These were violations of the Oslo accords.

At the Camp David summit and subsequently at Taba, Barak made a supreme effort to reach an end-of-conflict agreement with Arafat. He offered him about 90 percent of the West Bank, all of Gaza and custody of Arab neighbourhoods in East Jerusalem. Arafat walked away from this unprecedented Israeli offer without making a counter-proposal. Nor did he respond positively to President Bill Clinton's bridging proposals. Israel's current prime minister, Ariel Sharon, who has demonized Oslo and called Barak's proposals null and void, seeks interim accords instead.

The Palestinians claim that Barak's offer would have left them with an uncontiguous, unviable Palestinian state divided into four distinct cantons whose international crossing points, air space and water reservoirs would have been under Israel's control. At a minimum, the Palestinians are holding out for an Israeli withdrawal back to the pre-1967 borders, which, they say, constitute only 22 percent of historic Palestine, a compromise in and of itself.

Apart from Jerusalem, the volatile Palestinian refugee issue caused the breakdown of the Camp David summit. When Arafat insisted on the "right of return" of millions of Palestinians to their former homes, even peaceniks wondered about his real intentions: a two-state solution, or Israel's destruction by other means?

Oslo was also bludgeoned by the Palestinians' resort to armed struggle in the current intifadah. Inspired by Hezbollah's example in southern Lebanon, Arafat may want to achieve his objectives through blood and fire.

Arafat did not do enough to prepare his people for peace, nor did he call a halt to anti-Semitic incitement in the Palestinian media and in Palestinian schools. Arafat did not establish a rapport with the people of Israel, and his bitter denunciations of Israel, such as likening it to a racist state, alienated Israelis. And by pointedly questioned Jewish claims to the Temple Mount, he certainly did not endear himself to Israeli public opinion.

More seriously, Arafat violated numerous clauses in the Oslo accords, from the release of terrorists to the failure to collect illegal arms. Yet, as much as these violations contributed to Oslo's demise, both sides violated its letter and spirit. Oslo's collapse, which may foreclose Israel's chance to reach an accommodation with the Palestinians, could well haunt Jews and Arabs for years to come.

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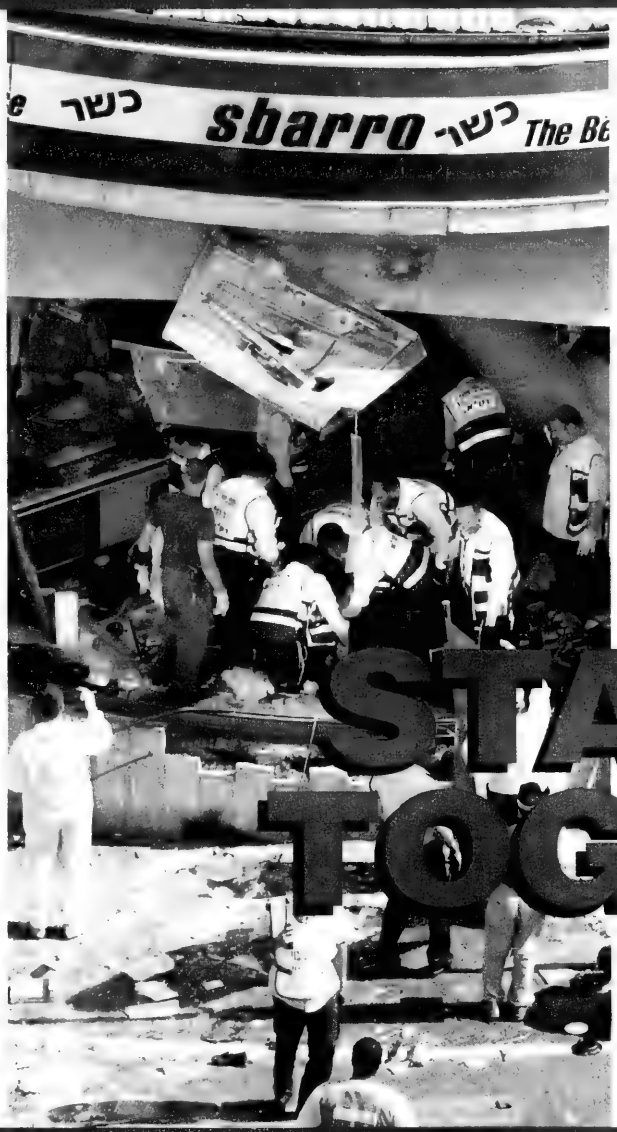

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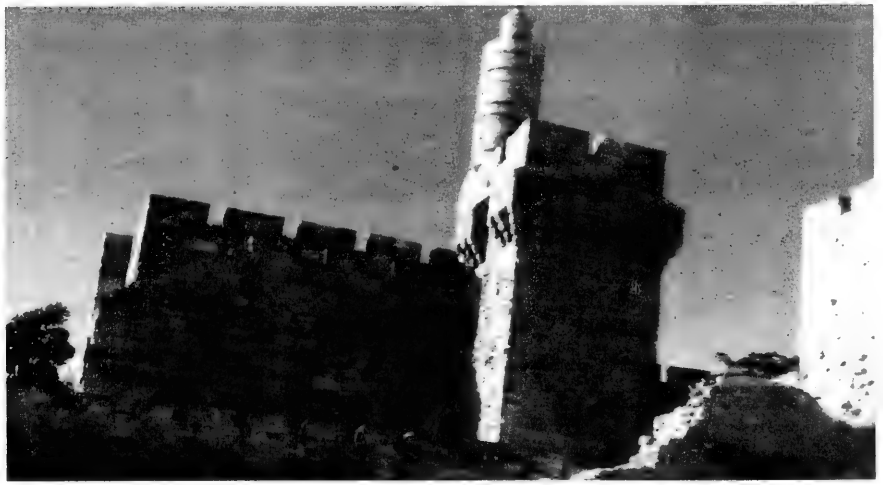

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Like the voice of an angel

From the editor's desk

In the early autumn of 1937, as the last warm puffs of summer expired on the edge of cooler fall weather, three young Jewish men in Bodzentin, a small town of about 10,000 people near Kielce, received their notices of conscription into the Polish army.

The notices arrived a week after Rosh Hashanah. The lads were given three days to report for basic training. They would have to leave their homes on the day of Kol Nidrei.

One of the young men was a tailor who had been taught the art of sewing and the skill of the needle by his father with tenderness and gentle instruction, qualities for which his father was widely known in their community.

The new conscript was the youngest of five children. His brother, older by two years, was not called by the government to serve the country.

The army notice arrived while the young tailor was awaiting confirmation from the Jewish Agency of permission to set sail for the yishuv in Palestine. He would never know if that confirmation ever arrived.

The young man's mother could barely tear open the envelope that bore the notice, she had so feared the possibility of such a letter reaching her home. The army's unmistakable imprimatur on the sheet of paper was like a knife that stabbed her heart. She was overcome with dread and immobilized by a sense of spreading alarm.

After she read the three blunt paragraphs of the military directive to her son, the letter and the envelope fell to the floor where they lay, improbably, along with the rest of the day's unwanted dirt, for many hours.

In an effort to make less painful the passage of time until his departure, the young man decided to sleep at his uncle's home. But on the third day, he returned to his parents' home to bid his family farewell. The trembling in the air for the imminent Kol Nidrei mingled with the trembling in the hearts for the imminent farewell. The house was filled with sorrow and grief.

In an effort to steer harm away from his young son and onto himself, the father pleaded with Heaven. He beat upon his own breast even as he struck his head on the beveled edge of the cupboard drawers. Uncontrollably he sobbed as he embraced his son, as he squeezed the boy to his chest, as he held him tightly against his own aching, breaking heart, imploring God's protection for his boy through the dark days that he knew were coming with the next morning.

More than 200 people accompanied the three young Jewish men that day to the train station. It was like a funeral in Bodzentin. After sundown, as candlelight flickered and night covered the sky, the haunting, centuries-old melody of Kol Nidrei could be heard more melancholy than ever it had been for the tender, gentle tailor of Bodzentin.

He would see his son only briefly twice more.

The young man and his two companions travelled eastward to the Polish army's induction centre in Jaroslaw. At the centre, their first call was to the barber who clipped them of their hair and of the outward signs of their Jewish identity. Then they went to the quartermaster who gave them new clothes, their uniforms. In less than half an hour, the three young Jews from Bodzentin were Polish soldiers. After six torturous months of basic training, they were ready for war.

War came two years later. The Nazis stormed across the border of Poland on Sept. 1, 1939, the 17th day of Elul, 13 days before Rosh Hashanah. The German army advanced eastward across Poland as effortlessly as stone smashes through tissue paper.

"Within hours of the occupation of a town or village," as historian Martin Gilbert has noted, "Jews were singled out for abuse and massacre by special SS 'operational groups,' acting in the rear of the German fighting forces."

Jaroslaw, where the three Jews from Bodzentin were still stationed, was strafed and bombed by German fighter planes. The discipline at the army base quickly disintegrated; the soldiers broke ranks. Along with countless hundreds of others, the three Bodzentiner boys fled east, staying ahead, just barely, of the advancing Germans.

From one village to the next, they ran to save their lives.

From one village to the next, they ran to save their lives. After a number of days on the roads, they found themselves hungry, thirsty and dirty in the village of Belz, knowing no one nor where to go. And then, in the same way that a ray of light can suddenly emerge from behind a dark cloud, a young boy asked the three exhausted soldiers: "Are you Jewish?" It sounded to them like the voice of an angel.

The youngster led the men to his parents, who took in the bedraggled, wandering soldiers and gave them every generosity that was within their ability: baths, clean clothes, clean beds and a yom tov feast.

It was erev Rosh Hashanah.

The next morning, the young soldiers and the rest of the town of Belz awoke to the rumble of German airplanes bringing death in the low western sky. Everywhere, men and women ran to save themselves and their children. Many were struck down like sheaves of wheat falling under the blade of an enormous scythe.

The three soldiers kept running. They eventually escaped into the far eastern part of Poland, partitioned into Russia by agreement with its enemy, Germany, on Sept. 28.

Only the young tailor, however, was destined to survive the war.

—MBD

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Palestinian uprising will not break Israel's spirit: Olmert

BY SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel's spirit will not be broken by the current Palestinian uprising, Ehud Olmert, the mayor of Jerusalem, vowed on Sunday.

"Nothing will break the spirit of Israel," he declared in a speech that sounded like a rousing pep talk. "Nothing."

Speaking at Beth Sholom Synagogue on a day of escalating violence in Israel and the territories, Olmert acknowledged that Israel is living through extremely hard times.

"It's not that easy," he said of Israel's mounting death toll, which rose by five on Sept. 9 after suicide bombings in Nahariya and Beit Lid and a drive-by shooting in the West Bank. "It's very, very difficult."

"But nothing can break the determination of Israel," he added, his voice rising to a shout.

Olmert, who has been mayor since 1993, promised that eastern and western Jerusalem will remain united as Israel's capital.

"We will never give up our right to a united Jerusalem.

"Nothing will force us to give up and divide Jerusalem,"he added to a round of applause.

Olmert, a former Likud party member of the Knesset, sadly acknowledged that the current situation – the suicide bombings, the roadside shootings and so on – has become part of Israel's daily routine.

In an aside, he disclosed that one of the victims of last week's Nahariya bombing was a 19-year-old soldier who had been his son's pupil a few years ago.

Referring to the Aug. 9 suicide bombing which claimed the lives of 15 Israelis in a Jerusalem pizzeria, Olmert said he found it "painful and heartbreaking" to have attended their funerals.

But in the next breath, he said, "If we lose our spirit, it will be the end of everything. We have no choice but to carry on despite the pain."

Israel, he suggested, cannot reward violence.

He accused Yasser Arafat, president of the Palestinian Authority, of being eager "to shed Jewish blood" and of trying to "break Israel's spirit."

Several minutes later, he claimed that the Palestinian Authority's objective is Israel's destruction.

"We will win!" he shot back. But he warned that the price could be high.

Olmert charged that the Palestinians want to demoralize Israelis by repeatedly staging attacks in Jerusalem.

"Arafat knows that if he can make Israel pull out of Jerusalem, he knows there is no end to what he can achieve," he said in an apparent reference to eastern Jerusalem, conquered by Israel during the 1967 Six Day War and claimed by the Palestinians as their future capital.

"Every part of Israel is ours, and we don't have to apologize for it."

Jerusalem, he observed, is "the heart" of everything that is Jewish in Israel, as well as "the purest expression" of what Israelis have dreamed, prayed, cried and died for since the proclamation of Israeli statehood in 1948.

Israelis – and Jews in the Diaspora – have a special and unique relationship with Jerusalem.

"In all of history, never has there been a city more intimately linked to a nation – Israel and the Jewish people – than Jerusalem."

Analyzing the meaning of the prayer, *Next Year in Jerusalem*, Olmert said it gave Jews the fortitude and courage to carry on in the face of adversity and persecution.

"We knew, one day, we would be back in our homeland. This is the bottom line of everything that happens today."

Describing Jerusalem as "the basis of our strength," Olmert said it has never been an Arab capital.

The Arabs covet Jerusalem because of its historical and religious significance to Jews.

"They believe that if they take Jerusalem, they can take everything."

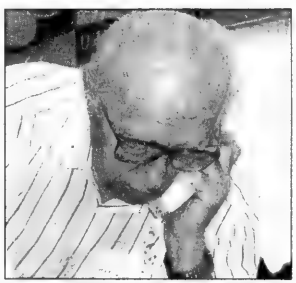
Urging Jews in Canada to consider aliyah and to visit Israel, Olmert noted, "Your expression of active support is enormously important. We're strong, but when you express your solidarity for Israel, we're stronger."

To another round of applause, he said, "When you stand up proud, everyone will know the Jewish people are united.

"We know you're here for us. We know you care."

Olmert pledged Israel will "keep" Jerusalem "for you, your children and your grandchildren."

Olmert's address was sponsored by Canadian Jewish Congress (Ontario Region) and Beth Sholom Synagogue in co-operation with a newly established organization, Canadian Friends of the Western Wall Heritage Foundation.



CALLING FOR ISRAEL: Sam Horowitz, 85; Chava Lopata, a teacher at Bialik Hebrew Day School; and her former student Shira Segal, 7; help out at UJA Federation's Super Sunday. [Frances Kraft photos]

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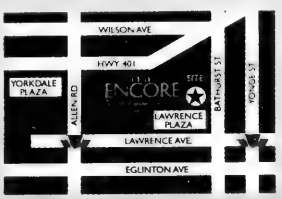

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by

Rabbi Moshe Shulman

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e-mail: info@shomayim.org

Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery before the High Holidays, for those who require it.

Bus service will be provided on the following 3 days: **Sunday, September 9, Sunday, September 16, and Sunday, September 23.**

On each of these days, a bus identified by a sign "**PARDES SHALOM**" will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:30, to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

For further information, and to register, please call the cemetery office 416-635-2883, extension 211 - Trudy, or extension 224 - Esther.

Jewish Life

Rosh Hashanah, the Jews & racism

By RABBI MENDEL KAPLAN

Rabbinic Reflections

The Arab bloc countries and their allies have soiled the anti-racism conference in Durban, South Africa, beyond repair. The hateful anti-Israel/Jewish rhetoric they have propagated has unfortunately derailed what could and should have been a tremendous opportunity to advance the cause of peace and tolerance in our strife-stricken world.

However, rather than focus on the tragedy of the lost chance to further this supremely urgent cause, I would like to focus on the accusations themselves. After all, we do call ourselves "chosen" and "special."

On Rosh Hashanah, we proclaim in the Musaf prayer: "Today the world was born." According to our sages, however, the world was actually created on the 25th of Elul. Rosh Hashanah (technically the sixth day of creation) is really the day God created humankind.

The Lubavitcher Rebbe of righteous memory, would explain this anomaly in the following manner: "Unlike every other created being, humankind alone was given the free choice of acquiescing to God's dominion or rebelling against it. Only we, via the powers of our intellect and thought processes, were gifted with the ability to acknowledge, and relate to God as the Sovereign of the universe.

"This uniquely human perception of God's omnipotence makes Rosh Hashanah, the day of our creation, eclipse the 25th of Elul, because with it comes the potential for imbuing this world with Godliness. Consequently, this new plateau overshadowed all previous levels of creation."

Adam and Eve were not Jewish. Noah wasn't Jewish. In fact, the first Jew didn't enter the arena until nearly 1,000 years after creation. Yet, the grand entrance of humankind into the spectre of genesis is marked, and celebrated – by us, the Jewish people – as the beginning of creation.

In the words of British Chief Rabbi Jonathan Sacks in the *Jerusalem Post*, Aug. 24, "When Thomas Jefferson sat down to write the immortal words of the American Declaration of Independence: 'We hold these truths to be self-evident, that all men are created equal and are endowed by their Creator with certain inalienable rights,' he was not drawing on the philosophy of ancient Greece. Neither Plato nor Aristotle would have understood them, convinced, as they were that some people were born slaves. Those truths were self-evident to only a mind steeped in the book of Genesis, with its revolutionary statement that all human beings are made in the image of God."

While this is true, the Bible also unequivocally states that the Jewish people are God's special chosen nation. It is the universally recognized credo of the Bible itself, which introduces the inherent and majestic dignity of the right to be different.

Although every human has the ability to serve God and cultivate a personal relationship with the Divine, Judaism believes that different peoples are given different opportunities and responsibilities. A gentile has seven mitzvot, while a Jew has 613. The families of nations that populate the globe can enjoy civil justice anywhere, while God has legislated to us that the Land of Israel is holy, and given to us for eternity.

Are we racist? We, whose homeland Israel is filled with Jews of every colour, shape and size imaginable, all of whom are regarded in the same exact fashion. Does Israel's Law of Return discriminate on the basis of any racial features? Of course not; instead it simply states that all members of the international Jewish family – notwithstanding their race, creed or colour – have the right to come home.

Perhaps the time has come for us to remember what does make us different. It has nothing to do with our colour or nationality, and everything to do with our spiritual responsibilities and obligations. If we choose to renew our commitment to Torah and the Jewish way of life, we will have answered the nefarious accusations emanating from Durban with dignity.

Actions always speak louder than words. By unabashedly continuing to upgrade our observance of Judaism, we will ultimately succeed in fulfilling our divine mandate of being "a light unto the nations," and usher in the blessed messianic era of peace and prosperity for all of humankind in this New Year, amen.

Rabbi Kaplan is the spiritual leader of Chabad@Flamingo in Thornhill, Ont.

Poems

By Andrew Fainer Ottawa

Chaim Baruch's Unofficial Bar Mitzvah Video

My nephew Chaim Baruch is good-looking and healthy and
on the threshold of puberty.

He is tireless with a ball,
kicking it and chasing it up and down hills,
until with one great kick it has landed and lodged in the top branches of a tree.
He had borrowed the ball from a neighbour,
and now spends the next two days throwing rocks at it, and shaking the tree,
until the tree finally gives up.
He begins again to foot the ball.

But just call his name and he stops and turns to you with an open smile
that asks "How can I help you?"

The trick is that
his strictly and generously orthodox parents have taught him,
besides all the usual, and how to play drums,
nothing,
except,
especially, to bless life, to be thankful.

But most of all on the threshold
he enjoys it all too much to stop unless asked to.

Stumble

I just went for a walk where I stumbled on a memory:
the view from the front steps of the home I grew up in,
similar houses lined up on the left
and a playing field behind a row of trees on the right.

I saw forward in time to how I've always been under the protection of my
parents and God,
even when I had not thought so,
and that this makes all the difference in the world to being in this world.

To stumble like this is a great blessing heaped upon others.

Jewish Life

A wealth of literary riches

Books
Bernard Baskin

***Good Fiction Guide*, edited by Jane Rogers, Oxford University Press, 2001.**

***A Dictionary of Writers and Their Works*, edited by Michael Cox, Oxford University Press, 2001.**

Consider this: you are an inveterate reader and you've just finished a stimulating book. Where are you? On an airplane? In bed? At the beach? At home in your favourite chair? In your dentist or doctor's waiting room?

Wherever you are, you feel edified, enriched intellectually or emotionally. You scrutinize the book's jacket to glean information about the author. The book has been read, but you don't want to let go, to remove yourself completely from its influence.

What happens next? You want to discuss the book's content, message, characters, essential meaning or puzzling passages with others. How do they respond to the book? You are eager to make it a shared experience.

For these and similar reasons book groups are formed. Thousands of such groups, in all varieties, now exist across North America. An adult education authority has suggested that they fulfil different dreams and obligations for different people. They allow parents of young children a scheduled escape. They give those caught up in a demanding job a chance to relax. They offer tuition-free intellectual stimulation for others.

These groups overwhelmingly attract women and only a few courageous men, perhaps because the activity provides a form of retreat or oasis, a nurturing and binding experience that women find more appealing and rewarding than do men.

The *Good Fiction Guide* is ideally suited for reading groups looking for fresh ideas. It is also a splendid reference for readers trying to find their way around the mass of fiction in bookshops. For those who would like to try new authors and branch out into different areas of fiction, this guide will prove an invaluable and absorbing aid for reading enjoyment.

The book contains 34 brief essays by well-recognized authors and critics that discuss diverse literary genres. Each critic recommends his or her own personal top-12 favourite books in the subject discussed.

The evaluation of Canadian fiction written by Aritha Van Herk indicates that "Canadian writing is as varied as the country's multicultural, multiracial, and multigeographical dimensions... readers will find a sweep of thematic concerns, some of them indeed focused on Canada's enormous geography, but overall a mosaic of echoes and ethnicities."

Her rather eccentric list of the top 12 Canadian novels includes such familiar figures as Leonard Cohen and Marian Engel but also such little known authors as Sky Lee and Suzette Mayr.

A companion volume, *A Dictionary of Writers and Their Works*, lists over 3,000 authors by surname, allowing readers to find birth dates, death dates, and lists of their published works with publication dates and genre, all at a glance. A special feature of the volume is a listing of literary characters with short descriptions and the work in which they appear.

Perusing these books one recalls the inspired words of Leon Gutterman: "Without the love of books the richest man is poor; but endowed with this treasure of treasures, the poorest man is rich. He has wealth which no power can diminish; riches which are always increasing; possessions which the more he scatters the more they accumulate; friends which never desert him and pleasures which never die."

Rosh Hashanah, kids and the Net

By MARK MIETKIEWICZ

Rosh Hashanah is almost here – a time for solemn introspection. But that doesn't mean you and your family can't have some fun while getting ready for the holiday. There are plenty of Web sites that teach about the holiday through games, puzzles and activities parents can do with their children.

Virtual Jerusalem combines a good introduction to the holiday with games and more **[http://207.168.91.4/vjholidays/ rosh/kids.htm]**. There are holiday-related short stories and plans for creating a calendar, a mitzvah chart and a Jerusalem Tzedakah Box. The site has a page that tries to demystify the holiday and encourages kids to talk to God. To get things going, it includes comments from children aged four to six. Here's one from Sam, 6: "Dear God, Instead of making people die and having to make new ones, why don't you just hang on to the people you've already got here?"

The learn@JTS Kids' Corner emphasizes activities that parents can share with their children **[http://learn.jtsa.edu/topics/kids/together/roshhashanah/]**. We are told that we eat symbolic foods on Rosh Hashanah to portend a good year: we eat a fish head for a year in which we will be at the head and not at the tail. Then the Web site challenges families to adopt some brand new food traditions. How about eating squash so that "bad luck may be squashed"? Also on the site, you'll find instructions for making a personalized Rosh Hashanah greeting card with your own fingerprint. And because this is the holiday for sweet foods, there are kid-friendly recipes for taiglach, chocolate-covered frozen bananas and Rosh Hashanah gingerbread wish cookies. (When the cookies have cooled, use icing pens to write a Rosh Hashanah wish on each one.) Jewish Family.com points out that since Rosh Hashanah is the world's birthday, it is appropriate to do something good for the world **[http://www.jewishfa mily.com/jc/holidays/displayjc.php?text=http://www.jewishfamily.com/jc/holi days/rosh_hashana/family_social_action.txt]**. Start by having your family finish these phrases: "We thank You for the beauty of the world that we see in..." and "Help us to make our dreams a reality by helping us to..."

And to demonstrate your care for the world and its inhabitants, calculate what it costs to prepare a special Rosh Hashanah family dinner and make a donation to Mazon: A Jewish Response to Hunger **[http://www.mazoncanada.ca/]**.

I really liked the activities and ideas at JewishNewYear.com **[http://jewish newyear.com/holidays/tishrei/4750]** (Click on "Cool stuff for kids.") You can make your own honey jar that looks like a yellow and black honey bee, find out how a shofar is made and play some games. There are even recipes.

The Aish HaTorah site has some really challenging puzzles and mazes. And after you read through the holiday articles at the site, you'll be ready for the quiz **[http://aish.com/holidays/ The_High_Holidays/family_activities. asp]**. Here's a sample question:

What are the names of the sounds the shofar makes?

a) tekiah, truah, shevarim.
b) tefilah, Torah, sefarim.
c) tequilla, brew-a, collada.

We may no longer spend weeks huddled over a table preparing New Year's greeting cards. But you and your kids can send out special holiday wishes, and thanks to the Internet, you have plenty of time. There are many sites that let you compose and personalize on-line cards such as Blue Mountain **[http://www.bluemountain.com/cdb/RGN/J/RH/]**, FreeWebCards **[http://www.free webcards.com/cards/rosh-hashanah/]** and High Holy Days on the Net **[http://www.holidays.net/highholydays/]**.

If your kids like to colour, then don't miss the Torah Tots site **[http://www.torahtots.com/holidays/rosh/rosh.htm]**. You can print out and then colour holiday symbols such as the shofar and tashlich. There's also an on-line jigsaw puzzle in which you slide the little squares around until you make a picture showing apples and honey.

When you're done that, try the Replace the "Pickle" quiz. Can you make sense of this example? "We blow the '*pickle*' after davening during the month of '*cucumber*.' The shofar reminds us to do '*relish*.'"

(Answers: shofar; Elul; tshuva)

And on that note, I would like to wish all my readers a good year in which you are inscribed in the Pickle of Life.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

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Holocaust Centre gets makeover, new name

By RON CSILLAG
Staff Reporter

TORONTO — Visitors to the old offices of the Holocaust Education and Memorial Centre, on the fourth floor of the Lipa Green Building, doubtless remember floor-to-ceiling stacks of books, files, cardboard boxes and piles of educational material cramping the small quarters.

Now, a $130,000 makeover and a new name have given the facility a renewed lease on life, and a future dedicated to Holocaust education and remembrance.

The Holocaust Centre of Toronto officially opened last week before over 200 invited guests, including government officials, survivors of the war years and the consuls general of Israel, Germany and Poland.

Ribbons were cut to the Robby Engel Memorial Lounge, home to the old office, and to the Anita Ekstein Holocaust Resource Library, located across the hall within the Albert and Temmy Latner Jewish Public Library.

The spacious Engel memorial lounge, named for the much-loved Holocaust educator and survivor who died in 1999, will house the centre's staff and serve as a meeting place. The Ekstein library, named for the former chair of the centre, occupies about 900 square feet in the JPL and will be a state-of-the art resource and research facility for students and teachers, Howard Driman, the centre's chair, told the opening ceremony.

Anita Ekstein and grandson, Cobi Lechem, 11, cut the ribbon to the Holocaust resource library named for her.

The library, which will house computers, videotapes and $30,000 worth of new books, was funded mainly by Ekstein's husband, Frank. They were joined by their grandchildren, who helped cut the ribbon.

"This is very close to my heart," said an emotional Ekstein, a child survivor of the Holocaust who spent years in hiding and owed her life to a Polish-Catholic family. "The passage of time means this is more important than ever. I hope people use it."

Engel's widow, Margo, cut the ribbon to the lounge. The adjoining Jacob Israeli and David Smuschkowitz Holocaust Museum will continue to house artifacts and the Hall of Memories, and to screen the audio-visual presentation *From Out of the Depths*.

More than a half-million visitors and students from around the world have toured the Holocaust Education and Memorial Centre since it opened in 1985. Over 25,000 students come to the centre each year to view the material and to hear talks from survivors.

The centre, which operates under the auspices of UJA Federation of Greater Toronto, together with the federation's old Holocaust Remembrance Committee, have planned a variety of programs over the years, including the student seminar at the Ontario Institute for Studies in Education (OISE), a province-wide student essay writing contest, and the annual Holocaust Education Week, which has become the largest event of its kind in the world.

Driman said the Ekstein library will serve as Toronto's "primary repository" for educational materials, and will expand the centre's collection of books and both audio and videotapes of survivors' testimony.

Next autumn, Driman noted, Ekstein will chair an international conference in Toronto of former hidden children and child survivors of the Holocaust.

Robby Engel's widow, Margo, opens the memorial lounge named for her late husband. [Ron Csillag photos]

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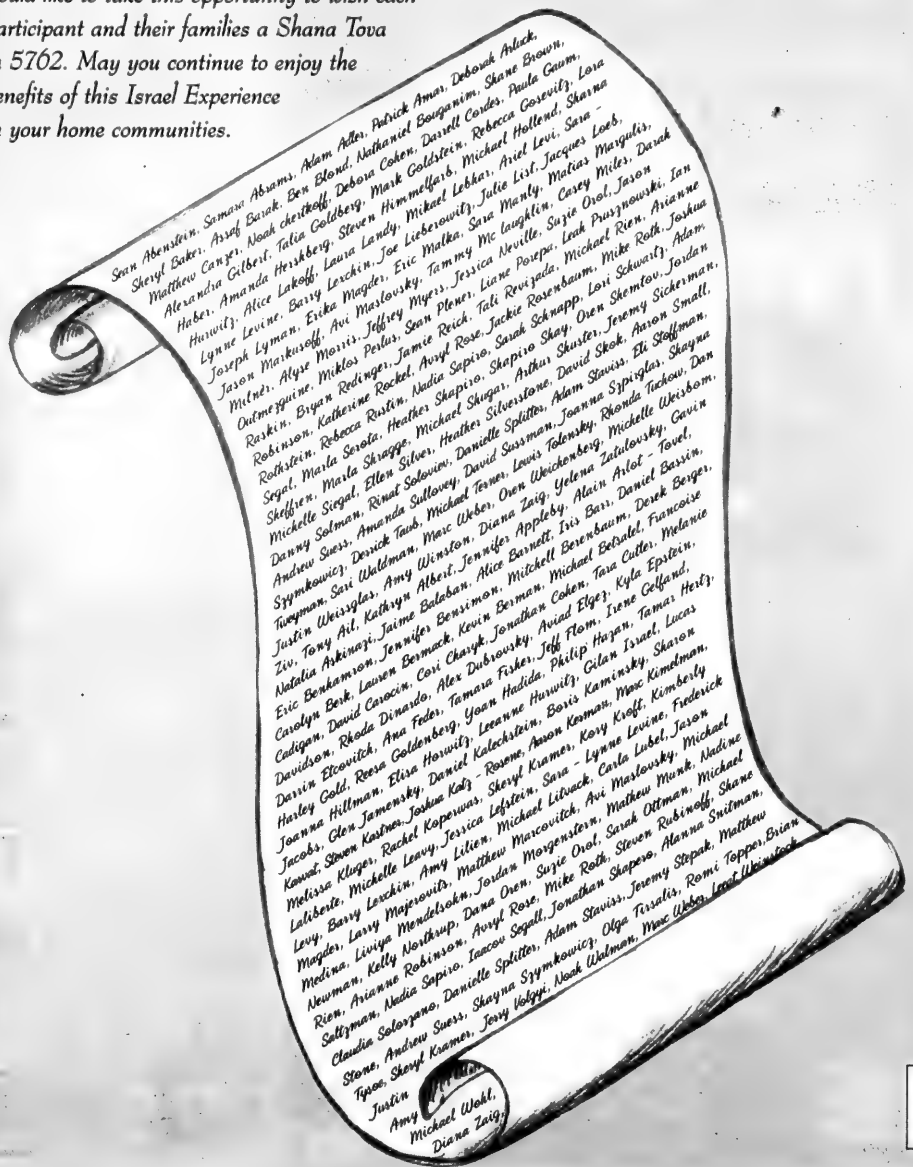
Shana Tova

In the year 5761 of the Jewish Calendar, 3583 Jewish Canadian young adults benefited from the unique experience of a birthright israel program.

Canada Israel Experience, UIA Federations Canada and the family of Jewish Federations across Canada, would like to take this opportunity to wish each participant and their families a Shana Tova in 5762. May you continue to enjoy the benefits of this Israel Experience in your home communities.

To be part of this year's Canada Israel Experience community-based birthright israel program, register on-line at: www.israelforfree.com
or call 416-398-6931 x3 (or 1-800-567-4772) before October 5th, 2001.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The Centre for Jewish Studies at York University

A Challenging Environment for Growth and Continuity

MESSAGE FROM THE DIRECTOR

Professor Martin Lockshin, Director, Centre for Jewish Studies

One of the central themes of the Jewish Days of Awe is that human beings are capable of change. We are able to improve ourselves and, the rabbis teach us, we are obligated to do so.

How do we improve ourselves? One of the most important things that Jews do every fall during the High Holy Days is reflect on their past. People cannot be introspective and cannot decide to do better next time until they understand what has already happened to them.

A liberal arts education in the university world has the same premise. Students can become better people by learning from the glories and from the ignominies of previous years. An interest in the past is not antiquarian; it is the only way to know how to be and how not to be in the future.

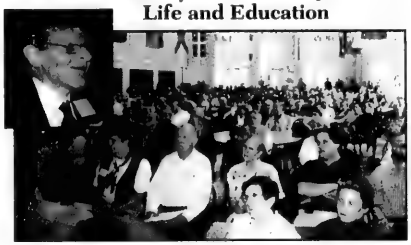
At the Centre for Jewish Studies at York University we believe that by studying the past our students get much more than an academic degree. Many of them tell us that their study of Judaism at York was a life-changing experience.

But introspection and change are not just for the students. At the Centre for Jewish Studies we constantly reevaluate our programs, build on our strengths and try to expand our activities to serve better the needs of the community.

Our Jewish Teacher Education program – whose graduates teach in almost all of the Jewish schools in Toronto – accepted more students this year than ever before. We now train teachers for western Canada, too. We have initiated new programs to train principals and other supervisory personnel for Jewish schools, and to provide support to teachers already working. We are expanding our course offerings and degree programs in many exciting ways. To name just one, we are currently searching for an established scholar to fill the new Silber Family Chair in the Study of the Holocaust and Eastern European Jewry, the first such Chair in Canada.

On behalf of the Centre I want to wish you a happy and healthy New Year, a year of growth and of change, of reverence for the past and of progress towards the future. We invite each of you in the community to help us build a stronger Centre for Jewish Studies.

Leonard Wolinsky Lectures on Jewish Life and Education



Renowned Josephus scholar, Professor Louis H. Feldman of Yeshiva University in New York addressed an overwhelming crowd at York's Glendon College.

The lecture was presented in the context of an international scholarly conference on Josephus, the Jewish military leader who became a Roman historian.

CENTRE HIGHLIGHTS 2000-2001

- ***Learning from the Past, Teaching for the Future*** a Holocaust / Antiracism field study, held this summer in Germany and Poland for 10 York students, 10 Polish and German students all future teachers, led by Professor Michael Brown and Professor Mark Webber.
- Publication of the volume, ***Creating the Jewish Future*** in Russian – by Gesher Books in Moscow.
- The inauguration, this fall, of the first Graduate Diploma Program in Jewish Studies in the Province of Ontario.
- Two international conferences at the Centre – ***Network for Research in Jewish Education*** and ***Josephus in Flavian Rome***.
- A sizable contingent of York students at Israeli universities for summer and year programs, and at York's archaeological dig at Tel Gath.
- A grant from the Gales Family Foundation enabling York to create an innovative retreat-based program for literature teachers from Jewish Day Schools.
- The Centre, in partnership with the Board of Jewish Education, having been awarded a $150,000 grant from the L.A. Pincus Jewish Education Fund for the Diaspora, will establish a 'virtual' professional development centre.

SCHOLARSHIPS AND PRIZES 2000-2001

Alyce Orzy Award in Jewish Teacher Education
Carla Girvitz

Benarroch-Hazan Book Prize
Michael Altwerger

Berek and Regina Gertner Bursary in Holocaust Studies*
Enoch Landau

David and Lois Buckstein Bursary
Gila Karp

Canadian Friends of Hebrew University Scholarships*
Sharryn Aiken, Jimmy Bitton, Joanna Davidson, David Frohlich, Jodi Lubinsky, Jory Scherer

Canadian Friends of Tel Aviv University Award*
Talli Koren

Canadian Friends of Tel Aviv University Marnie Kimelman Award*
Desiree Abecassis

Canadian Friends of Tel Aviv University Louis Manpel Award*
Dana Fixler

David Morris Schrage Bursary
Naomi Pfeffer

Dorot Foundation Travel Grants
Clark Brooking, Gabriel Lakser, Sarah Ann Lyne, Tanya Lynn Perry, Terri Lynn Stolldorf, Shlomo Wing

Gertrude and Jack Friedman Memorial Award
Desiree Abecassis

Helen Schrage Bursary
Naomi Pfeffer

Joseph Zbili Memorial Book Prize
Sarah Margles

Leonard Wolinsky Scholarships
Chen Cheryl Tamir, Yael Walt

Leonard Wolinsky Scholarship*
Talli Koren

Metro Toronto Lodge B'nai Brith Prize
Hilary Edwards

Molly Eisenberg Memorial Award in Judaic Studies
Karen Paikin

Samuel G. Rosen Memorial Prize
Lara Rabinowitz

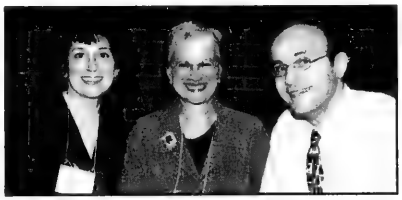
Shoshana Kurtz Book Prize
Ahuva Balofsky

Western Canada Jewish Teacher Initiative Bursaries
Samantha Fried, Edmonton; Paula Campbell, Vancouver; Janelle Deverre, Winnipeg; Stefan Gislason, Winnipeg; Deborah Kahanovitch, Winnipeg

York-Hebrew University Exchange Scholarship
Zev Smith

** Ontario Student Opportunities Trust Fund Scholarships*

Network for Research in Jewish Teacher Education, 2001 Conference



Left to right: *Alisa Rubin Kurshan, Vice-President for Planning, UJA Federation of New York; Carol K. Ingall, Professor of Jewish Education, Jewish Theological Seminary of America; Professor Alex Pomson, Co-ordinator, Jewish Teacher Education Program and Koschitzky Professor of Jewish Education at York.*

York's Jewish Teacher Education Program is a partnership between the Faculty of Education, the Centre for Jewish Studies, and the Faculty of Arts, with the co-operation of UJA Federation's Board of Jewish Education.

Generous Endowment from Jack and Anne Weinbaum and children to expand Jewish Teacher Education Program

Left to right, seated: *Carol Weinbaum; Dr. Lorna R. Marsden, President and Vice-Chancellor, York University; Allan Weinbaum; Prof. Michael Brown; Prof. Don Dippo, Acting Dean, Faculty of Education.* Standing: *Prof. Alex Pomson; Prof. Martin Lockshin; Nigel Schuster, husband of Carol Weinbaum; Julia Koschitzky, Chair, Advisory Committee; Gary J. Smith, Vice-President, University Advancement; Dr. Seymour Epstein, Executive Director Board of Jewish Education; Claire Horowitz, Development Officer.*

Centre for Jewish Studies
at York University

Martin Lockshin, *Director*; Sara Horowitz, *Associate Director*; Irving Abella, *Chair of Council*; Sydney Eisen, *Founding Director*

Executive Committee
Michael Brown, *Humanities*; Helen Doan, *Humanities*; Joe Levy, *Nursing and Social Work*; Bernard Lightman, *Humanities*; Alex Pomson, *Education*; Rachel Schlesinger, *Social Science*; Ahouva Shulman, *Hebrew*; Mark Webber, *Humanities and German*; William Whitla, *Humanities and English*

For further information, please contact:
Professor Martin Lockshin, Director
Centre for Jewish Studies, York University
4700 Keele Street, Toronto, Ontario M3J 1P3
Tel.: 416-736-5823 e-mail: cjs@yorku.ca
Fax: 416-736-5344 website: www.yorku.ca/cjs

Accident will not affect JCC groundbreaking

By PAUL LUNGEN
Staff Reporter

TORONTO — Two staff members and two contractors working at the Miles S. Nadal Bloor JCC were taken to hospital last week after they inhaled noxious fumes from a chemical spill in the centre's boiler room.

The spill or leak is believed to have led to a reaction between chlorine and muriatic acid, which are used in the normal operation of the centre's basement pool.

The injuries were not serious but the fumes led to a five-hour evacuation of the JCC as the fire department's hazardous waste unit cleaned up and ventilated the building.

Bill Emery, the centre's executive director, said it appeared a slow leak led the chlorine and muriatic acid to combine, creating a gas that left victims' eyes burning and their breathing difficult.

The accident will not affect a planned ground- breaking ceremony to officially mark a multi-million dollar renovation that will modernize the centre and ensure its continued vitality.

Work has already begun behind the scenes to upgrade the centre's creaky infrastructure, including its heating and mechanical systems. But on Oct. 22, the opening ceremony will mark the start of long-awaited construction on the building's north side, Emery said.

Four new shops, anchored by a Second Cup at the building's north-east corner, are planned for the first phase of the renovation. The centre has received offers from potential tenants for the other three shops and the combined rents should bring the centre $180,000 to $190,000 a year.

In the best case scenario, the shops should be open for business in June 2002 while work continues in other areas of the building, Emery said.

The renovation will proceed into what is today the auditorium, chapel and kitchen. Offices will be constructed above the new shops while to the south, a 300-seat theatre and two aerobics studios are planned.

The chapel will be relocated on the third floor, along with program rooms, a teen computer room and a conference room. The work will not affect services during the 2001 High Holy Days.

To date, $7.7 million has been raised towards the project. Miles Nadal, president and CEO of MDC Corporation, contributed $2.05 million towards the project and established an endowment fund as well, Emery said.

The centre continues to raise funds towards its ultimate $10 million goal, and Emery is optimistic that the sum is within reach.

When the Bloor JCC first considered a renewal project, its goals were much more modest, in the $3 million to $4 million range. But realizing that the centre was the major service provider for the estimated 30,000 Jews living downtown, the UJA Federation entered the picture and helped expand the scope of the project.

The Toronto Fire Department responded to a chemical spill at the Miles S. Nadal Bloor JCC last week. [Paul Lungen photo]

Alex Richman, chair of the centre's development committee, said "the original concept was to cement the centre's survival" by hosting income-producing tenants on the north side. The concept today is broader, to serve as a hub for the downtown community, he said.

The Miles S. Nadal JCC is operating in partnership with the UJA Federation, with the two organizations jointly planning its future. The building is owned by a non-profit corporation consisting of Federation and centre board members, while centre members control the JCC's operations committee.

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The Canadian Society for Yad Vashem acknowledges with deep gratitude the generosity of our many corporate sponsors and friends at our recent event with President William Jefferson Clinton in support of the Holocaust Wall of Remembrance.

Please join the Canadian Society for Yad Vashem for the dedication of the Holocaust Wall of Remembrance Sunday October 28, 2001 at 11:00am at Earl Bales Park. Shana Tova to you and your loved ones.

Canadian Society for
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The Holocaust Martyrs' and Heroes' Remembrance Authority
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We have just one thing to say to those Jews who attend synagogue only on the High Holidays

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Concentration camp guard may be deported

By PAUL LUNGEN
Staff Reporter

TORONTO — A former SS concentration camp guard who entered Canada under false pretenses may lose his citizenship and be deported, as a result of a Federal Court decision announced recently.

Federal Court Judge W.P. McKeown ruled that Windsor resident Michael Baumgartner, 78,voluntarily joined the Nazi SS and served as a guard at Stutthof and Sachsenhausen concentration camps. The judge ruled Baumgartner would not have been eligible for entry into Canada had he revealed his wartime activities when interviewed by immigration officials in 1953.

McKeown rejected Baumgartner's version of events, in which the native of Hungary claimed he served in a tank unit after being coerced into joining the SS. Pointing to numerous inconsistencies in Baumgartner's testimony, McKeown said he did not find his evidence credible.

"Mr. Baumgartner seems to have a history of lying to various authorities in order to obtain what he wants," McKeown stated.

German wartime records indicate that as an ethnic German (Volksdeutsch) living in Hungary, Baumgartner volunteered to serve in the SS in April 1942, long before recruitment was compulsory, McKeown found.

The documents place Baumgartner in German concentration camps, where the fatality rate was more than 50 percent.

Camp guards were trained to shoot prisoners for a variety of transgressions and "the overall death rate at Stutthof was similar to those in other camps. Of the 110,000 recorded inmates of the camp, at least 65,000 did not survive," the judge stated.

Canadian Jewish Congress applauded the court finding.

"Sachsenhausen was a concentration and slave labour camp in which tens of thousands of Jews and Soviet prisoners of war were murdered," said Ed Morgan, chair of Congress' Ontario region.

"The finding of the Federal Court paves the way for the cabinet to proceed with his denaturalization and deportation. We urge the cabinet not to delay their deliberations so that closure can be brought to this case, resulting in at least a measure of justice for the victims of the Holocaust," Morgan concluded.

Adult learning centre opens

By ANNA MORGAN
Staff Reporter

TORONTO — The current renaissance in Jewish learning in this city will soon include the Florence Melton Adult Mini School (FMAMS).

"In 1986, the school opened its doors in three communities in North America," said Betsy Dolgin Katz, the North American director of the FMAMS.

It now exists in five different countries and has educated more than 14,000 students.

'The impact of the school around the world has been tremendous, Dolgin Katz said. "People are learning and the learning has had an effect on many lives."

Based on a curriculum developed by the Hebrew University of Jerusalem, the text-based program follows ideas through from biblical to modern times, says Loretta Tanenbaum, director of the program in Toronto.

It is an interactive, pluralistic curriculum which will portray ideas from across the religious spectrum, so that all points of view are reflected, Tanenbaum said.

The current rise in formal and informal adult Jewish learning is part of an increasing awareness that "it is OK to be Jewish and Canadian at the same time," Dolgin Katz said.

"Spirituality is in the air and if individuals want to take responsibility for their own religious beliefs, behaviour and commitments, they have to educate themselves."

To facilitate the interest, "more and more Jewish texts are being translated and are accessible," Dolgin Katz said.

Furthermore, parents feel that they should be taking more responsibility for teaching their children.

"Many women are also becoming involved in order to make up for the education from which they were excluded when they were young."

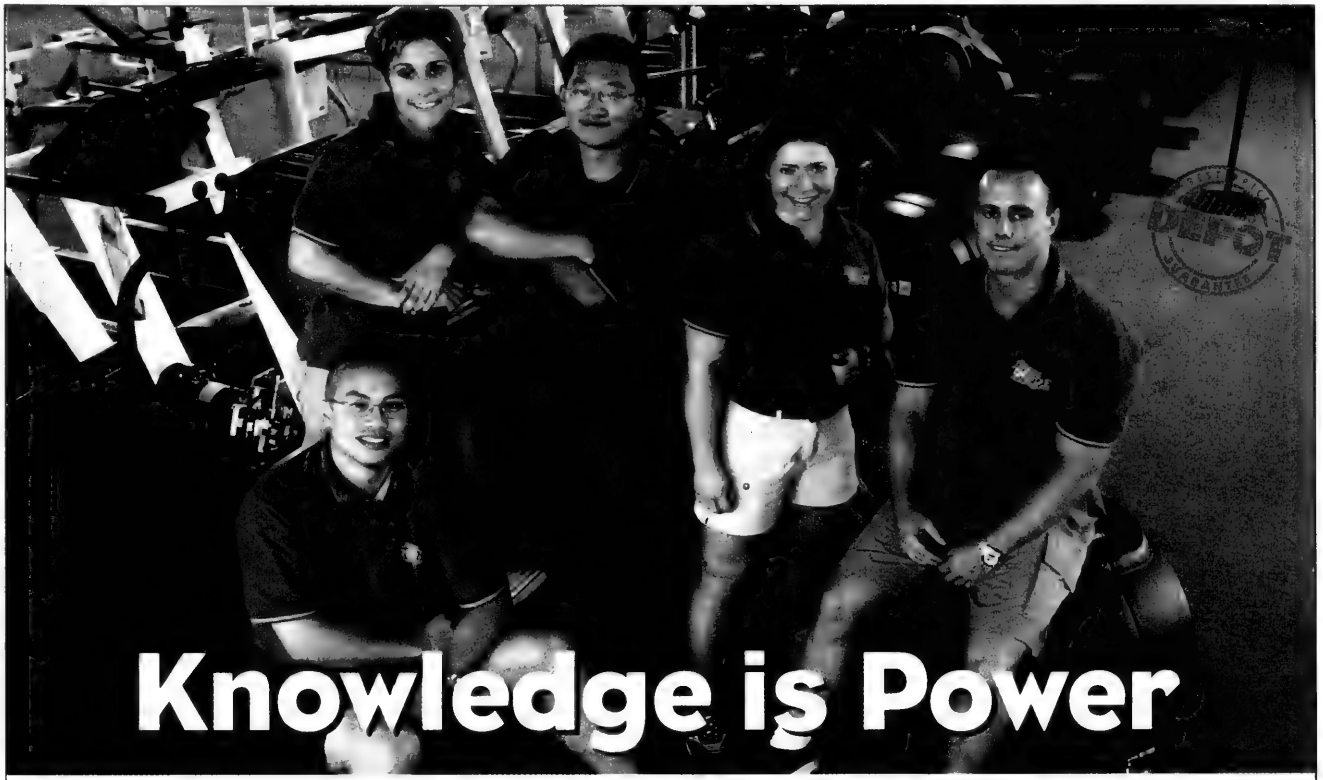
While a program related to the Melton Centre ran for a limited group at the Jewish Community Centre more than 10 years ago, this curriculum will be directed at the entire community.

In fact, participants will have the opportunity to meet others in their own cities, as well as take part in 10-week study seminars in Israel with students from around the world, Dolgin Katz said.

The teachers of the program here were chosen because of their interactive teaching skills and their abilities to transmit the material which is based on a sophisticated core of Jewish knowledge, Tanenbaum said.

Rabbi Shlomo Vilk, head of rabbinic studies at the Community Hebrew Academy of Toronto, will teach the purposes of Jewish living, and Laura Wiseman, former director of Judaic studies at United Synagogue Day School will present the rhythms of Jewish living.

For further information, call Loretta Tanenbaum at 416-789-7400.



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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Thursday, Sept. 13, is deadline for Sept. 28 issue and Monday, Sept. 24, is deadline for Oct. 4. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Saturday, Sept. 15

IN SEARCH OF PEACE

In Search of Peace at a Time of Conflict. **Alan Baker**, legal advisor to the Israel Ministry of Foreign Affairs, addresses this topic from the pulpit at morning Shabbat services (services begin 8:45 a.m.) at Beth Tzedec Congregation. Co-sponsored with Canadian Friends of the Simon Wiesenthal Centre.

Sunday, Sept. 16

BOOK TALK

Beth David B'nai Israel Beth Am Brotherhood and library committee present a book talk, with **Norma Rubin** discussing *The River Midnight*, the story of Jewish life in a small Polish village between the wars. 9 a.m. Breakfast served.

WINGATE BRANCH

General Wingate Branch 256, Royal Canadian Legion, general members' meeting, Zionist Centre, 788 Marlee Ave., 9:15 a.m. Nosh followed by meeting. Input is needed to help with the memorial parade taking place Sunday, Sept. 23. Full Legion dress at all meetings.

Tuesday, Sept. 18

APPLES AND HONEY

Apples and Honey, a community secular celebration of Rosh Hashanah, 10:30 a.m. at the Winchevsky Centre, 585 Cranbrooke Ave., followed by a pot-luck lunch. Ceremony includes readings, poetry, music with guest artist **David Wall** accompanied by **Marilyn Lerner.** Advance reservations required. 416-789-5502.

Thursday, Sept. 20

PRAYER

Rachael Turkienicz speaks on Prayer: Shout or Whisper, 7 p.m., Forest Hill Retirement Residence, 645 Castlefield Ave. Reserve. **Gwen** or **Susan** 416-785-1511.

And What Else Is New

PRAY AND LEARN

Rabbi Elliott Diamond will be leading the Pray and Learn at Shaarei Shomayim Synagogue beginning on the High Holy Days and continuing every Shabbat following. Join in this inspiring program. For enquiries, shul office 416-789-3213.

THE HAPPY MINYAN

Kabbalat Shabbat services with ruach, song and dance, and davening Carlebach style, Minchah 6:45 p.m., followed by Kabbalat Shabbat and Ma'ariv. The minyan takes place at Shaarei Shomayim Synagogue Friday evenings.

DURHAM REGION NEWS

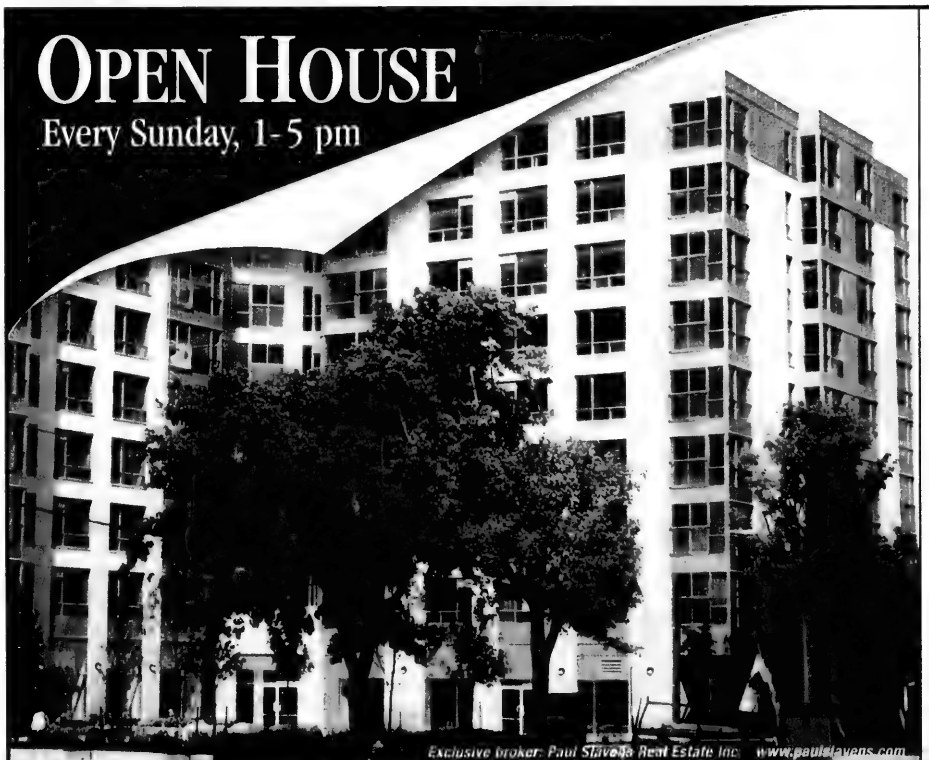
Services for the High Holy Days are being held in Durham Region at the Reform synagogue B'nai Shalom V'Tikvah. New members are welcome to join and take part in the services erev Rosh Hashanah on the evening of Sept. 17 and morning services Sept. 18 and 19. Experienced spiritual leaders from the Greater Toronto Area and beyond will lead the services. Synagogue services are currently held in Ajax, close to Hwy. 481. 905-420-4429.

SINGLES SHABBAT DINNER

Singles (55-70) Shabbat dinner at Temple Sinai, Friday, Oct. 12. Dinner 6:30 p.m., service at 8:15 p.m. Reservations and payment for dinner must be received by Oct. 5. **Hilary** 416-487-4161.

Continued on page 31

OPEN HOUSE
Every Sunday, 1-5 pm



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Continued from page 30

YIDDISH LITERATURE

Yiddish Literature in Translation with **Ellie Moidel** at Beth Tikvah Synagogue starting Monday, Oct. 22, 10 a.m. to noon for 9 weeks. 416-497-4695.

SPECIAL OCCASION CARDS

LINK (love, inspiration, nurture, kindness) Rosh Hashanah and special occasion cards. Proceeds directed to food drives for the needy, support networks for women, visits to hospitals and shut-ins and a clothing and baby accessory lending bank. For more information or to volunteer, LINK Hotline 905-764-1818.

HIGH HOLY DAY SERVICES

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated for High Holy Days. **Shraga** 416-650-9246.

VENDORS WANTED

For a Holiday Gift Show featuring home-based entrepreneurs offering unique products and services at Temple Sinai, Monday, Nov. 26. **Patty Bloom** 905-762-9291 or **Samantha Bacher** 905-660-2442.

KIDS YIDDISH CLASSES

Free Yiddish classes for children, junior kindergarten to Grade 8, run by the committee for Yiddish, UJA Federation of Greater Toronto, and Toronto District School Board at Beth Tikvah Synagogue, Sundays 9:30 a.m. to noon, starting Sept. 16. **Naomi** 416-635-2883, ext. 150.

LADIES BOWLING LEAGUE

Ladies 10-pin bowling league is looking for bowlers for Wednesdays, 7 p.m. **Charlene** 416-221-9328.

JF&CS GROUPS

Jewish Family & Child Service information/registration **Shawna Sidney** 416-638-7800, ext. 215.

When You're About to Separate: What to Tell the Kids. Ideas and strategies to best meet your kids' needs will be discussed. Tuesday, Sept. 25, 6:30-8:30 p.m. at the Promenade Mall Branch, Suite 313.

Living With Teens: Parenting Your Teens Without Losing Your Cool, a group for parents of teens, starting Oct. 11 for 6 sessions.

When Relationships Hurt: A Group for Women, starts Oct. 16 for 8 sessions.

FOR SENIORS

Earl Bales Seniors' Club : Free symposium regarding Fire Safety and Falls Prevention Oct. 25; Soaring Eagle Casino and Hotel Nov. 11-14; Casino Rama Oct. 17 and 31. Dances Sept. 23, Oct. 14, 28. Membership open. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Oct. 6, Simchat Torah dance party, 7 p.m. Purchase tickets at B'nai Brith Building Thursdays 7-9 p.m.; Sept. 13, bingo; Sept. 20, video *Jackie Mason in Jerusalem*; Sept. 27, closed for Yom Kippur. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Club is taking registration for the Miami trip. A number of rooms are still available for 4, 6, 8 weeks. For information and registration, phone **Libby** 416-782-2059 or **Stanley** 905-669-1347. Seniors Cultural Club meets every Tuesday at 10 a.m. in the board room at Borochov Cultural Centre, 272 Codsell Ave. For information, call office 416-630-9444.

Mixed bowling league every other Saturday night, has a few openings available for seniors. Contact **Sydney Fox** 416-633-7305.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Fun with Yiddish every second Thursday, 10 a.m. **Bookie Kwart.** ext. 116.

The Sound of Music at Stratford Wednesday, Oct. 17. **Barbara Zigler** ext. 134.

Dance Sunday, Sept. 16, 7:30 p.m.

Movie, *Town and Country*, Sunday, Sept. 16, 2:30 p.m.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo, picnics. Sept. 18, closed for Rosh Hashanah; Sept. 25, concert. **Anna** ext. 110.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 416-785-2500.

Creative Writing classes, Mondays 10 a.m. to noon for 10 weeks beginning Oct. 15. Registration Monday, Oct. 15, 9:30 a.m.

Computer courses – Beginner, Intermediate, Internet and E-Mail. Registration Thursday, Sept. 13, beginning at 1 p.m. at Wagman Centre Service Desk.

Instructional Bridge, Mondays 10 a.m. to noon for 10 weeks beginning Oct. 15. Registration Monday, Oct. 15, 9:30 a.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Registration continues for fall programs. The new 2001-2002 *Program Book* is now available.

Register now for Leah Posluns Theatre School courses, which begin the week of Oct. 14. Ext. 464 for information, or 231 to register.

The Rafael Goldchain Familial Ground exhibition runs to Oct. 28, comprising drawings, photographs, video, sound and film.

Tickets are available for the 55+ Department of Adult Services annual fund-raiser concert Oct. 16 at 2 p.m. at Leah Posluns Theatre. Aelita and Friends present Tribute to a New Millennium. For information, **Teme** ext. 364.

Family Sunday: Bring the whole family to the BJCC for loads of free events to keep everyone entertained. 11 a.m. to 4 p.m. For information, ext. 373.

SINGLES EVENTS CAN BE FOUND ON PAGE 46

What's New

A WINNING DAY: The second annual Sheryl Latinsky Memorial Golf Tournament, held recently at Cedarbrae Golf and Country Club, shared proceeds of over $40,000 with Reena to more fully integrate adults and children with developmental disabilities, and with the Aphasia Institute to continue counselling and instructing adults with communication disorders. Pictured are (from left) tournament sponsors Lyle Gibson (Krest Signature Ceramics); Gordon Berger and Trevor Rabie (Prime Global Canada) together with tournament co-chair Dr. Harry Podolsky.

ABOUT PEOPLE

Marion Mayman, national president, Canadian Hadassah-WIZO, with Ariel Sharon, Prime Minister of Israel, at the opening of the recent 2001 Jewish Agency Assembly in Jerusalem, the Jewish world's key solidarity event attended by 1,000 Jewish leaders and heads of communities from 27 countries.

GROUP VISIT: Aid to Disabled Veterans of Israel (Canada) photo of the 2001 group visit of 10 Israeli disabled veterans taken at the helicopter ride in Niagara Falls.

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Historian refutes Vatican's 'inaccurate' accusations

By SHELDON KIRSHNER
Staff Reporter

TORONTO — A Jewish Canadian panelist on an international historians' commission studying Vatican policy before and during the Holocaust has rejected charges that its Jewish members are to blame for the panel's recent suspension.

Michael Marrus, a University of Toronto historian, called the charges inaccurate, and suggested that the Jewish historians on the panel have been unfairly "singled out" for criticism by the Vatican.

The group, made up of three Jewish and three Roman Catholic scholars, was created in 1999 by the Vatican's Commission for Religious Relations with the Jews and the International Jewish Committee on Interreligious Consultations.

Records reviewed

The historians agreed to review 11 volumes of published Vatican records from World War II and to pose questions about their findings.

Last October, they released a preliminary report posing 47 "significant questions" about the actions of Pope Pius XII and his adminstration during the 1930s and 1940s.

In June, Walter Cardinal Kasper, the president of the Vatican's Commission for Religious Relations with the Jews, informed the scholars that, for "technical reasons," an examination of post-1923 Vatican archives could not take place.

He asked the historians to prepare a final report, and referred them to Rev. Peter Gumpel, a Jesuit priest in charge of gathering documentation to support the beatification of Pope Pius XII, whom some historians believe did far too little to help Jews during the Holocaust.

In response, the historians suspended their study, saying they could not maintain their credibility without full access to Vatican archives.

Last month, Gumpel and Kasper lambasted the Jewish scholars.

Gumpel claimed they had launched a "slanderous campaign" against the church and had spread "the suspicion" that it was concealing documents.

Kasper claimed that the Jewish scholars had been indiscreet and had fomented "distrust," making further research impossible.

Marrus, a Holocaust specialist and dean of graduate studies at the University of Toronto, reacted indignantly.

Reached at his office last week, Marrus rejected charges that the panel's suspension is attributable to the Jewish historians.

Describing the accusation as "inaccurate," Marrus declared that the Jewish scholars have acted responsibly and remain committed to studying the issue impartially.

Michael Marrus

The scholars, he said, have conducted themselves in a "dignified, principled and forthright" manner.

Marrus expressed disappointment over the "intemperate language" used by Vatican officials in recent weeks. He voiced the hope that their views are not representative of official church opinion.

Marrus said he was shocked that Jewish panel members had been "singled out." As he put it: "We issued a preliminary report in October. All the scholars, Jewish and Catholic, signed it."

He added, "If we had come out with a report saying that Pope Pius XII was a wonderful friend of the Jews and should be beatified, we would have been embraced by the Vatican."

Rebuffing charges that he and two other Jewish historians, Robert Wistrich and Bernard Suchecy, had engaged in polemics, Marrus said, "This is not the case. We share Kasper's view that polemics are not constructive, or in the interest of the church and the Jewish people."

He denied accusations that he and his fellow Jewish historians had suggested that the Vatican was trying to hide documents.

"Nonsense," he exclaimed.

The Vatican, he said, should provide open access to its archives. "One day, they will doubtless be open. We want this to happen in the reasonably near future. We want to see some priority given to this project. It's a reasonable demand."

Despite the heated exchanges, Marrus said, the historians are willing to continue their work. "Our preliminary report awaits, and deserves, an answer. But I'm no longer so optimistic that the panel will take up its work."

Putting the current controversy into historical perspective, he pointed out that Catholic-Jewish relations have improved extraordinarily since the Second Vatican council in the mid-1960s.

"There are occasionally humps and setbacks along the road, and this affair is one of those setbacks."

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HIGHLAND FARMS

Youth trips to Israel proceeded with caution

By FRANCES KRAFT
Staff Reporter

TORONTO — All the Canadian organizations affiliated with the Canada-Israel Experience Centre (CIEC) proceeded with their planned trips to Israel this summer, despite concerns related to the ongoing intifadah.

All the programs made significant changes to their itineraries, however, to reduce any risk to participants. "Safety and security is always paramount," said the CIEC's Adam Minsky, director of Israel and Overseas Programs.

Eliminating free time in crowded shopping areas was an example of one such change. Itineraries are planned and reviewed in close consultation with a number of authorities in Israel, Minsky said. There were no incidents or injuries related to the intifadah on any of the trips, the CIEC confirmed.

Although none of the Canadian programs were cancelled – as were the youth trips planned by the Reform movement's Union of American Hebrew Congregations – there were fewer Canadian students participating, "certainly in the high school programs," said Minsky.

This spring, only eight students of a potential 20 took part in the Calgary Jewish Academy's annual Israel trip for graduating students completing their Grade 9 year. Last year 25 out of a class of 26 made the trip, and in the first year, 1999, 30 of 33 took part.

Although the numbers this year are "very atypical," according to school director Claude Oppenheim, he believes that the group would have been smaller regardless of the situation in Israel.

Even before the intifadah started, Oppenheim said, there were "more than the usual number of parents who feel Grade 9 is too young...Obviously the security thing did exacerbate it. Every parent has to make that decision for himself or herself. We certainly respect that some parents don't feel such a trip is appropriate [for them]."

There was no serious thought given to cancelling the trip, which includes visiting and touring with counterparts in the Galilee Panhandle, Oppenheim said.

"It's an important part of the curriculum of the school. In terms of security considerations, we accept the guidance of the Israel Experience people. Their judgment was that it was appropriate [to go]."

Oppenheim said there was little in the way of modification – aside from a cancelled weekend, which was deemed to be "too close to trouble.

"We anticipated there would be far more," he said. "The trip went without a hitch. It was a fantastic experience."

As in previous years, Oppenheim phoned in daily updates so that parents could access information on an ongoing basis.

Other western Canadian high schools that had Israel trips were Edmonton Talmud Torah and Winnipeg's Joseph Wolinsky Collegiate.

Canadian Young Judaea, the largest Israel trip provider in Canada for high school-age students, has been sending 16- and 17-year-olds to Camp Biluim Israel every summer since 1970. Its numbers were down this year to 40, compared to 185 last year.

Birthright Israel, the free 10-day program offered for 18-to-26-year-olds, did not see any drop in numbers for its CIEC summer program this year, although there were some cancellations. (New vacancies were filled from a waiting list.)

Canadian Birthright trips included a new three-week version, in which 10 days were free, and there was a cost for the remainder of the trip, which was extended to offer a more in-depth experience.

Minsky attributed the relatively low number of cancellations for this summer to the fact that registration took place following the outbreak of violence last fall.

The winter program – in which 1,000 students participated and for which there was a waiting list of 3,000 – had more cancellations because registration took place last August and September, before the conflict escalated, he explained.

For the summer, Minsky said, "they registered with more of a sense of the reality of the situation."

The Canada-Israel Experience Centre has been allocated 1,800 spots for this winter's Birthright program, for which registration will conclude Oct. 5.

Birthright Israel hopes to draw a total of 10,000 young North American Jews on its program this winter, but the outbreak of the Palestinian uprising has made many people skittish. Thousands of U.S. registrants cancelled, and Birthright was able to send only 8,653 North Americans this winter, even after depleting waiting lists. That was an increase from the 6,041 who went the previous winter, but lower than the target number. Another 5,700 young adults went in May and June, down from the 7,562 initially planned.

A related aspect of the students' experience this summer was the reception they received from local Israelis, in light of the decrease in tourism Israel has been experiencing.

"It was outstanding," said Minsky. "We felt and were treated like family that had come from overseas. It created a really exciting and positive atmosphere."

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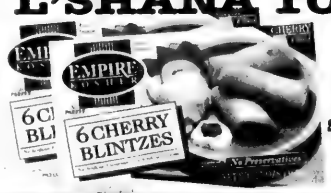

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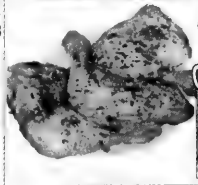

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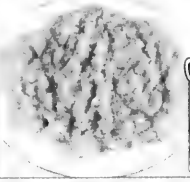

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Barenholtz was a major importer of kosher food

By LEILA SPEISMAN
Staff Reporter

TORONTO — Businessman Barney Zelig Barenholtz died at his home on Aug. 31, after a long illness He was 76.

Obituary

He was best known as the owner of Kofman Barenholtz Ltd., one of the major importers of kosher food in Canada.

Barenholtz was born in Toronto to a prominent religious family, said Rabbi Joseph Kelman, rabbi emeritus of Beth Emeth Bais Yehuda Congregation. His father was a shochet and owner of Barenholtz Bookstore on Dundas Street.

Barney Barenholtz joined Kofman and Fine, a company that sold kosher food, as a stockboy, later becoming a salesman. Eventually, he bought the business and changed the name to Kofman Barenholtz, but retained Kofman's name "out of respect," Rabbi Kelman said.

The business flourished as he began to import kosher lines from, among other places, the United States, Israel, France, Switzerland and England.

Rabbi Yitzchok Kerzner, chair of the Rabbinical Vaad Hakashrut of the Kashruth Council of Canada (COR), said that although Barenholtz dealt mainly with products from out of Canada, nevertheless "the Kashruth Council had a longstanding relationship with him. He was always very co-operative. We found he always tried to render service to the Jewish community."

Rabbi Kelman called him "Mr. Beth Emeth." Barenholtz, he said, was a founding member and the first president of the shul, a position he held three times. In fact, when it was "just a hole in the ground," he encouraged the young Rabbi Kelman to take the position of spiritual leader.

Because Barenholtz had a good reputation, as well as "having a wonderful smile and being a wonderful host," he attracted other people to the shul family.

However, Rabbi Kelman said, he "never looked for kovod."

Barenholtz was very generous, both publicly and privately. He donated two Torahs to Beth Emeth, one on his 25th wedding anniversary and the other when Rabbi Kelman retired. He also donated Torahs in Israel – to his father's shul in Bat Yam and his daughter's shul in Maaleh Adumim.

Every week, he would donate food to Tomchei Shabbat, an organization that distributes food to needy families, so that they can celebrate Shabbat. On Pesach, he would give Rabbi Kelman the wherewithal to provide for several families – he didn't want to know which ones.

Besides that, his daughter, Shevy Shumacher, told *The CJN*, he gave a lot of tzedakah anonymously. "People kept coming and calling the shivah, and saying how he had helped them, even setting some up in business."

His hobby, both she and Rabbi Kelman said, was travelling to Israel, especially to see his family, including his father and grandchildren.

He would also take the opportunity to seek out new products to import to Canada.

Barenholtz is survived by his wife of 55 years, Freda, daughters Shevy Shumacher and Marsha Gallinger, sisters Gertie Miskin, Mary Schott, Shirley Feldman and Mayna Slatt and nine grandchildren. He was predeceased by sister Chana Gross, and brothers David, Sholom, and Jonas.

TRANSFER OF HISTORY: National Council of Jewish Women of Canada, Toronto section, recently transferred its archives documenting the organization's 104 years of history, to the Ontario Jewish Archives. Seen, from left, are: Roz Fine, national co-president; Frances Mandell, co-chair, archives ; Janice Landy, Toronto president; Gita Arnold, co-chair, archives and past Toronto president; Eveline Berger, past Toronto president. [Carolyn Blackman photo]

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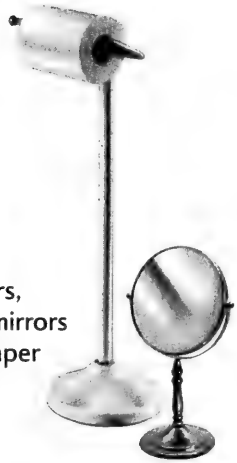

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On Campus

OISE scholar explores Mideast co-op community

By SHELDON KIRSHNER
Staff Reporter

Built on a hillside 30 kilometres west of Jerusalem, Neve Shalom/Wahat Al-Salam is a unique co-operative community and a shining beacon of hope in the troubled Middle East.

Founded in 1972 as an intercultural experiment, this Arab-Jewish village is a model of coexistence and mutual respect in a turbulent region where such utopian concepts have been dashed on the rocks of tribal nationalism and intolerance.

Grace Feuerverger, a scholar at the Ontario Institute for Studies in Education, University of Toronto, has written what she thinks is the first book about Neve Shalom.

Oasis of Dreams: Teaching and Learning Peace in a Jewish-Palestinian Village in Israel (RoutledgeFalmer) was published recently, as the second Palestinian uprising burned brightly and showed no sign of abating.

"I wrote it because, right from the beginning, it gave me a sense of hope in spite of the deadly conflict all around," explained Feuerverger, an associate professor in the Centre for Teacher Development, department of curriculum.

"I wanted to share this hope with others."

The daughter of Polish Holocaust survivors, she heard about Neve Shalom by chance after having lived in Israel for a year.

Visiting the village for the first time in December 1991, she returned five more times in the next nine years.

She wrote the book, an ethnographic study, without any political ulterior motives.

Grace Feuerverger

Her objective was to explore "the complex journey of Jews and Palestinians trying to break down barriers of fear and mistrust" while maintaining their respective culture and language.

"This place has nourished my soul," said Feuerverger, who was born and raised in Montreal.

"It is a symbol. It shows us what is possible in spite of all the obstacles. We need to believe in the possibility of peace. We need to hope, especially now, in a time of despair. That is why this is a sacred place for me."

That she was drawn to Neve Shalom, and remains inspired by its possibilities, is anything but coincidental.

A graduate of McGill and the University of Toronto, Feuerverger's research interests focus on, among other topics, theoretical and practical issues of cultural and linguistic diversity, ethnic identity maintenance and minority language learning.

Her research projects, as well as the courses she teaches, revolve around people who live within and between various cultural milieus.

An accomplished linguist, she speaks French, Italian, Yiddish, Hebrew and Polish. As an undergraduate, she won the prize for highest marks in German and Russian.

After earning a degree in French and Italian studies at McGill and a diploma in Italian language and literature at the University of Stranieri in Perugia, she taught French in Edmonton and Toronto schools.

"Since I was very young, I knew I wanted to be a teacher," she said. "I still feel joy and anticipation when I enter a classroom. It is a privilege to share ideas and issues.

"To me, real education is about sharing our humanity, in all its frailty, vulnerability and majesty," she added. "I believe teaching is an act of faith, and especially an act of love."

In 1979, she resigned from the North York Board of Education, having decided to study applied linguistics at OISE.

"It was very difficult giving up my teaching position, but I had always wanted to go to graduate school. I woke up one morning realizing that the time had come. And yet, I am never far from the classroom in my research work, [as] most of it school-based."

After finishing an MA, the subject of which was the ethno-linguistic vitality of Italo-Canadian students in Toronto, she enrolled in a PhD program at the University of Toronto.

The subject of her thesis was Jewish-Canadian ethnic identity and non-native language learning.

At OISE, Feuerverger lectures on language, culture and identity within the context of teacher development.

"In one course, for example, I use literary texts to examine issues of diversity, both locally and internationally. It's a way to live vicariously in other ethnocultural worlds. We have the opportunity of exploring the immigrant and refugee experience through the eyes of those who necessarily live between two worlds."

Feuerverger, whose husband is also an academic, currently directs a multicultural literacy project in Toronto schools where she has developed a teacher's guide and video programs.

As well, she is the principal investigator of a research study titled Educational Stories from the Margins: A Reflective Inquiry into the Immigrant/Refugee Experience in Toronto and Montreal.

During the late 1980s, she completed a qualitative study of the attitudes of Toronto's Jewish community toward language maintenance and cultural identity.

In this case study, she examined how the learning of Hebrew can provide Jewish students with a feeling of identity and place.

As she put it: "For some, it signified a cultural and/or religious quest for survival. For others, it was a bridge to a more valued target language community and a way of life. For still others, Hebrew was a romantic escape. But for all, it was a symbol of deep attachment to their ancestors and history."

NO TO BLOODSHED
NO TO OCCUPATION

CANADIAN FRIENDS OF PEACE NOW supports the recent Joint Declaration by prominent Israelis and Palestinians calling for a negotiated solution to the conflict. The following is an abridged version of the declaration.

We, the undersigned Israelis and Palestinians, are meeting in the most difficult of circumstances for both our peoples. We come together to call for an end to bloodshed, an end to occupation, an urgent return to negotiations and the realization of peace between our peoples. We refuse to give in to the ongoing deterioration of our situation, and the real possibility that we may all be drowned in a sea of mutual hostility.

In spite of everything we still believe that we have a partner for peace and that a negotiated solution to the conflict between our peoples is possible. Mistakes have been made on all sides. But time is not on either of our sides. The longer we wait, the more innocent blood will be spilt and the more hope will be eroded.

We must move urgently to re-build our partnership, to end the de-humanization of the other, and to revive the option of a just peace that holds out promise for our respective futures.

The way forward lies in the implementation of UNSCR 242 and 338, leading to a 2-State solution based on the 1967 borders, with Israel and Palestine living side-by-side and their respective capitals in Jerusalem. Fair and just solutions can be found to all outstanding issues. They should embody the aspirations to statehood of both peoples, Jewish and Palestinian, and should build on the progress made between November 1999 and January 2001.

The immediate need is for the full and accurate implementation of the Recommendations of the Mitchell Committee, including: the cessation of violence, a total freeze on settlement activity, the implementation of outstanding agreements and a return to negotiations. This process should be monitored by an objective third party.

We see it as our duty to work together, each of us in our own community, to put a halt to the deterioration in our relations, to rebuild trust, belief and the hope for peace.

continued on next page

U of T Muslim students funded to vilify Israel

By RON CSILLAG
Staff Reporter

TORONTO — The Jewish Students' Union (JSU) at the University of Toronto is considering launching a formal grievance over a $1,000 grant that will allow a busload of Muslim students to take part in an anti-Israel rally in Montreal.

In late August, the university's Student Administrative Council (SAC) voted 16 to four (with nine abstentions) to allot the money to the Muslim Students' Association, which will use it to bus members to a rally denouncing "Israeli colonialism" planned for Sept. 15 near Concordia University in Montreal.

Officials at Concordia recently denied permission for the rally to take place on university property, fearing "the risk of confrontation and possible violence" [*CJN*, Aug. 30]. The organizers, Solidarity for Palestinian Human Rights, said they expected some 20,000 demonstrators to march to the U.S. and Israeli consulates in Montreal.

The rally is still scheduled, but at a location away from the university.

The JSU will voice its concern over the $1,000 grant with the University of Toronto's equities commissioner and the SAC, said Aaron Kasman, president of the JSU.

Jewish students at U of T feel "very strongly that the SAC should not fund or in any way sponsor initiatives that disseminate propaganda or are liable to incite hatred, specifically anti-Semitism and anti-Zionism," Kasman told *The CJN*.

The JSU is not ruling out filing a formal complaint with the university, he added.

The SAC is independent of the university and is not bound by university rules governing neutrality in foreign conflicts, said Jen Lockie, clubs commissioner of the SAC. "It is not based on politics," Lockie stated.

"But we very rarely take a stand," she added. Asked whether the SAC took a stand this time, she said, "No, we have not."

The SAC represents 33,000 fulltime undergraduate students, and is completely student-run, Lockie said. It is funded through student fees.

The grant to the Muslim students was voted on by the clubs commission, one of seven SAC commissions.

Jewish students at U of T "have to be sensitive to the fact that the JSU has also received funding from the SAC for Holocaust Education Week and to send students to conferences," remarked Zac Kaye, executive director of Jewish Campus Services. However, the grant to the Muslim students "is totally unsavoury, and we will express our opposition."

Len Rudner, director of community relations for the Ontario region of Canadian Jewish Congress, agreed it was "not appropriate" for the SAC to fund the Muslim students' trip.

Past Muslim and Arab-led rallies in Canada have likened Israel to a Nazi state, Rudner noted, adding that the recent World Conference Against Racism in Durban is fuelling emotions.

"Passions are running so high that the potential for this [rally] to turn into a forum of violence and hatred of Jews is tangible," Rudner said.

According to Kasman, the JSU tried to work with the Muslim Students' Association last year to draft a statement of peace, and was offered funds from the SAC. Those funds were refused after the Muslim students turned down the offer, Kasman said.

Asked about Jewish-Muslim relations on campus, Kasman said, "As of right now, there aren't any relations."

BOYCOTT THE VOTE: Young Israelis last week urged "the world" to turn its back on the Durban conference resolutions. [RNS/Reuters photo]

YES TO NEGOTIATIONS
YES TO PEACE

Palestinian signatories:

Yasser Abed Rabbo,
Minister of Culture and Information
Hisham Abdul-Razek,
Minister of Detainees and Ex-Detainees Affairs
Nabil Amr, Minister of Parliamentary Affairs
Dr. Hanan Ashrawi, PLC Member,
Secretary-General of the Palestinian Initiative for Global Dialogue and Democracy
Hakam Balawi, PLC Member
Dr. Sari Nuseibeh, President, Al-Quds University
Dr. Gabi Baramki, Bir Zeit University
Hafez al-Barghouti, Editor, al-Hayat al-Jadida Daily
Dr. Nazmi al-Ju'beh, Director-General, Riwaq
Dr. Salim Tamari, Director,
Institute for Jerusalem Studies
Suleiman Mansour, Director, Al-Wasiti Art Center
Dr. Mahadi Abdul-Hadi, Director PASSIA
George Ibrahim, Director, Al-Qasaba Theater
Sufian Abu-Zaideh, Deputy Minister,
Ministry of Civil Affairs
Jamal Zaqout,
Director-General, Ministry of Civil Affairs
Sama'an Khoury, Director-General,
Palestine Media Center
Dr. Samir Abdallah, Director, Pal-Trade
Samir Hulieleh, Manager, Nassar Investment Co.
As'ad al-As'ad, Writer
Abdul-Rahman Awad, Writer
Samir Rantisi, Media Advisor to the
Minister of Culture and Information
Nisreen Haj-Ahmad, Lawyer
Rami Shehaded, Lawyer
Ghaith Al-Omari, Lawyer

Israeli signatories:

Dr. Janet Aviad, Peace Now
Chaim Oron, former Minister, Meretz
Prof. Arie Arnon, Peace Now
Yossi Beilin, former Minister, Labor
Prof. Menachem Brienker, Hebrew University
Prof. Galia Golan, Peace Now
David Grossman, Author
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Prof. Moshe Halberthal, Hebrew University
A.B. Yehoshua, Author
Prof. Yirmyahu Yovel, Hebrew University
Prof. Dan Yaacobson, Tel Aviv University
Prof. Ephi Ya'ar, Steinmatz Institute for Peace
Daniel Levy, ECF
Ronit Matalon, Author
Prof. Avishai Margalit, Hebrew University
S. Yizhar, Author
Prof. Sami Samuha, Haifa University
Amos Oz, Author
Ron Pundak, ECF, Peres Peace Center
Yair Tsaban, Former Minister, Meretz
Dr. Nissim Calderon
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On Campus

Hebrew University one-year program proves a real eye-opener

By ANNA MORGAN
Staff Reporter

TORONTO — One of the major lessons that Lawrence Clarfield learned this past year in Israel is that there are no easy answers.

Clarfield, a York university student, recently returned from the one-year program at the Hebrew University of Jerusalem.

When he first arrived in Israel, the situation was relatively peaceful and his opinions were straightforward – Clarfield was supportive of most Israeli policies.

However, being in Israel allowed the students at the Hebrew University to question and debate the situation in very real terms.

"Classes with incredible teachers and students from all over the world opened my eyes to different perspectives," Clarfield said.

At the end of school days, he found himself involved in emotionally charged discussions with the Arab and Israeli students in the dorms. Sometimes the debates became intense.

"Listening to other points of views made me start to think that something is wrong here on both sides," Clarfield said.

"Many of the students began to change their opinions and I began to see Israel differently.

"Not that I would ever justify Palestinian terrorism, but I did begin to wonder about the inequities and poverty that exists in Gaza and the West Bank."

And then the terrorism began to have a very real impact on his day- to-day life.

"Early on in the year, we were riding on the bus to go shopping in Machane Yehuda and my friend's cell phone began to ring.

"His mother was calling from Canada. She had just heard that a bomb had gone off in Machane Yehuda and she wanted to know where her son was."

At that moment, cell phones began to ring all over the bus and traffic came to a stop, Clarfield said. "We were still far enough away from the market not to be affected. But we began to experience the tension in very real terms."

Lawrence Clarfield

After that, the bomb went off at the Tel Aviv discotheque.

At that point, many of the students' political views began to change again, he noted.

"Even the most left-wing students began to question the possibility of making peace with the Palestinians."

In many ways the students felt confused and helpless about the situation and found some comfort in the heated debates that took place on the campus.

Having close friends helped him through the most emotional moments – good humour seemed to break even the most tense discussions, Clarfield said.

"I made friends with students from all over the world – including the Arab and Israeli students who were there.

"As much as Israelis may have a reputation of being rude," Clarfield discovered that "when you get to know them they are incredibly warm, supportive and helpful."

Clarfield's political views may have changed over the year, but his support of Israel strengthened.

"I think that it's important that people educate themselves and not just believe what they read in the *Toronto Star* or the *Globe and Mail*."

Throughout it all, Clarfield never thought of leaving.

Over the course of the year, everyone really came together and friendships were made that will last a lifetime, he said.

"While we were on campus, the university seemed to promote a level of peaceful coexistence, so that it never felt that there was any danger," he noted.

However, Clarfield knew that at the end of the year he had a ticket to leave the country while many of his friends did not.

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STUDENTS RALLY: Israeli students rally in front of the French Embassy in Tel Aviv to show their anger at the anti-Israel and anti-Semitic resolutions passed in Durban by the NGOs. [Israel Sun photo]

Coast to Coast

Internment of Jewish refugees at Fort Lennox recalled

By JANICE ARNOLD
Staff Reporter

ST-PAUL-de-l'ÎLE-AUX-NOIX, Que. — Irwin Block, 86, walked around the old stone barracks of the former British fort on this small island with a certain proprietorial authority. They were, after all, his first home in Canada.

Block was one of about 300 German and Austrian Jewish men and boys interned here during World War II because they were nationals of enemy countries.

He points to the second floor of one of the larger buildings in this compound, where he slept in a dormitory full of bunk beds from July 1940 to November 1942, when he was released.

Block, a retired chemical manufacturer, has returned to this island in the Richelieu River about 12 km from the U.S. border for the first commemoration of a little-known chapter in the fort's long history. Fort Lennox, a 10-minute ferry ride from the village, was built by the British in 1819 to defend against a feared American invasion.

The fort is a national historic site visited by thousands of tourists and schoolchildren every year. Until now, though, none of them had learned that this had been the scene of a less-than-glorious episode in Canada's war effort: the imprisonment of some 2,500 Jewish refugees from Nazism from 1940 to 1943.

Île-aux-Noix was one of more than one dozen internment camps mainly in Quebec, but also New Brunswick and Ontario, where they were incarcerated.

Parks Canada, at the urging of some of the surviving internees – most of whom are in their 80s and 90s now – recently held a special day to remember those times.

Block, a native of a German town near the French border, was arrested during Kristallnacht in November 1938 in Frankfurt, and spent four months in the Buchenwald concentration camp. He was let go after he secured a visa to Guatemala, only to return to his house to find it had been ransacked and the visa gone.

He was was able to get a visa to England where he landed in May 1939. After the war broke out, Block was among thousands of German and Austrian nationals rounded up and interned in Britain. Following the fall of France, Britain – fearful of an imminent German invasion – shipped the internees off to Canada and Australia.

Before arriving at Île-aux-Noix, Block spent time at camps in Fredericton, N.B., and Trois-Rivières, where he was thrown together with German military prisoners of war.

The fact that Jewish refugees were being held while the Canadian government decided whether they were, in fact, security risks was no secret at the time.

Block, who came with his son Joseph, brought with him a yellowed magazine insert from the old *Montreal Standard* dated Feb. 7, 1942.

The paper published a photo spread of internees making camouflage nets for 30 cents a day, repairing shoes, putting on a theatrical production of *Oliver Cromwell*, skating on the frozen moat around the fort, and lounging in their bunks reading papers.

Readers could also see the internees electing their own representatives to act as liaison with the camp's military commanders. Block remembers that ORT had a training school, since torn down, in the field in the middle of the compound where internees could learn a trade.

But this was no holiday; the internees lived behind barbed wire and under the watchful eye of armed guards positioned in towers. They were expected to follow military discipline, marching on order and keeping quiet unless spoken to.

When they first arrived, the internees wore dark blue uniforms with a red circle on the back of the shirts and red stripe on the pants legs.

Things did become more relaxed after it was determined that the internees were, indeed, refugees and not spies. They were not, however, allowed to leave the camp until they had found Canadian citizens as sponsors, a requirement that accounts for their length of their stay.

In fact, it took two years from the time the internees were officially deemed no threat until all had left Fort Lennox.

Absurd as it seems today, Block is not bitter that a victim of Nazism was treated in Canada as a suspected fifth columnist for Germany. "I was happy to be here; the alternative would have been worse," he said.

On this commemoration day, Parks Canada officials gave talks on the internees' experience at Camp I, as it was known, and showed a short CBC video entitled *The Secret of Île-aux-Noix* that included interviews with three former internees.

There was also a small exhibition of artifacts from the period, such as newspapers of the day and a badly deteriorated Jewish prayer book that had evidently been buried on the island by an internee and unearthed years later by a Parks Canada archeologist. The klezmer band Mazik gave an outdoor concert.

Parks Canada official Annissa Laplante related that on July 15, 1940, the day the 300 refugees arrived at the nearby railway station, it was raining heavily. The barge could take only 35 across to the island at a time, which became an all day ordeal. It took another day to get all their luggage across, but much of what was worthwhile was looted while sitting on the dock.

"The local people thought these were Nazi prisoners so they apparently felt less guilty stealing from them," Laplante said.

She said Fort Lennox was used as an internment camp because it was far from a heavily populated area and on an island. People simply didn't want the "enemy" in their backyard.

"Also, in the little villages in the area, everyone knew everyone else, so it would be easier to catch any escapees," she said.

The fort was in poor condition when they arrived. It had not been in use since 1870 and had not been kept up in the interim. There were no toilets and there were a shortage of beds when the internees arrived. The internees themselves had to pitch in to make the camp livable.

Laplante said that among the internees could be found persons from all walks of life: lawyers, musicians, teachers, shoemakers. Each contributed what they could to make camp life as bearable as possible. The internees ran a canteen and invested the profits to improve their conditions, she said.

During their free time, the internees organized classes and concerts and plays. They had the opportunity to learn a trade with ORT or finish a university degree through co-operation with McGill University. A synagogue was established and kosher food prepared. The Jewish calendar was observed through the year.

"Still life was boring, especially in winter when they were particularly isolated and confined," she said.

Those still in the camp by 1943 were getting angry and desperate, Laplante said. There is at least one record of an attempted suicide.

The camp was closed for good in October of that year, with those remaining transferred to Hull. They, too, were released soon after that, she said. Laplante said Parks Canada hopes to make this commemoration an annual event.

Upcoming Events for Seniors!

Rachael Turkienicz
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Smile Theatre
Tuesday, September 25 at 7:30 p.m.
Smile Theatre returns to Forest Hill Place with, *The Apple Tree*, based on *The Diary of Adam and Eve* by Mark Twain.

For reservations call Gwen or Susan at Forest Hill Place – **(416) 785-1511.**

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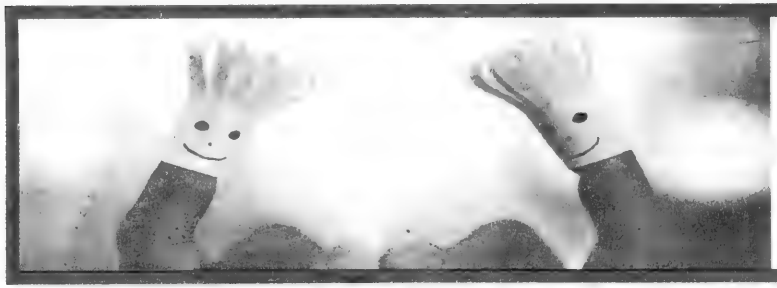

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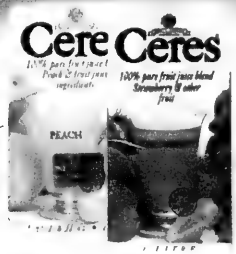

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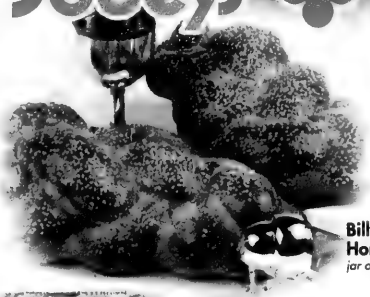

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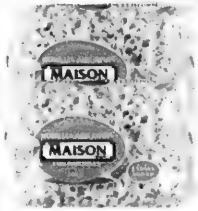

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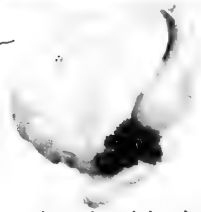

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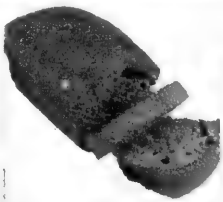

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Holiday Food Ideas

Menus can be elegant and easy to prepare

BY NORENE GILLETZ
Special to The CJN

Rosh Hashanah is quickly approaching, and cooks everywhere are comparing menu ideas and searching for new, interesting recipes for the upcoming High Holy Days. Look no further. You'll find over 300 easy, elegant recipes plus 70 colour photographs in *The Kosher Palette* (Joseph Kushner Hebrew Academy, Livingston, N.J., $45.95 Cdn).

The recipes, which have been double and triple-tested, are designated as meat, dairy and pareve, which is very helpful for the kosher cook. The index is comprehensive and well-organized. The holiday section contains recipes for all the major Jewish holidays, with suggested menu ideas and a description of each holiday. Here is their description of Rosh Hashanah:

"Rosh Hashanah, the Jewish New Year, is one of the most significant and joyful of holidays. As Jewish families everywhere look forward to a sweet year full of blessings, we dip challah and apple slices into honey. We eat round challah and sweet dishes such as tzimmes and honey cake, all symbolic of our hopes for a sweet, full (round) and happy new year.

"In addition to the roundness and sweetness of the coin-shaped carrots in tzimmes, wordplay on the Yiddish word *merren*, which means both to increase and carrots, provides another source for the idea of eating tzimmes on Rosh Hashanah."

Bring sweetness into the coming year by sharing and enjoying festive sweet foods with family and friends. Here are some wonderful new recipes to add to your recipe repertoire. Enjoy!

HONEY AND HERB VEAL ROAST

1 cup beer or ginger ale
1 cup honey
½ cup Dijon mustard
¼ cup vegetable oil
2 tbsp. onion powder
1½ tsp. crushed dried rosemary
1 tsp. salt
1 tsp. garlic powder
¼ tsp. black pepper
3 lb. boneless veal roast

Combine beer, honey, mustard, oil, onion powder, rosemary, salt, garlic powder and pepper in a large plastic zip-top bag. Add veal, tossing gently to coat. Refrigerate for 3 hours, tossing occasionally.

Preheat oven to 350. Remove veal from marinade, reserving marinade. Place veal in a large roasting pan. Bake 1½ to 2 hours, basting occasionally, or until desired degree of doneness.

Place reserved marinade in a saucepan over medium-high heat. Bring mixture to a boil; boil for 5 minutes. Serve over roast. Makes 8 servings.

CARROT KUGEL (Pareve)

This kid-friendly recipe can be made ahead or can also be made into muffins. Insert paper liners into muffin tins. Pour batter to fill each compartment ¾ full. Bake 30 minutes. Makes 20 to 22 muffins.

4 large carrots, cut into 3- to 4-inch pieces
vegetable cooking spray
1 cup all-purpose flour
½ cup firmly packed brown sugar
½ cup sugar
1½ tsp. baking powder
½ cup oil (or ½ cup applesauce)
2 large eggs
1 tsp. vanilla extract

Combine carrots and water to cover in a large saucepan over high heat. Boil 25 minutes or until carrots are tender. Drain and place in a large mixing bowl. Mash carrots with a fork.

Preheat oven to 350. Coat a 9-inch non-stick springform pan with non-stick spray. (You can also use a tart pan with a removable bottom. Be sure sides are at least 2 inches high.) Set aside.

To the carrots, add flour, sugars, baking powder, oil, eggs and vanilla. Beat at medium speed with an electric mixer until well blended (can also be mixed by hand). Do not overbeat so batter will have small pieces of carrot for texture.

Pour mixture into prepared pan. Bake for 45 minutes, or until a toothpick inserted in the centre comes out clean. Cut into wedges. Makes 12 servings.

TRI-COLOR VEGETABLE SOUFFLE (Pareve)

4 ½ tbsp. margarine
4 ½ tbsp. all-purpose flour
1½ cups non-dairy creamer
1½ cups mayonnaise
9 large eggs
1 (1½-oz.) package onion soup mix
1¼ lbs. fresh or frozen broccoli
1¼ lbs. fresh or frozen cauliflower
1¼ lbs. fresh or canned carrots
crumbled corn flakes

Preheat oven to 350. Heat margarine in a saucepan over medium-high heat. Add flour, whisking until blended. Gradually whisk in non-dairy creamer until thickened. Remove from heat and stir in mayonnaise, eggs and soup mix; set aside.

Cook broccoli in boiling water to cover until tender; drain. Place broccoli in the food processor fitted with a knife blade; process until almost smooth. Stir in 2 cups of egg mixture. Pour broccoli mixture into a lightly greased 9-inch springform pan. Bake for 20 to 25 minutes.

Cook cauliflower in boiling water to cover until tender; drain. Place cauliflower in the food processor fitted with a knife blade; process until almost smooth. Stir in 2 cups of egg mixture. Spread evenly over broccoli layer. Bake for 20 to 25 minutes.

Continued on page 44

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Helpful suggestions for that pre-fast meal

By RIVKA TAL
Special to The CJN

On Yom Kippur, we wish each other a *Gmar Chatimah Tovah*: to be sealed for good in the Book of Life. For the many people fasting and spending almost the entire day at the synagogue in prayer, we also wish each other an easy fast.

The fast is rarely easy, but modern science has given us lots of hints to ease our way through these 25 hours: The most important advice: on the day before the fast, drink lots of water! Avoid drinks or food that cause your body to get rid of water. Such food and drinks include alcohol, tea, coffee and chocolate. And avoid consuming too much salt.

Try to reduce or eliminate caffeine from your diet in the days or weeks before Yom Kippur to avoid that infamous Yom Kippur headache.

On the day preceding the fast, we may nosh all day, but the final meal before the fast is the most important one: Include some foods high in oils and fats. Salads and other high fibre foods that are so important in one's normal diet should be de-emphasized for the pre-fast meal, since they travel quickly through the digestive system. Fruit is worthwhile since it carries a lot of water in a "time-release" form. Latest research points to seasonal grapes and watermelon as great additions to your pre-fast meal.

Here are some menu suggestions for that meal.

KREPLACH

Dough:
2 cups flour
½ tsp. salt
3 tbsp. oil
2 egg yolks
½ cup water
1½ tsp. baking powder

Filling:
1 onion, diced
2 tbsp. oil
1 cup chopped cooked ground beef
1 tsp. salt
¼ tsp. pepper
1 egg
1 tbsp. breadcrumbs

To make dough, combine flour, salt and oil in a large bowl. In a separate bowl, beat egg yolks, water and baking powder. Add to flour mixture. Knead and roll out into a 9-inch square. Dough may be hard to roll out, but forge ahead! Cut into 3-inch squares. Repeat with remaining dough.

Make the filling. Saute onion in oil. Add ground beef and brown for 5 minutes. Remove from heat and cool. Add salt, pepper, egg and breadcrumbs and mix well.

Place 1 tsp. filling in centre of each kreplach square. Moisten edges with water. Fold each in half to form a triangle. Press edges to seal. Pull bottom corners of triangle down and overlap slightly. Moisten one corner with water; pinch to seal.

Place in boiling water. Cook about 15 minutes until kreplach float to the top. Remove from pot with slotted spoon and serve in soup.

CHICKEN KIEV

½ cup unsalted margarine, softened
½ cup chopped onion
1 tsp. dried parsley
¼ tsp. pepper
6 chicken breast halves, skinned and boned
1 egg, beaten with 1 teaspoon water
1¼ cup seasoned flour or breadcrumbs (approximately)
1 tbsp. oil

Combine margarine, onion, parsley and pepper thoroughly. Shape mixture into a stick; cover and chill until firm. Place each chicken breast half between 2 sheets of waxed paper. Pound with a wooden mallet or rolling pin to ¼-inch thickness.

Preheat oven to 350. Grease a shallow, ovenproof dish. Divide margarine mixture into 6 even portions. Place a portion in the centre of each chicken breast. Roll as for a jelly roll and tuck in sides of chicken. Press to seal and secure with a wooden pick.

Dip each piece of chicken into egg beaten with water, then roll in seasoned flour. Line up rolls in prepared baking dish. Sprinkle with oil. Bake for 1¼-1½ hours or until chicken tests done. Yield: 6 main-dish portions.

RED CABBAGE SLAW

1 2-lb. head red cabbage
⅓ cup red wine vinegar
2 tbsp. lemon juice
2 tbsp. sugar
½ tsp. caraway seeds (optional)
salt and pepper to taste
1 cup canned corn, drained

Core cabbage and slice into fine ribbons. Place in a large bowl. Add remaining ingredients except corn and toss to combine thoroughly. Cover and refrigerate for at least 4 hours or overnight. Sprinkle corn over slaw immediately prior to serving. Yield: 6-8 servings.

ROASTED HONEYED POTATOES

8 medium potatoes, peeled
⅛ tsp. salt
5 tbsp. oil
¼ cup honey

Place potatoes in a large pot of water over high heat. Bring to a boil. Remove potatoes and drain immediately. Lightly grease an ovenproof baking dish. Sprinkle with salt and spoon oil over. Bake at 350 for about 20 minutes. Top with dollops of honey and bake an additional 20 minutes or until fork-tender. Yield: 8 servings.

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Menus can be elegant and easy to prepare

Continued from page 42

Cook carrots in boiling water to cover until tender; drain. Place carrots in the food processor fitted with a knife blade; process until smooth. Stir in remaining 1½ cups egg mixture. Spread evenly over cauliflower layer. Sprinkle top with crumbled corn flakes. Bake for 20 to 25 minutes.

Release carefully from the springform pan and serve. Makes 12 to 14 servings.

ROASTED ROOT VEGETABLES (Pareve)

This healthy side dish is easy since, with the exception of the turnips, you do not have to peel the vegetables. Leftovers are just as good, if not better, on the second day.

2 leeks
5 cloves garlic, unpeeled
5 carrots, cut into 2-in. pieces
4 onions, cut into 1-in. pieces
2 turnips, peeled and cut into chunks
1 parsnip, cut into chunks
2 sweet potatoes, unpeeled and cut into chunks
2 potatoes, unpeeled and cut into chunks
2 acorn squash, unpeeled and cut into chunks
⅓ cup olive oil
kosher salt

Preheat oven to 400. Wash leeks thoroughly and cut off top outer leaves. Cut off roots, leaving bulb intact to hold leaves together. Place leeks on the bottom of a very large, shallow roasting pan that has been coated with oil. (Leeks should remain on the bottom to avoid burning.)

Add remaining vegetables and olive oil, tossing to coat. Sprinkle with salt. Bake uncovered for 1½ to 2 hours or until vegetables are tender. Stir occasionally to distribute oil. Although the vegetables are fragrant and delicious alone, you can season them with sage, rosemary or thyme, if desired. Makes 12 to 18 servings.

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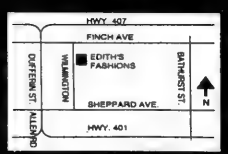

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AT EDITH'S FASHIONS

Ottawa music program admits young Israeli artists

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Young Israeli musicians can now participate in the Young Artist Program of the National Arts Centre.

The Pinchas Zukerman Music Education Fund was established earlier this year as part of the Ottawa Jewish Community Foundation by a group of donors who share Zukerman's passion for music education. Zukerman was the founder of the Young Artist Program, an intensive training school held each summer for top young musicians.

As a young boy in Israel, Zukerman received financial assistance from the America-Israel Cultural Foundation, and he has said that support was very important to his musical development. He has therefore made it a priority to help aspiring young musicians wherever his travels have taken him.

The participants in this summer's Young Artist Program attended the launch of the Pinchas Zukerman Music Education Fund held at Freiman Hall, University of Ottawa. The event, presented by the Ottawa Jewish Community Foundation, was held in co-operation with the Embassy of Israel, the Canada-Israel Cultural Foundation and the Young Artists Program of the National Arts Centre.

Two of this year's scholarship recipients, pianist Dmitri Shteinberg and violinist Daniel Guedes treated the audience to performances of Beethoven's *Sonata No. 3* and Ravel's *Tzigane*. The third recipient, Shmuel Katz, was touring South America with the New York Philharmonic, but upon his return to Ottawa, he gave a performance with Shteinberg at Hillel Lodge Home for the Aged.

The ambassador of Israel to Canada, Haim Divon, was present, as were many of the founding donors and music lovers.

Zukerman presented crystal sculptures to the founding donors in appreciation of their support.

Those donors include the Rita and Frank Engels Family Fund, the Music Education Fund in Memory of Yigal Harband, the Myrna and Norman Barwin Endowment Fund, the Lawrence and Audrey Freiman (CICF) Fund and Sara and Zeev Vered. A capital gift was made by Louise and Harvey Glatt to provide scholarships for this year's Israeli students. In addition, the fund has received support from the Alexandor Family Fund, Dorothy and Herb Nadolny and Vera and Leslie Klein.

Ruth Berger, foundation board member and chair of the Zukerman fund committee, remarked on the presence of 90-year-old Audrey Freiman whose late husband Lawrence Freiman, for whom the hall was named, was instrumental in establishing the National Arts Centre and was the first chairman of the NAC board.

"It is absolutely perfect that we are celebrating the launch of the Pinchas Zukerman Music Education Fund in Freiman Hall," Berger said.

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

מזל טוב Mazel Tov

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Mazel tov to Miriam & Irving Eklove, Montreal, on their 60th wedding anniversary. Lots of love from your children, grandchildren and great-grandchildren.

Mazel tov to Jodi & Jeff on their engagement. Parents are Dianne & Leon Ikka and Ira & the late Sheila Katzin. Siblings and grandparents are overjoyed.

Happy first birthday Brandon, son of Jordana & David Richmon. Love, grandparents Mel & Louise Rosenbloom, Betty & Abe Richmon, great-grandmothers Helen Rosenbloom and Yetta Leuchter.

Happy first birthday Alexa Rose Gold. You bring us much naches. Love and kisses, Mommy Carlee, Daddy Jason and the whole family.

Happy anniversary Clair Urstein. Thank you for 55 glorious years. It started with a kiss. We love each other as if it happened yesterday. Dennis.

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New Reform congregation under way in Barrie

By BEN ROSE
Special to The CJN

BARRIE, Ont. — The members and officers have chosen the name Am Shalom for the new Reform congregation here, and they hope to start building in 2003.

"The most surprising thing is that we are getting support from the non-Jewish community," said Robin Hadfield, president. "Six of the seven calls we had after a notice appeared in the local paper that we had chosen a name came from seniors who were not Jewish and said it was the policy of their church to support us. They all gave donations to Am Shalom. We have a large interfaith group here."

The Jewish community of Barrie is growing quickly, Hadfield said, indicating that it now has 455 families, compared to 300 seven years ago.

"Most of the newcomers are young families with children, middle class – though we have some professionals too, doctors and lawyers. They like the lifestyle here, just 50 miles north of Toronto where their roots are. I am sure there is an economic factor to their move as well," he said.

A total of $400,000 – $200,000 locally, and $200,000 from summer residents – has been raised toward the $1-million objective, even though the kick-off to the main campaign for members has not yet begun.

The land in south Barrie on which Am Shalom will be built was donated by Henry Bernik, a property developer in Toronto who attended a one-room school in the area when his family lived in Barrie. A plaque on the new synagogue will be dedicated in his honour. Bernik offered the congregation the land after he read a story in *The CJN* about the Reform synagogue in Niagara Falls giving them a Torah.

The fund-raising campaign will continue during the High Holy Day Services, Sept. 17 and 18, to be held in the Shiba Shrine and led by Rabbi Bernard Baskin of Hamilton.

The new congregation is affiliated with the Canadian Council for Reform Judaism (CCRJ), which is part of the United American Hebrew Congregations (UAHC), the Reform umbrella group in North America.

Am Shalom has a core membership of 60 families, but expects that it will reach out to the many Jewish families in the Georgian Triangle resort area who are waiting for the new synagogue to be built. Many summer residents of the Lake Simcoe and north vacation area come to Am Shalom for the High Holy Days.

A Hebrew school, attended by 30 students, is held every Sunday at the Barrie YMCA. Its enrolment has increased by 20 percent since it started, Hadfield said.

He said they have received support from Michael Soberman, director of community development for the Regional Jewish Communities of Ontario, and from a youth outreach group of 75 young people who keep in contact with Jewish teenagers in Barrie.

Other officers are Erick Allen, vice-president, and Dr. Mitchell Whyne, treasurer.

For more information, call Robin Hadfield, 705-424-6788.

Seen, from right, are: Eric Allen, fund-raising chair; Stephen Sperling, a past president, and Robin Hadfield, congregation president. At far left is Michael Soberman, director of community development for the Regional Jewish Communities of Ontario.

Tfillah and Tehillim Day

L'maan B'nos Yisrael International, an organization dedicated to helping the plight of agunot has declared Sept. 17, erev Rosh Hashanah, to be the third annual worldwide Tfillah and Tehillim Day.

"Jews all over the world are urged to join together and pray for mercy for agunot, their children, and those who are prevented from being born as a direct result of the agunah crisis," says Mattie Klein, founder and president of the New York-based organization.

Suggested prayers include Tfillah L'Agunah written by Rabbi Mordechai Tendler and psalms 120 to 134.

Klein said that the organization has also declared an Agunah Get Day for Sept. 23.

"[We] must encourage recalcitrant husbands to do tshuvah and give their agunah wives a get before Yom Kippur.

"Batei Din are ready and prepared in various locations around the world to facilitate the get process, and L'maan B'nos Yisrael International will cover the cost of the sofer in an attempt to participate in this great mitzvah," says Klein.

For information call Klein at 718-338-0833 or visit the Web site at www.lbyi.org.

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Your many expressions of sympathy and condolence have meant so much to us during these most difficult and trying times with the sudden and tragic passing of Jeffrey in the youth and promise of his life. We will never forget Jeff, or your acts of kindness and friendship.
Rochelle & Ron Rubinoff,
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Jenny Bernstein, Ida Rubinoff
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As the High Holy days approach, we extend to our community the blessings of strength, well-being and happiness in the coming New Year.
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Coast to Coast

Leadership at Durban questioned

Scene in Ottawa
By G.K. SIMCOE

Sometimes, those of us who have a special fondness for the Jewish community and the causes it espouses have to shake our heads with incredulity. How can a community so accomplished in so many areas continue to display such ineptitude in the realm of politics and public relations?

There is no doubt that Canada should have withdrawn from the Durban conference. The challenge, however, was avoiding the perception that had Canada done so it would have been only as a response to Jewish pressure. Such a perception would be harmful to Jewish interests.

In an attempt to help the Jewish community learn from its errors – and its shrill, if heartfelt, demands that Canada should have bolted the conference surely was an error – I offer the following.

First, throughout the process leading up to Durban, as well as at the conference itself, the Canadian position was articulated with the greatest of clarity – including an unequivocal condemnation of Yasser Arafat's speech to the conference. Thus, Canadian Jews could never have been in doubt concerning the government's orientation and should have been able to draw some reassurance from that knowledge.

Second, Canada had invested literally millions of dollars through grants to various groups who participated in the conference. These stakeholders,whose issues are far removed from Middle East politics, were just as passionate about their concerns as Jews were about Israel. No government wants to be in a position where it appears to be placing the interests of one group over all the others. For these groups, the conference represented a unique opportunity to get their message out.

Canada's early departure would have rendered all of their efforts futile, and regardless of the reasons motivating the exit, even the most compelling, such a development would have been hard to swallow.

Assuming that Foreign Affairs Minister John Manley really did want Canada to leave early, he was facing two problems. One was the perception that the government would have been simply kowtowing to Jewish pressure; the other, that Canada's departure would have been "blamed" on the Jews.

A more constructive approach would have been to limit public commentary to concern and frustration over the "kidnapping" of the conference by forces intent on superimposing their own parochial agenda on an otherwise noble exercise. Moreover, it would not have hurt for the community to have offered some praise for the efforts of the government to rescue the conference from those who sought to do politically what suicide bombers have tried to do physically.

The agitation concerning the UN conference in Durban, was understandable. However, the leadership of the Jewish community, indeed any community, had a responsibility to overcome the temptation to respond to the conference on an emotional level and to plot a course that would truly advance the community's agenda.

Marxist group has anti-Jewish history

By PAUL LUNGEN
Staff Reporter

TORONTO — A Supreme Court judge in the remote town of Yellowknife has given a green light to the extradition to Germany of an alleged Marxist terrorist, who was living quietly as an inn-keeper.

Walter Lothar Ebke, 47, is alleged to have been a member of the left-wing group, Revolutionary Cells, from 1985 to at least 1993, according to German prosecutors. He was identified by a suspected accomplice named Tarek Mousli, who told German authorities Ebke was involved in four terror actions. Two of the alleged actions involved performing surveillance for leftist gunmen.

Ebke's lawyer said he will appeal the ruling.

The Revolutionary Cells, also known by its German acronym RZ, originated in the early 1970s when many European youths joined radical left-wing groups. According to a recent report in *The New Republic* magazine, the Revolutionary Cells assisted the PLO's Black September in its attack on Israeli athletes at the 1972 Munich Olympics. Eleven athletes were killed.

In 1976, "the Revolutionary Cells, acting on behalf of jailed Palestinian terrorists, hijacked an Air France plane, took it to Entebbe in Uganda, and went about arranging a 'selection' of passengers, Jews on one side, non-Jews on the other, with the Jews slated for execution," the magazine reported.

The planned murder of Jewish passengers was averted when an Israeli commando unit, led by Jonathan Netanyahu, staged a raid on Entebbe. They killed the terrorists and freed all the hostages but one. Jonathan Netanyahu, brother to future prime minister Benjamin Netanyahu, was killed in the raid.

The magazine also reported that a onetime RZ member, Hans-Joachim Klein, offered the startling news in 1977 that terrorists were planning to murder the leaders of the Jewish communities of Berlin and Frankfurt.

Klein, described in the article as a"penitent terrorist," became disillusioned by the group's violence and anti-Jewish animus. In 1975 he had joined arch-terrorist Carlos to attack, in the name of the Arab revolution, a meeting in Vienna of OPEC oil ministers; three men were killed.

Ebke allegedly joined the RZ years after these deadly RZ attacks.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאגירט פון: אַלעק סילווער

תחל שנה וברכותיה . . .

(אויפן שוועל פון נייעם יאָר תשס"ב)

פון אַלעק סילווער

די בלעטלעך פון אַלטן לוח וועלן אַלץ וויניקער. דאָס יאָר תשס"א דערנענטערט זיך צום סוף אין עס וועט זיך אָנהייבן דאָס נייע יאָר תשס"ב. מען השגעט אויף נייעם לוח מיט נייע בלעטלעך, וואָס אַנטהאַלטן דעם סוד פון מאָרגן, פון געשעעניש, וואָס דערוואַרטן אונדז. א יאָר גייט אַוועק אין דער ייִדישער געשיכטע אַן מיר זיינען מקבל־פּנים א נייַ יאָר. וי קבּיד איז דאָס א שערד הכּשר פאַר חשבון־הנפש, אונטערצוציען סך־הכּלען פון דעם וואָס ס'איז געשען. מיר באַטראַכטן דעם עבר אין מיר פרעגן: וי האַלטן מיר אין דער צעשטערעמטער וועלט?

צוויפל די פאַרגאַנגענע יאָרן זיינען פאַראַן אַזעלכע, אונטער וועלכע מען קען נישט אונטערציען קיין קך־הפּל. ס'איז שווער זיי צו סומירן, וען מען וויל זיי אָפּשאַצן פון היסטאָרישן פּערספּעקטיוו. די דאָזיקע יאָרן האָבן נישט גענאַט קיין צענטראַלן ראש־השנה איבערריכט, וואָס יעדע ליטעשע צייטונג האָלט פאַר וויכטיק אונטערצוסטרעכן דעם ליינער לכבוד דעם נייעם יאָר. דאָס יאָר תשס"א איז נישט געווען אַזא יאָר. פאַרקערט, אין דעם יאָר האָט דוקא יעדע פאַסידע א געשעעניש, וואָס איז געשאַפען העכער פון אַנדערע; א געשעעניש, וואָס וועט זיכער שטייַן אין צענטער פון אונדזער פאַליטישן לעבן אין צוזיכץ דעם אינטערנאַציאָנאַלן אינטערעס אויך איבעם נייעם יאָר תשס"ב, חבאה עליהו לטובה.

מיר רעדן דאָ וועגן דער „אינתיפאַדא" איך מיינט ישׂראל, וואָס איז באַנייט געווארן דורך די פאַלעסטינער דעם יאָר. לאָמיר קודם־כּל אויסדריקן אונדזער צער אַן סרוייער אויף די פילצאָליקע אומשולדיקע ייִדישע קרבנות, וואָס זיינען געפאַלן דורך די הענט פון די אַראַבישע טעראָריסטן/מערדערס. מיר וילן דאָ אויך צוגעבן, אַז מיר באַדויערן דעם טויט פון א גרויסער צאָל אומשולדיקע אַראַבישע קרבנות, וואָס זיינען געפאַלן אלס רעזולטאַט פּוגעס פאַנאַטיזם פון זייערע פּירערס.

די „אינתיפאַדא" האָט געשטעלט פאַר זיך דעם ציל איבערצודריסן דאָס נאַרמאַלע לעבן אין לאַנד, טרעפענדע ייִדישע אומשולדיקע בירגערס אין אַוטאָבוסן א פּוד אויף זיך איבער דער וועלט. אין דעם לעצטן פונקט זיינען זיי געווען דערפאָלגריך. טוריזם, אייגנס פון די גרעסערע פּיאַנער־קולטן פאַר דער ישׂראלדיקער עקאָנאָמיע, איז שטאַרק געפאַלן. דאָס האָט געגעבן א שטאַרקן קלאַפּ דער עקאָנאָמיע אין דעם אַלגעמיינעם לעבן אין לאַנד.

די ישׂראלים זיינען געווארן פאַרצווייפלט פון דער מורא, אַז דאָס פאַלק ישׂראל האָט זיי פאַרלאָזט אין אַזא קריטישן מאָמענט. דאָס איז אַבער נישט אמת. עם ישׂראל וועט קיין מאָל נישט פאַרלאָזן מדינת ישׂראל. טו־רימ וועט זיך פאַרבעסערן אין די פּינאַנציעלע שוויצע פון וועלט־יידנטום גייט וויייטער אָן. אויך וועלן געמאַכט באַמיִגונגן אויפן דיפּלאָמאַטישן פראָנט צו ברענגען דעם טראָגישן מצב אין ישׂראל צו א סוף.

וועט מיר געזאָגענען זיך מיטן אַלטן יאָר איז יעדער יד פול מיט האַפענונג, אַז דאָס אַנקומענדיקע נייע יאָר וועט ברענגען א פאַרבעסערונג פאַרן ייִדישן צייבור. יידן בעטן ביים רבונו של עולם, אַז קודם כּל זאָל קומען דער אויסגעגאַרטער שלום פאַר מדינת ישׂראל. נישט מער קיין בלוט פאַרגיסונג; צוזאַמענאַרבעט צווישן אַלע פּעלקער; א דערמאָלגריכע עקאָנאָמישע לאַגע אין א מנוחה־לעבן פאַר יידן אין ישׂראל אין איבער דער וועלט.

דער יד בעט אויך פאַר גמוחט פאַר זיך אין זיין גאַנ־צער משפּחה; פאַר גוטע יאָרן אויף דער עלטער; מזל פון קינדער אין אייניקלעך; פאַר א צופרידן צוזאַמענלעבן צווישן שכנים פון אַלע ראַסן אין רעליגיעס. מיר וינטשן, אז אַלע האַפענונגן אין תפילות, זאָלן מקוים ווערן אין דעם נייעם יאָר תשס"ב (5762).

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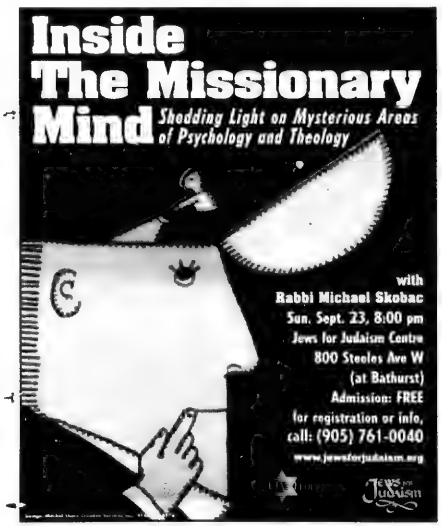

Coast to Coast

Enrolment in Winnipeg Jewish school system stable

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Enrolment in Winnipeg's Jewish day school programs has not changed in the past two years.

For most of the day schools the numbers are the same, while the Board of Jewish Education's Grey Academy reports a slight dip.

The Grey Academy consists of the Shore elementary School and Joseph Wolinsky Collegiate, the only Jewish high school in the city.

Together, the two schools have the largest number of Jewish day school students.

The enrolment this year stands at 637 at the beginning of September, down from 660 last year. The drop in numbers, says BJE business manager Jack Cipilinsky, is due mainly to the fact that last year's Grade 12 graduating class of 37 was much larger than usual.

"Those numbers are hard to replace," he says, citing demographic trends in the community.

"We only have 50 to 60 kids coming into our junior kindergarten program this year. In the past we used to have 70 to 80 children enrolled."

At the junior high school level, a significant portion of the BJE students leave for the private school, St. Johns-Ravenscourt School, or public school.

A number of students also leave Joseph Wolinsky after Grade 9 to attend the University of Winnipeg collegiate. A third or more of the students in the collegiate program are Jewish.

The Shore Elementary School's main competition for Jewish students in south Winnipeg is the Hebrew bilingual program at Brock Corydon Elementary School.

Principal Laurie Tighe reports that student numbers are about 170, roughly where they have been sitting for several years.

As Cipilinsky points out however, the younger grades are showing smaller enrolments.

The kindergarten class has 12 students, the same as last year's kindergarten class. Tighe notes that some parents hold their children back until Grade 1 because the kindergarten is just a half-day program. Some parents opt for day care instead of kindergarten.

Brock Corydon's Grade 1 class is only 18 this year while the Grade 2 group stands at 24.

The third and newest south Winnipeg Jewish day school is Ohr haTorah, which has classes at the Herzlia Synagogue.

Going into its fourth year, Ohr Hatorah has about 30 students, again a figure little changed from last year.

This year, the school will have a Grade 4 program for the one student in that grade. There are four children signed up for kindergarten, with another four whose parents are still considering registering them.

Margaret Park Elementary School's Hebrew Bilingual program, the Jewish day school in north Winnipeg, has an enrolment of 101 students this year, the same number as last year.

The kindergarten registration, at 17, is one less than last year's class but better than the 10 to 12 students enrolled for kindergarten in 1998 and 1999. Margaret Park and Brock Corydon are both public schools which offer half-day Hebrew programs.

Chabad also has a north Winnipeg day school but with a very small number of students, mainly from Chabad-affiliated families.

Homecoming held in Glace Bay

By JULIE ZATZMAN
Special to The CJN

GLACE BAY, N.S. — About 500 people gathered and reminisced during a joyous Kum A-Haym here last month.

They came from all over North America, with some travelling from other continents, to immerse themselves in the history of what was once a vibrant Jewish community.

A large number of those at the homecoming had actually never been to Glace Bay. They were drawn by the stories their parents and grandparents had shared with them of life in the coal town and the many colourful characters who were part of its Jewish community.

The Kum A-Haym was held to mark the 100th anniversary of Glace Bay's Congregation Sons of Israel. The European-style synagogue the congregation built in 1902 is believed to be one of the last of its type still in use in Canada today.

Like many immigrants who settled in Cape Breton in the early 1900s, eastern European Jews came at the invitation of the former Dominion Coal Company, which offered them free passage. The company was expanding its coal operations and desperately needed workers.

However, the Jewish immigrants had few skills suitable for coal mining. Instead, they became pedlars, selling what they could carry on their backs as they tramped through the Cape Breton countryside, learning the language of their new home. Many were soon surprised to discover the new language they had learned was not English, but Gaelic.

The cosmopolitan atmosphere of the new town provided a safe haven from the oppression the Jewish settlers had suffered in Czarist Russia. But it was the helping hand extended by Jewish merchants to struggling miners during a series of bitter labour disputes that resulted in enduring warm relations between the Jews and their gentile neighbours.

The Jewish community flourished in the 1930s, '40s and '50s, reaching nearly 100 families at its peak. It had its own women's organizations, youth clubs, sports teams, musicians and theatre productions. Jewish merchants dominated Glace Bay's business districts.

The life of the congregation has closely followed that of the coal industry. When coal mines in the town began to close in the 1950s, young Jewish people began to leave for education or employment and never moved back. Now there are no mines operating in Glace Bay and the Jewish community has dwindled to fewer than 20 people, most of whom are elderly.

One of the goals of the homecoming was to start a fund to provide for the ongoing maintenance of Glace Bay's Jewish cemetery after there is no longer a Jewish community in the town.

But the four-day homecoming was a joyous event, with music, prayer, laughter, good food and warmth.

"It was a time for families. It was so wonderful to be there with our families and in some cases, to meet family members we didn't know. That was the pinnacle of the whole thing," said Shirley Chernin, chair of the event's six-person planning committee.

Dr. Sheva Medjuck, president of the Atlantic Jewish Council, put the Kum A-Haym into perspective.

"I think you have to accept what has happened and remember what this community was... The cup is not half empty, it's really half full. And when you see the kind of spirit that still exists here, I think you have to be filled with a sense that there's still a lot of positive life left. So I think Glace Bay, particularly with the Kum A-Haym, has again shown us there is a vibrant Jewish spirit here and, although they are small in numbers, they certainly make it up in spirit."

Coast to Coast

Rookie Winnipeg MP brings experience, enthusiasm to job

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Anita Neville is none too pleased that the House of Commons is beginning its fall session on the first day of Rosh Hashanah.

"I always have the family over for yom tov," says the rookie member of Parliament for Winnipeg South Centre. "I guess I will go to Ottawa after Rosh Hashanah, stay a couple of days and come back home for Yom Kippur. It's just another organizational challenge."

Anita Neville

OUR MPs

Neville thrives on challenges judging by her workload in Ottawa. She is a member of both the parliamentary standing committee on citizenship and immigration and the human resources development committee, two Liberal caucus committees that deal with women's issues, child care, and social policy and economic development. She also chairs the Manitoba Liberal caucus.

"I am finding this all very exciting and challenging," Neville says. "In all of my adult life, this has been one of the fastest learning curves I have been on. I am not new to politics, but being a member of Parliament has introduced me to a whole new group of people, procedures and issues."

Neville was elected in the general election last November to the seat that was vacated by Lloyd Axworthy, Canada's foreign minister before he stepped down, and Winnipeg's political "godfather" for much of his lengthy political career. Neville hastens to point out, however, that her election victory was no shoo-in in what has been traditionally a Liberal riding.

"We worked hard," she says. "We had a strong campaign team but a short campaign time. Both the Conservatives and the NDP were targeting this constituency and waged aggressive campaigns."

Politics has long been a passion for the former Anita Schwartz. At university, she majored in political science, and she was a school trustee in Winnipeg School Division No. 1 for 14 years, up until her election to Parliament. She ran unsuccessfully as a Liberal candidate in the 1995 provincial election. (In Manitoba, Liberals rarely win any seats at the provincial level.)

In addition to her position as a school trustee, Neville has served as an economic development consultant to the provincial government and as executive director of a government-funded employment and training program. She chaired the City of Winnipeg's co-ordinating committee for racial harmony and education, and served as an international observer of the elections in Bosnia in 1995.

In the Jewish community, she has been involved with the women's endowment committee of the Jewish Foundation and she is a member of the executive of the Canada-Israel Friendship Group. As an MP, she has had numerous meetings with members of the Canadian Jewish Congress, the Canada-Israel Committee and the Jewish Federation of Winnipeg, to discuss communal concerns.

As an MP, she noted, up to two-thirds of her time has been taken up with immigration matters. She has participated in hearings across the country with Citizenship and Immigration Minister Elinor Caplan, and accompanied Caplan on a 13-day Asian tour.

Over the summer, she has been kept busy in Winnipeg representing the government at openings and other functions.

One of Neville's priorities remains spending time with her daughters – Sarah, an actress in Toronto, Elisa, a lawyer in Winnipeg, and Jessica who recently received her master's degree in educational psychology.

"With my current schedule," she says, "the hardest thing is to keep up with friends and community."

One in an occasional series on Jewish MPs.

SUPER SUNDAY: Jen Kahn-Sellers, 13, and her mother Rochelle Kahn help raise funds for Israel earlier this week. [Frances Kraft photo]

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Winnipeg film attaché connects with Hollywood

By MYRON LOVE
Prairies Correspondent

WINNIPEG — As director of film and cultural affairs for the city of Winnipeg, Kenny Boyce gets to attend all the cultural galas and hobnob with movie stars.

Being Jewish comes in handy, he says, because a lot of the Hollywood people he deals with, as well as those involved in Winnipeg's cultural scene, are also Jewish.

"It helps create an additional bond," says Boyce.

Boyce's position was created following recommendations made in a report on arts and culture in Winnipeg.

Boyce was plucked from his role as chair of the Osborne Business Improvement Zone for the new job, where he encourages and facilitates the growth of the city's booming film industry.

Three years ago, he reports, $17 million worth of movies were filmed in Winnipeg. This year, the industry will be worth $50 million, and in 2002, he forecasts that the industry will bring $100 million to Winnipeg's economy.

"Filmmaking is an exciting industry that employs a lot of people here," Boyce says. "Then there are the economic spin-offs for the hotels, rent-a-car agencies and second-hand clothing stores."

He says filmmakers are attracted to Winnipeg because the city gets a lot of sunshine and a guarantee of snow in winter. It also has lower production costs than anywhere else in Canada and skilled film crews.

Because word of mouth is very important in attracting actors, Boyce works to ensure that actors and production people all have a positive experience while filming here.

On the other hand, he notes, it is not hard to show visitors a good time in Winnipeg, with its wide range of cultural amenities and recreational activities.

Different stars have differing expectations, he says. Kiefer Sutherland, Dan Akroyd and Michael Moriarty, for example, like to go out every night and meet people. Rhea Perlman is content to return to her hotel every night, speak to husband Danny DeVito on the phone and have a quiet supper.

Some actors, such as Sam Neill and Patrick Swayze came with their wives.

Holly Hunter brought her dog. Boyce says that he became particularly friendly with Hunter and her Polish Jewish husband Yanusz Kaminski, an award-winning cinematographer (*Saving Private Ryan*, *Schindler's List* and *Jerry Maguire*). Hunter and Kaminski were introduced to each other by Steven Spielberg.

Boyce has also developed a close relationship with Michael Moriarty, former star of TV's *Law and Order*. He even helped Moriarty become a Canadian citizen. (One of Boyce's volunteer activities is helping refugees navigate through the Canadian immigration system.)

Another major part of Boyce's job involves distributing $2 million a year in grants through the Winnipeg Arts Council to arts and cultural groups in the city. Winnipeg is a city of culture, he points out. We buy more tickets per capita for art and cultural programs than Chicago, he notes.

"We have world-class ballet, the oldest professional theatre in Canada and the second largest regional theatre. There are 97 arts and cultural organizations in the downtown alone."

Boyce is currently involved in helping develop a new public art policy for Winnipeg that would have every new building as well as buildings under renovation incorporate art works as part of the development.

Boyce puts in long days at work. He is usually in the office by 7 a.m. Filmmaking and deals usually take place during the day, while the arts and cultural events are generally in the evenings and on weekends.

Though on call 24 hours a day, Boyce also likes to spend time with his dad Charlie, who just turned 83.

"I like taking Dad to different galleries and shows," Boyce says. "He makes friends everywhere. He taught me a lot."

ANSWERS TO CROSSWORD PUZZLE ON PAGE 75.

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17 S	H	T	E	18 T	L	A	C	H	■	19 S	E	X	E	S
20 S	E	A	G	A	L	■	■	21 W	22 I	T	■	23 I	N	T
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53 M	54 A	55 R	S	■	56 I	S	M	■	57 U	S	A	■	■	■
58 O	V	A	■	59 O	T	T	■	■	60 C	A	R	61 V	62 E	63 S
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69 E	R	I	C	A	■	70 M	O	O	T	■	71 O	T	T	O
72 S	T	O	O	L	■	73 A	D	E	E	■	74 W	E	E	P

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Five Israelis killed by Arab terrorists

Jewish Telegraphic Agency

JERUSALEM — Calls for Israeli-Palestinian ceasefire talks were all but drowned out on the weekend by a series of Palestinian terror attacks.

On Sunday, a Palestinian suicide bomber struck in the train station in the Israeli coastal town of Nahariya, killing at least three Israelis and wounding more than 60. The station was packed with soldiers returning to base. Hamas claimed responsibility for the attack.

That same day, Palestinian gunmen opened fire on a van ferrying teachers to a school in the West Bank. A teacher and the driver were killed, and four other teachers injured.

In another incident Sunday, a car bomb exploded at a busy intersection in central Israel near the city of Netanya. The Palestinian driver of the car, which was waiting at a red light, was killed in the explosion.

Police speculated that the driver was heading to Netanya, the scene of several previous attacks.

Israel retaliated for the Palestinian attacks with helicopter missile strikes Sunday in four West Bank cities. The helicopters hit two empty offices of Palestinian Authority President Yasser Arafat's Fatah faction near Ramallah and a government building in Jericho. Helicopters also struck the Palestinian police headquarters near Jenin, while Israeli tank shells hit a security post in Nablus.

A day earlier, Israeli helicopters also used missiles to attack a Fatah office in Ramallah. Israel said it was retaliating for several Palestinian terror attacks, including a Sept. 6 shooting in which an Israeli soldier was killed.

Israel's Security Cabinet reacted to the continuing terror by approving a limited plan on Sunday to set up buffer zones between Israel and the West Bank to prevent infiltrations by Palestinian militants.

The Security Cabinet could decide, on a case-by-case basis, to make areas off-limits to Palestinians – except those who live there – and would permit troops to arrest non-residents.

Palestinian minister Yasser Abed Rabbo said the plan would make life intolerable for Palestinians living and working in the closed zones.

Despite the continued violence, European Union foreign ministers meeting in Brussels on Sunday issued a statement calling on Israel and the Palestinians to hold cease-fire talks.

The ministers said it was imperative for the EU and the United States to pressure the two sides to meet as soon as possible.

Before the latest eruption of violence, Arafat had been expected to call the EU foreign policy chief, Javier Solana, to announce the date and place of a meeting with Israeli Foreign Minister Shimon Peres.

EU officials had hoped for several weeks to arrange a Peres-Arafat meeting, but after the weekend violence it was not clear whether the two would meet any time soon.

Russia to sell another reactor to Iran

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — On the day Prime Minister Ariel Sharon met Russian President Vladimir Putin in Moscow to request that the flow of nuclear knowledge and technology to Iran stop, Russia announced a new deal for the sale of nuclear reactors to Tehran.

According to the reports published last week, Russia is planning to sell nuclear reactors to Iran, which will be set up in the northwest Iranian city of Beshar. Negotiations for the contract for the construction of a second nuclear reactor in Beshar, estimated to cost $1 billion (US), will begin in December.

Russia sold a reactor to Iran several years ago, for an estimated $800 million. The reactor, which Iran maintains is for civilian purposes, is under the supervision of the International Atomic Energy Agency (IAEA), but Israeli military intelligence insists that its main use is for the development of a nuclear weapon.

Israeli assessments hold that an Iranian nuclear weapon will be deployed by 2005, while U.S. sources believe that this may not happen before 2007.

During their meeting, Putin promised Sharon that Israel would not be endangered and said that he would look into the Israeli claims.

For his part, Sharon agreed to initiate talks between Russian and Israeli experts; to this end, the head of the Israeli Atomic Energy Committee, Gideon Frank, accompanied the prime minister to Moscow. During talks held with their Russian counterparts, the Israeli team was not informed of any new nuclear technology deals with the Iranians.

Frank will depart next week at the head of an Israeli delegation to the annual meeting of the IAEA, and may meet with the Russian Minister for Atomic Energy, Aleksandr Romianichev, who only recently took office.

Israel is also sending a delegation of experts on arms control for talks with their counterparts in Moscow next week.

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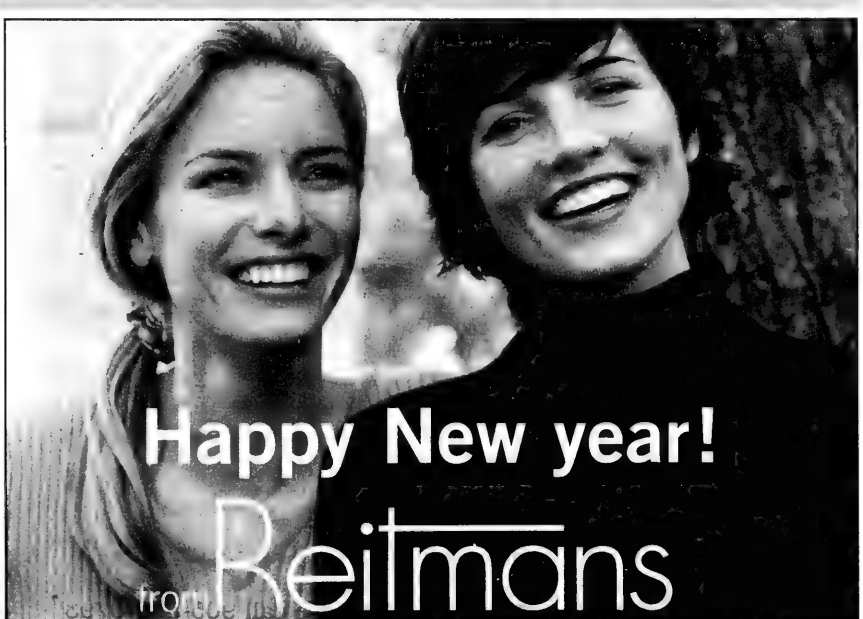

Students call for divestment from Israel

By JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — Equating Israel to apartheid South Africa, pro-Palestinian student activists hope to launch a campaign across the United States this fall urging universities to divest from companies that do business in the Jewish State.

Most Jewish leaders, who bristle at the comparison, are skeptical that such a movement would spur universities to change their financial holdings or even attract anywhere near the kind of support that was seen in the 1980s for the anti-apartheid movement.

However, the campaign comes just after non-governmental organizations at a UN conference in South Africa denounced Israel as a "racist" and "apartheid" state, and at a time when American Jewish students are not particularly well-educated about Israel or prepared to defend it.

Pro-Palestinian groups plan to kick off the campaign with a national conference Oct. 12 to 14 at the University of California at Berkeley, tentatively called Holding the University Accountable: Divesting From Israeli Apartheid.

Sponsored by Students for Justice in Palestine, a Berkeley organization, the conference's other supporters include the American-Arab Anti-Discrimination Committee and SUSTAIN: Stop U.S. Taxpayer Assistance to Israel Now.

Organizers hope to attract up to 500 students from universities across the United States.

Michel Shehadeh, West Coast regional director of the American-Arab Anti-Discrimination Committee, who will be a speaker at the Berkeley conference, said the divestment campaign's "ultimate goal" is to "end Israeli racism against the Palestinian people and democratize Israel so it would become a real democracy. It's a democracy for Jews only right now."

Israel, Shehadeh claimed, is "worse than apartheid."

The conference follows efforts last spring to convince the University of California to divest.

At a Berkeley protest in April that coincided with the celebration of Israel's Independence Day, pro-Palestinian students demanded that the university's Board of Regents divest $5.5 billion, which, it claimed, goes toward companies involved in Israel.

Regents at the university, which in 1985 divested from companies doing business in South Africa, haven't discussed divesting from Israel and have no plans to do so in the near future, according to a spokesperson.

Adam Weisberg, executive director of Berkeley's Hillel, was quoted this spring in the *Jewish Bulletin of Northern California* as saying that while any comparison between the Arab campaign and the one directed against apartheid South Africa is "completely fallacious," it is "a powerful analogy because the students aren't shown a lot of information."

"They hear 'apartheid,' which they know is a terrible thing, and think, well, Israel practises it, therefore I should support divestment," he said.

According to the Anti-Defamation League, the idea of divestment was also raised last year at the University of Michigan, but didn't gain any momentum.

Richard Joel, international president of Hillel: The Foundation for Jewish Campus Life, predicts that the divestment effort "will fall on its face. There are all kinds of complex issues in the Israel-Palestinian situation that people can disagree on," he said. "Divestiture is not one of them. To me, this whole divestment idea is as obscene as saying Zionism equals racism."

Combating such a campaign, Joel said, "is one that it's pretty easy to equip Jewish students to feel passionate about, because it's not about protecting the rights of Palestinians or moving to create a Palestinian state, [but a] direct assault on the legitimacy of a Jewish state."

Rhetorical links between Israel and apartheid South Africa are not new, but had been largely absent during the 1990s' peace process between Israel and the Palestinians.

In the mid-1980s, amid national efforts pressing for universities to divest from businesses involved in South Africa, several Arab groups and activists exaggerated the levels of trade and cooperation between Israel and South Africa, according to Yossi Abramowitz, author of *Jews, Zionism and South Africa*, a 1986 monograph published by Hillel.

At a Berkeley divestment rally in 1985, a Palestinian speaker denounced Zionism, and many people held posters featuring an Israeli flag and a South African flag, with the words "Stop Zionism and Racism."

In 1985, the University of California at Davis' anti-apartheid coalition required Jewish students who wanted to join to denounce Israel and Zionism and to support UN Resolution 3379 declaring Zionism to be a form of racism, according to Abramowitz's book.

Now CEO of Jewish Family and Life, a non-profit Jewish media company, Abramowitz said he is deeply concerned about the potential of a divestment campaign, as well as other anti-Israel campus activism.

Jewish students are not being given enough information or training, Abramowitz said, adding, "I don't think the Israeli government or the American Jewish community has figured out what the message is.

"We have the ability to pre-anticipate what the issues are going to be through the year, and you want to be able to hit hard and early and publicly to take a position of peace in the Middle East, an end to violence in the Middle East, and be prepared for these kinds of divestment and related tactics," he said.

"I'm just not overly confident that the students or the organizations that serve students are ready and able to do this."

Indeed, at the Israel Advocacy Day during an August conference for Jewish student leaders, many participants said they don't feel they have the knowledge or conviction to defend Israel on campus, and some even criticized the program for being too pro-Israel.

Editorials join in rare agreement

When was the last time the *National Post*, the *Globe and Mail*, and the *Toronto Star* agreed on anything? It takes a rare event to unite them all in a common cause, but the "gruesome comedy" (to use Aldous Huxley's phrase) surrounding the Durban Conference Against Racism was so overwhelming that editorial comment from all three papers flowed in the same direction – an absolute condemnation of the anti-Semitic witch-hunt against Israel at Durban.

The *National Post* was ahead of the curve with "Don't go to Durban, Mr. Manley" (Aug. 30), but the *Globe* was not far behind with "The hijacking of Durban" the next day. The *Post*'s "Shambles in Durban" (Sept. 3), was followed by its "Durban intifada" (Sept. 6) which opened: "How did the United Nations World Conference Against Racism become an international week-long festival of anti-Semitism?"

The *Globe*'s editorial of the same day, "Is it time to quit Durban?" was clear that Canada had no place in a forum hijacked by the Palestinians and Arab states insistent on an anti-Israel gang-up couched in singularly noxious "Zionism is racism" terms. As the *Globe* put it: "... to equate Zionism – 'the movement... to secure a national homeland for the Jewish people' – is to question the very existence of the Jewish State, and that is unacceptable. It is, in fact, itself a form of racism..."

Even the *Star* ("Challenge extremists at racism summit," Sept. 5), so often unfairly harsh towards Israel, wrote: "Most Canadians have been outraged by the hypocritical Israel-bashing and poisonous anti-Semitism that has shattered the credibility of the World Conference Against Racism."

Perhaps most surprising was the *Star*'s avoidance in its firm moral stance by the intrusion of Israeli-Palestinian politics. The *Star* understood, as all the papers did, that the anti-Semitism/anti-Zionism of Durban needed to be denounced in absolute terms.

On Aug. 31, Charles Adler provided that absolute denunciation in his editorial on Global's national news, when he quoted the Rev. Martin Luther King, Jr.: "You declare, my friend, that you do not hate the Jews, you are merely 'anti-Zionist.' And I say... When people criticize Zionism, they mean Jews – this is God's own truth... Anti-Semitism, the hatred of the Jewish people, has been and remains a blot on the soul of mankind. In this we are in full agreement. So know also this: anti-Zionism is inherently anti-Semitic, and ever will be so."

According to Reports

Last week, many people heard the passionately eloquent Rex Murphy remind viewers of the CBC National News that "You don't have to be pro-Israel... to find [the anti-Israel and anti-Semitic rhetoric from Durban] alarming and disgusting."

Mike Hornbrook of CBC Radio on "World Report" (Sept. 3) surely had it right: "Some commentators [in Israel] believe Durban will ultimately generate sympathy for Israel. One writer says people are not stupid; they look at the leaders claiming to speak for freedom and democracy and they see Castro, Arafat and Mugabe. Only Saddam Hussein and Qaddafi are missing..."

And in words that have reportedly been cited in Durban, Nelson Mandela, the former president of South Africa, himself repeated the African National Congress's position first enunciated on Aug. 21, 1993, while he was the organization's leader: "We recognize," he reiterated, "the legitimacy of Zionism as Jewish nationalism."

While we should never overestimate people's intelligence, all these examples of media fairness should show us that we should not underestimate it either.

Prepared by Paul Michaels for the Canada-Israel Committee.

The Week in Israel

Sept. 3

• Prime Minister Ariel Sharon arrived in Moscow for a three-day visit with government officials.

• An 86-year-old woman mistakenly taken for dead regained full consciousness last week while her body was being purified for burial. The woman suddenly awoke during burial preparations. She was then taken to a Tel Aviv hospital.

Sept. 4

• An Israeli commission is slated to begin work in Buenos Aires on Jews who disappeared during Argentina's military regime between 1976 and 1983. The commission will also try to find information about Jewish children born in prison and then kidnapped.

Sept. 5

• Israel announced it would purchase 52 additional F-16 fighter planes from Lockheed Martin to add to its fleet.

• Ariel Sharon has called upon Russian Jewry to immigrate en-masse to Israel. Appearing before representatives of the Jewish community in Moscow, Sharon said Israel needs another million Jews in the coming years in order to guarantee its Jewish majority.

Sept. 6

• An Israeli was killed and another wounded in a drive-by shooting just inside the border with the PA-ruled territory near Tul Karm.

Sept. 7

• Sharon was reported to be furious over the army's plan to announce that parts of the area east of the Green Line between the West Bank and Israel would be a closed military zone. Sharon ordered the army to postpone the announcement and to cancel a press conference planned for it.

Files from JTA and Ha'aretz

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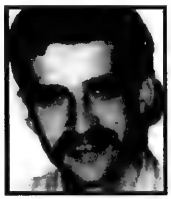

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Iranian Jews renew amnesty appeal

Ha'aretz Daily Newspaper Ltd.

TEHRAN — Family members of nine Iranian Jews convicted of spying for Israel a year ago renewed their appeal last week for a pardon, the news network Khabar reported.

At a meeting with reformist parliament speaker Mehdi Karrubi, family members again appealed for an amnesty from Iranian President Ayatollah Ali Khamenei. They also called for the temporary release of the detainees for the Jewish New Year later this month.

Karrubi said the detainees had the same rights as Muslims in Iran, adding that he hoped to settle the problems and clarify the fate of the detained Jews with the help of the judiciary.

A total of 13 Iranian Jews were arrested last year in Shiraz, the capital of the Fars province, on charges of spying for Israel. A court in Shiraz convicted 10, while the other three were acquitted. Nine of the Jews still remain in jail, after one of them was released earlier this year.

The case prompted widespread international protests, with Tehran categorically rebuking the criticism and dismissing foreign interference as "harming the judicial process in the case.

The sole Jewish lawmaker in the Iranian parliament, Maurice Motamed, who also attended the meeting with the speaker, is continuing his efforts through various channels to seek a pardon for the detainees.

Some 35,000 Jews live in Iran, including 6,000 in Shiraz.

BURG PROCLAIMS VICTORY: Avraham Burg won last week's vote for the leadership of the Labor Party. The results, however, have been contested; allegations of fraud have also been raised by the losing forces of Benjamin Ben-Eliezer. [Israel Sun photo]

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Durban will not lead to a Palestinian state

By YOEL MARCUS
Ha'aretz Daily Newspaper Ltd.

Analysis

Israelis went a bit overboard last week in their reaction to the World Conference against Racism in Durban.

One of my colleagues described the anti-Israel and anti-Semitic atmosphere of the Durban conference as another Kristallnacht; another issued the cry, "Hitler is at the gate."

Former prime minister Benjamin Netanyahu bewailed the failure of Israel's public relations efforts, as if anti-Semitism and racist hatred, two plagues of which the Jews have been the chief victims in every generation, could be uprooted with one brilliant speech before the television camera.

Israel's politicians looked on helplessly as Israel became a doormat to be stepped on at the international gathering convened for the lofty purpose of combating racism. The fact that the conference was taken over by the Arabs, led by Palestinian Authority Chairman Yasser Arafat, who is supposed to be Israel's partner in a peace dialogue, has been described as an alarming public relations development.

Phrases like "a return to the incitement of the Nuremberg era" strike me as rather silly. The scenes of Africans demonstrating in Durban against racism alongside Arabs was grotesque rather than alarming. For centuries, Arab slave traders kidnapped Africans during tribal wars and sold them to whites for transportation to America.

It has been reported that many Africans do not even know where Israel is, have never heard of the Holocaust, and have not the slightest knowledge of the fact that throughout history, Jews have been favourite victims of racists.

Sometimes the pretext for anti-Semitic persecution has been the accusation that the Jews killed Christ; sometimes the pretext has been that wherever Jews lived, they maintained their own unique identity yet knew how to manage and even prosper. Nineteenth-century British prime minister Benjamin Disraeli once retorted to his colleagues in parliament that when their ancestors were still climbing trees, his ancestors were writing the Bible.

In light of all the pogroms, the Holocaust that destroyed a third of the Jewish nation, the Arabic cry "Itbach al-Yahud!" (slaughter the Jews), which has been heard from the first day that Jews set foot on the soil of the Holy Land and can still be heard today – in light of all this – Israel certainly can give the keynote address on the nature of racism and on how it feels to be its victim.

We should focus on who voted for anti-Israel resolutions

The Arabs, under Arafat's orchestration, abducted the entire conference and its vital human topics and turned the gathering into a weapon to be used against Israel. With a billion Muslims in the world today, this is definitely not a pleasant situation.

However, the causes of human rights and anti-racism are not justly served when a large portion of the Muslim world still metes out justice by cutting off hands and decapitating people, when most Muslims live in countries that are run by dictators and – in the name of religion or simply in the name of brute power for power's sake – are arming themselves with weapons of mass destruction while the majority of their citizens live in poverty without even the smallest vestige of any human rights.

One should ignore the demonstrations and resolutions that were passed outside the conference of government representatives. Instead, one should focus on such issues as who voted for and against the resolutions intended to turn Israel into a pariah.

Since the United States, Canada, most of the countries of Europe, Australia and a large number of Asian states, including India, were not prepared to participate in the campaign to condemn Israel as a racist state, the Durban conference can be considered a pyrrhic victory as far as Arafat is concerned.

The participation of African nations in this anti-Israeli campaign has a distressing background. The former colonies that became independent states around the same time as Israel achieved its independence have, for the most part, failed in the area of statecraft. The majority of these countries are dictatorships, ravaged by hunger and plagued by tribal wars or conflicts with their neighbours.

The Palestinians are the most talented and diligent nation in the Arab world and could have had their own independent and flourishing state alongside Israel long ago if they had accepted the Nov. 29, 1947 United Nations resolution that called for the partitioning of British Mandatory Palestine into two states – one Jewish, one Arab.

Most Israelis want an end to the conflict. It could have ended under the late Yitzhak Rabin, or under Shimon Peres or Ehud Barak. The Oslo agreement paved the way for Arafat toward an independent Palestinian state; however, the person who shared the Nobel peace prize with Rabin and Peres is not willing to part company with his role as the flying propagandist or the head of a guerrilla movement.

As the chief inciter of anti-Israel and anti-Semitic hatred among his people, Arafat may have done a great hatchet job on Israel in Durban, but this kind of activity will never get him his own independent state.

Israel welcomes Durban declaration

By NITZAN HOROWITZ and YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel welcomed, on Sunday, the final declaration adopted by the United Nations' World Conference Against Racism. Sources in the Foreign Ministry praised the final declaration and called it a major success for Israel.

The sources said that Israel had managed to achieve a complete turnaround; they said the declaration was "one of the greatest achievements ever at an international organization."

Foreign Minister Shimon Peres told *Ha'aretz* that the final declaration was a "stinging defeat for the Arab League."

Israel and the United States walked out of the conference in South Africa last week in protest at Arab and Islamic demands to single out Israel for criticism that pushed to the sidelines other issues on the agenda of the largest ever conference on racism and xenophobia.

After hours of wrangling, the conference finally adopted the full compromise formula put forward by South African Foreign Minister Nkosazana Dlimini-Zuma.

Syria, supported by Pakistan, tabled a last-minute motion calling for the conference, which had already been extended by a day, to adopt a text implicitly referring to Israel as racist. But the motion was rejected in a conference vote, clearing the way for adoption of the Durban Declaration that lays down a program of action to combat racism and xenophobia.

On the Middle East, the conference called for "the end of violence and the swift resumption of peace negotiations; respect for international human rights and humanitarian law; and respect for the principle of self-determination and the end of all suffering," thus allowing Israel and the Palestinians to resume the peace process, and to develop and prosper in security and freedom.

"Expressing concern about the plight of the Palestinian people under foreign occupation," the conference, in its declaration, recognized the inalienable right of the Palestinian people to self-determination and to the establishment of an independent state. It also recognized the "right to security for all states in the region, including Israel, and called upon all states to support the peace process and bring it to an early conclusion."

An official Foreign Ministry statement said that "Israel is satisfied that the clauses full of hate and incitement against it and the Jewish nation were removed from the conference's final document."

"The language that was approved in Durban in our absence...is not the best and we opposed it, but it is completely different from the venomous decisions the extremist countries wanted passed. The non-democratic countries failed in their attempt to determine laws for the enlightened world on human rights issues that would have turned the conference into a theatre of the absurd," the statement added.

Foreign Minister Shimon Peres told *Ha'aretz* that a number of non-democratic states with a numerical majority had tried to teach the democratic states democracy and human rights. But, he said, the automatic majority of the Arab League collapsed. The democratic world made it clear that the resolutions bordered on the absurd and that it would not give in to the dictates of the non-democratic world.

"The key to the success of the conference was the help of the United States, which showed everyone the way. After the United States said stop, it came to a stop," said Peres.

The fact that the United States, Europe, Australia, Canada and India all stood on the side of justice tipped the scales. We have not seen such a strong front for a long time, after having been used to the support only of Micronesia. Thanks to correct diplomacy by Israel, with the aim for peace at its centre and stubborn adherence to basic principals, the automatic majority against Israel was broken, he said.

Peres also told *Ha'aretz* that he attached great importance to the fact that the final declaration was sponsored by the South African President Thabo Mbeki, whom he described as the most prominent leader in Africa.

"There is not one word condemning Israel in the entire document," Deputy Foreign Minister Michael Melchior told Israel Channel Two television.

"They [the Arab countries] didn't succeed and not only didn't they succeed, it was the first time the whole world stood behind us," he added.

"But I think it should concern us that there is so much hate against us in the Arab world."

The other main issue to dominate the conference was slavery. Arguments over the slavery issue were a major point of contention, with African states pressing for an explicit apology from Western governments. A deal on slavery was only sealed in the early hours of yesterday, with Africa settling for something less – expressions of regret and the promise of more aid for development projects.

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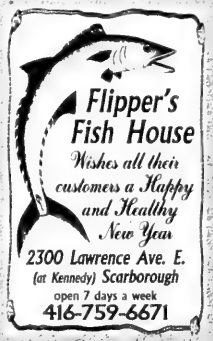

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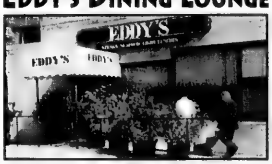

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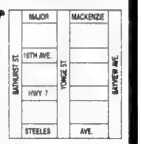

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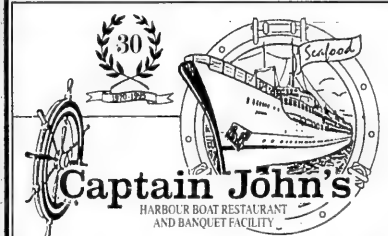

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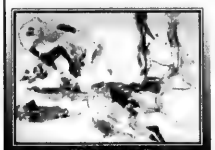

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Cantor to sing in new R. Murray Shafer opera

By KATHRYN KATES
Special to The CJN

TORONTO — Internationally known, Toronto-based, opera singer Joel Katz is in demand this fall.

Katz is dividing his time between performances as The Blue Man in R. Murray Schafer's world premiere of *The Palace of the Cinnabar Phoenix*, serving on the faculty of the Royal Conservatory of Music and singing at Temple Sinai's High Holy Day services, where last year he co-shared cantor duties.

The Palace of the Cinnabar Phoenix is the eighth part in Canadian composer Schafer's 10-part Patria cycle, which Katz says is both tuneful and comic. The operatic theatre spectacular directed by choreographer Robert Desrosiers will be presented at 7:30 p.m., at a pond at Wolverton Hills, 196 Waite Rd. in Pontypool, 90 minutes north-east of Toronto, from Sept. 13 to 16.

The theatrical is set in China during the Tang Dynasty, (618-907). Emperor Wei Lu bemoans the disappearance of the Cinnabar Phoenix, which has led to the loss of peace and harmony. Schafer unites Chinese and western musicians, a girls' choir, tai chi performers, opera singers lending their voices to puppets and Katz as The Blue Man.

"I am the only human that appears with the puppets," says Katz. "I am a great fan of Murray. He's written some brilliant pieces that are whimsical and profound at times. I think he is one of Canada's great composers," says Katz.

"One of the things Murray is interested in is doing pieces in the natural landscape. I begin singing a chant that refers to the moon and the water, using a First Nations dialect. I'm on a raft rowed by six oarsmen across the pond to the stage. My character is an agent, whereby the magical rings representing yin and yang are reunited," Katz says.

"The fairy tale from the Tang Dynasty is about transformation and reawakening of original bliss. The metaphor for that is the palace of Cinnabar Phoenix. When yin and yang reunite, the mythical palace that symbolizes lost perfection will re-emerge."

Katz is a graduate of the University of Toronto's opera school. His first professional engagement was with the Canadian Opera Company in the '70s, moving from the chorus to small parts. After a year working for the Opera Theater of St. Louis, Katz moved to Germany, where he won the Munich International Competition in 1982. As an oratorio soloist, he has performed with many national and international orchestras, including the Toronto, Edmonton and St. Louis symphonies, the Bavarian Radio Orchestra and the Ludwigsburger Festival Orchestra.

"I love singing with orchestra," he says. "In 1999, I went to Taiwan and sang the new song cycle with the Taipei Philharmonic, written for me by the composer, Ted Dawson. I was on the same program as pianist Christina Petrowska, who was married to my former teacher, Louis Quilico, who was at the concert. When she was playing, I had an intense feeling that I was exactly where I wanted to be. It felt like a perfect moment. Then I went out and sang my song and I really had just a sense of being at the right place at the right time."

The singer, who frequently appears on Bravo! Television is booked well into 2002. On Feb. 3, Katz will be singing in *Nabucco* for Opera in Concert at Toronto's Jane Mallett Theatre. On Feb. 10, he'll perform Hunding in the first act of *Die Walkure* for Toronto's Song Circle at the Arts and Letters Club. On April 14, at the Royal Conservatory, in concert with long-time accompanist Brahm Goldhamer, Katz will record a recital of Franz Schubert rarities for a future CD.

Katz is planning a concert about the music of Richard Wagner featuring composers influenced by this controversial classical music figure and those who disliked him but referred to him in their music.

"There won't be much Wagner on the program. He'll be conspicuous by his absence. I'm going to present works on the theme of Wagner. I'm going to leave it to the intelligence of the audience to figure out where the connections are. I'm a firm believer in not underestimating your public," says Katz.

When not on stage, the avid gardener teaches at the Royal Conservatory. "I feel I'm drawn to teaching because it is in my heritage, I come from a long line of professors and rabbis, so it comes very naturally to me. The further you get along in your career, [the more] you feel you want to pass something on, apropos of your struggles and what you've learned. I also feel I have to perform, that it's a part of what I am and if I'm not performing, I just don't feel balanced."

For information about *The Palace of the Cinnabar Phoenix*, call 1-800-814-0055 or online at: www.patria.org.

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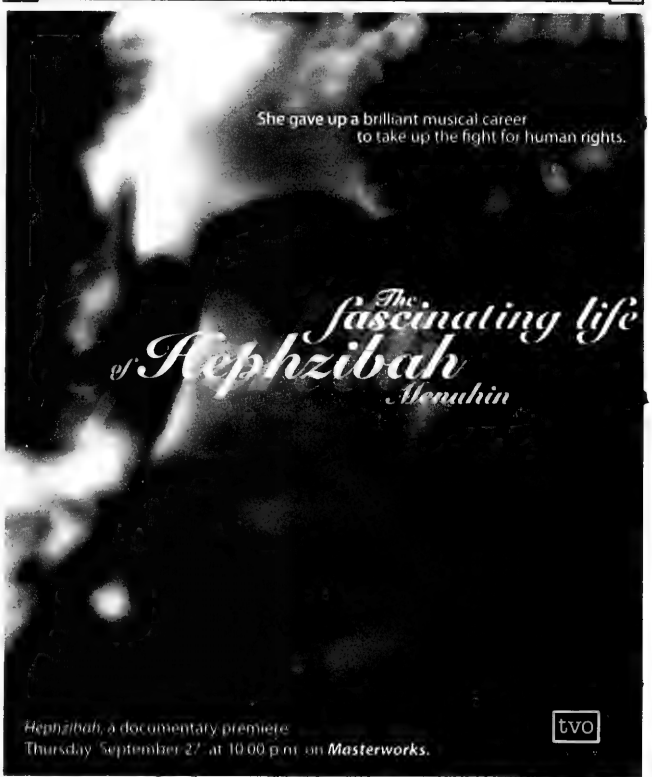
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New Waterford Girl is Hollywood bound

By DAVE GORDON
Special to The CJN

TORONTO — When you've got a unique story to tell, you might eventually get tired of talking about it, especially if every newspaper reporter has asked about it already.

"If you've read the press kit, you know the story," local actress Liane Balaban, 21, says of her rise to stardom.

"I'm actually thinking of making up a story next time someone asks, I'm so sick of it," she says, half-jokingly.

In the meantime, despite sounding legendary and apocryphal, this is the Hollywood-bound actress's true Hollywood-style "discovery": her big break came two years ago, with the Canadian-made film *New Waterford Girl*. The film's producer lives on her uncle's street, and has known Balaban since she was very young. On a whim, she asked her to audition. Seven auditions later, though Balaban had never acted on film before, she got the lead.

Fresh out of high school, Balaban was perfect for the role of Mooney Pottie, a precocious and quirky Nova Scotian teen feeling suffocated by a small-town's lack of opportunity.

"I wish I was popular, and cool, and wished I had worried less about being normal in high school," says Balaban about her own high school experience.

"But by 16 I was too bitter to care," she laughs.

For her role in *New Waterford Girl*, the novice actress won the Special Jury Prize for Best Canadian Film at the Toronto International Film Festival two years ago. A year later, she was again in the lead role, with her second film, *St. Jude*, a dark and surreal urban tale based in Montreal.

But now, Hollywood beckons. Her new film, *World Traveler*, with Julianne Moore (*Boogie Nights*, *Hannibal*) and Billy Crudup (*Almost Famous*), opened at this month's Toronto International Film Festival.

Balaban was only roughly familiar with co-star Moore's movie work when shooting began.

"I didn't want to see any of her movies," she says. "I didn't want to be awestruck by her celebrity-dom."

When Balaban sees movies, they are likely obscure French films. There are successful French directors, according to Balaban, who shoot all in one take – and she believes similarly that over-thinking could hamper her budding acting style.

"I'm acquiring tools for my [acting] toolbox," she says. "I draw from life experiences. Sometimes when you have a whole system of training you become a self-conscious actor."

Balaban seems to be doing just fine without it. As recently as last month, acclaimed director Francis Ford Coppola asked her to go to New York to read through his new script.

Liane Bababan [Dave Gordon photo]

But the perceived allure of big-shot directors and American movies isn't always glamorous.

"It's insane and hectic," she says of her film schedule. "It can get mundane and monotonous. You really only spend about 10 percent of the time actually filming, with the camera rolling."

Balaban contemplates how her film work coincides with leaving the high school years, and the high school roles, behind.

"I used to find solace in knowing that after a certain age, all of my self-doubt and neuroses would vanish, and I'd be a self-assured adult," she says. "I'd know who I was and I'd have my place in life, and I'd be confident and self-assured. I was thinking maybe at age 23. Through my film work, I've discovered that neuroses don't vanish when you're an adult. [They] actually become more acute."

After *World Traveler*, Balaban will star in *Happy Here and Now* along with David Arquette (*Scream*), Ally Sheedy (*Breakfast Club*), Gloria Reuben (*E.R.*) and supermodel Shalom Harlow.

She has co-written a short film with collaborator Jonas Bell-Pasht, called *The Annual Crafts and Arts Contest*, which they hope to premiere at a film festival in the near future.

As for what's next, Balaban isn't sure.

"I promise to be strange and creative within the next five years," she says reflectively. Then she smiles. "I dunno – I'd really like to kill someone on screen and participate in a bloodbath!"

One of a kind pottery in Niagara

By CYNTHIA GASNER
Special to The CJN

NIAGARA ON THE LAKE — Some three million visitors come to Niagara on the Lake each season and many of those who love pottery make their way to Susan Wintrop's studio, East West Pottery.

"Some acquire a new piece each year as a token of their visit," says Wintrop who has worked as a raku potter for more than 16 years. Many of her pieces of raku are in the Japanese tradition.

The raku technique dates back several hundred years to Japan and refers to the glazing process then used exclusively in making tea ceremony implements, she explains.

"The pottery's dramatic plunge into a fire pit and its subsequent markings of chance were considered sacred and pots were given names if they were just right."

Each piece is one of a kind because of this process and bears the marks of the series of traumas it undergoes and survives, she says.

"It's all really an allegory of ourselves and thus the Zen connection."

Wintrop, who first became interested in Asian art at the age of 14, attended Forest Hill Collegiate and then George Brown College where she studied ceramic art. She went on to graduate with a fine arts degree from the Ontario College of Art.

She has taught at Hart House and the Royal Ontario Museum and is now at Pumphouse Visual Arts Centre.

Wintrop has also worked at the YMCA as associate director of adult education for community and continuing education and she designs awards for industry, universities and corporations.

In addition, Wintrop produces graphic art and advertising, specializing in calligraphy. She has been featured in numerous publications and has exhibited at The George M. Gardiner Museum of Ceramic Art, The Japanese Canadian Cultural Centre and Hart House Gallery at the University of Toronto.

Wintrop was recently featured in the Artistry by the Lake at Niagara on the Lake and will exhibit at the Shaw Show of the Arts in Niagara in August and the One of a Kind Craft Show in Toronto in December.

Her works can also be found in Canadian, American and European galleries as well as corporate and museum collections.

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Arts & Travel

Eye on Arts

By Bill Gladstone

NEW PUBLICATIONS REACH OUT TO JEWISH YOUNG

Perhaps you've heard of *Heeb Magazine: The New Jew Review.*

The new mag with the deliberately sassy name is meant as a national quarterly of arts, culture and progressive politics for Jews in their 20s and 30s. It was started by a collective of eight young Americans with access to foundation money.

The radical-chic publication defines itself as "the bastard child of Emma Goldman and Lenny Bruce" and is targeted towards a disaffected younger generation that remains aloof from traditional communal structures.

Only in America, you say?

Well, not entirely. A separate magazine for Jewish youth is getting under way in Canada, too, although it won't be nearly as brazen as its American counterpart.

Perhaps you've seen *Afterword*, the national paper that has already been serving Jewish students across Canada for several years. This month, the little paper is preparing a whole new look, geared to a wider audience defined as "the young Jewish scene" with articles aimed at 18- to 30-year-olds. The fall issue is due Sept. 14.

The revamped paper will boast some new columnists and be supported by a new Web site whose address has yet to be announced. According to advance publicity, the issue will feature interviews with CNN host **Larry King**, former Israeli prime minister **Benjamin Netanyahu**, Maccabiah karate medalist **Brad Cohen** and the **Hip Hop Jews** (evidently a musical band).

New columnists include **Josh Cogan** of Toronto-based Mojo Radio (formerly Talk 640), senior political analyst **Mark Eltis** of Waterloo University, and special guest columnist author **Rabbi Shmuley** (*Kosher Sex*) **Boteach** of England.

Afterword should be available soon from Hillel outlets and select kosher restaurants and synagogues. For pick up locations, please e-mail Afterwordmag@hotmail.com.

* * *

An Evening of Yiddish Song: Prof. Anna Shternshis, a new instructor in the Yiddish studies program at the University of Toronto, presents an evening devoted to Yiddish music and folklore in conjunction with the university's department of Germanic languages and literature.

Participants will "learn to sing some of the most beloved Yiddish songs and find out the fascinating stories behind them," a press release advises. They'll also learn about the department's three Yiddish courses that are starting soon.

"No musical or Yiddish knowledge is necessary – just buoyant spirits and a healthy appetite" are required, since desserts, tea and coffee will be provided.

Thursday, Sept. 13, 6:30 to 9 p.m. German department common room, 3rd floor, Odette Hall, St. Michael's College, 50 St. Joseph St. (at Bay). 416-926-2319. Web site, www.chass.utoronto.ca/german/.

* * *

Yiddishland Cafe: Workmen's Circle presents Stories and Songs from Yesteryear: Stories by **Isaac Bashevis Singer** and Songs from Our Treasure. Performers are **Nathan Garnick** (readings in English and Yiddish), **David Wall** (songs) and **Sarah Luminsky** (accordion).

Tickets are $12, available at Workmen's Circle and Israel's Judaica. Workmen's Circle, 471 Lawrence Ave. W. Sunday, Sept. 23, 7:30 p.m.

* * *

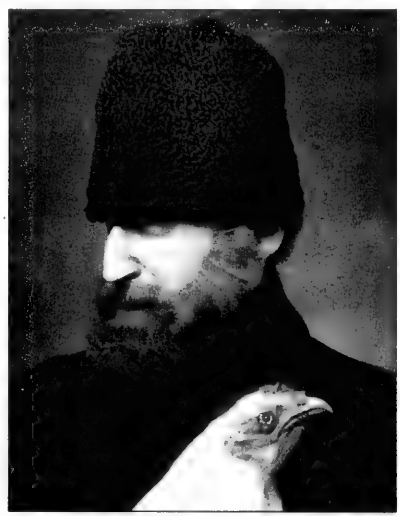
Arts Briefs

• Eighty prints from the Spanish painter **Francisco Goya's** series Los Caprichos ("fantastic inventions") are on view at the Art Gallery of Ontario, now through Nov. 23. The plates were so controversial in their day that Goya was reported to the Spanish Inquisition soon after he put them up for sale in 1797. They are a gift to the AGO from **Joey** and **Toby Tanenbaum**.

• Familial Ground, an autobiographical installation by artist **Rafael Goldchain** in which he explores his Latin American Jewish identity, is on view at the Koffler Gallery until Oct. 28.

• **Judith Cohen** and her teenage daughter **Tamar Cohen Adams** sing Sephardi and related songs in traditional and informal style at the Free Times Cafe Sunday brunch, Sept. 30. Seatings at 12 noon and 1:30 pm.

• *Habitat*, a new play by **Judith Thompson**, is set in a group home for troubled teens. The CanStage production runs at the Bluma Appel Theatre, Sept. 20 to Oct. 13. 416-368-3110.



Rafael Goldchaim self portrait

• Congratulations and best wishes to Toronto cinema pioneer **Nathan (Nat) A. Taylor**, who was honoured last week by a panel of eminent Torontonians connected with Film Heritage Toronto.

• Eye on Arts wishes readers the very best of health and happiness for the New Year.

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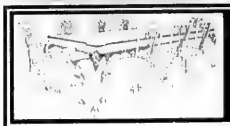

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Arts & Travel

Chanteuse to film Edith Piaf tribute concert at Elgin Theatre

By KATHRYN KATES
Special to The CJN

TORONTO — Moroccan born singer Raquel Bitton took a gamble and it paid off big!

Bitton left the comforts of San Francisco cabarets, where she and her husband/manager Gerald Prolman reside and booked her show *Raquel Bitton Sings Edith Piaf, Her Story...Her Songs*, a tribute to the French songbird, into the grandest concert halls of North America starting with New York's Carnegie Hall.

In under two years, Bitton has become an annual staple at the famous hall, where she next appears with The New York Pops on March 22, 2002.

In response to the reaction worldwide to her show based on the life and songs of Edith Piaf, Bitton wanted to commit this work to the big screen. She chose Toronto's Elgin Theatre to film the concert footage for this documentary feature slated to premiere at the Sundance Film Festival.

Piaf is considered one of the foremost performers of French music from the 1930s and '40s. Bitton is universally recognized for interpretations of the Piaf songbook. Her concerts and the upcoming film both consist of songs sung in French with stories told in English.

"It is my script, my concept, my scenario, my research – I created this whole monster," she stated with a chuckle. "There is a co-relation between Piaf and I. I insist upon people knowing before I sing, that there will never be another Edith Piaf, but

Raquel Bitton

out of her ashes will come out new voices that will deeply inspire. I treasure my life; I don't have to live in the shadow of anyone. We share a sameness of emotion in common and in researching her.

"The reason I dove into this repertoire and embraced the songs, written over 50 years ago, is because of the stories in the songs - they echo in my heart. When people watch me sing the songs she sang first, they don't see her, they see me. I jazz up and modernize the arrangements. I didn't have her life, I wasn't of her generation and I didn't have her lovers - thank God, since she had bad taste in them. What I have is that extreme love for life and for pain, but I have my own journey," adds Bitton.

The chanteuse is no stranger to Canadian stages, last year she performed sold out shows at Toronto's Massey Hall and for the first time a French version at Montreal's Place des Art - a hit especially with Montreal's large Moroccan population.

"I had a choice to go anywhere around the world to do this film, I chose Toronto. Not only because it is a known fact that filmmakers flock to Toronto, but also it was the experience I had with the musicians when I performed at Massey Hall. It was so special to me that I thought it would be fantastic to do the film in Toronto. We wanted a beautiful art deco theatre and felt that the Elgin Theatre is amazing," says Bitton.

After the concert footage is shot in Toronto, the production team makes its way to Paris for the anniversary of Piaf's death. Piaf died penniless on October 11, 1963. "I am going to retrace the Piaf phenomenon – her life from poverty to stardom. We will film a lunch at a restaurant at the foot of Pere la Chaise, the cemetery where she's buried. Joining me will be prominent musicians and stars that had known her. We will eat, drink wine and tell stories, then I will sing at her mass," says Bitton.

The production concludes in Morocco, the birthplace of both Bitton and Piaf's grandparents. Concurrently Bitton is working on her fifth and sixth CD for Higher Octane/Virgin Records. The mother of two, Julian 13 and Natalie Sabrine 11, has enlisted her daughter to act in the film as her younger self, depicting Bitton growing up in Morocco and dreaming about being a singer one day.

Her concert at the Elgin Theatre will be filmed on Sept. 21 at 8 p.m.

Actor likes challenge of one-woman plays

By BEN ROSE
Special to The CJN

TORONTO — Actor and director Carol Lempert doesn't agree that there are too many plays about the Holocaust.

"I was drawn to *No Posthumous Victory* by the impact the Holocaust has had on the second generation of survivors, an impact that the world doesn't know about," said Lempert, who directed the play, which showed at the recent SummerWorks festival.

The Holocaust had an impact on the play's writer and sole performer, Anne Ptasznik.

"The play is about how her father went through the experience, but it's also about a whole generation of people and how the Holocaust impacts their children and even their children's children," said Lempert. "Anne is so candid; she doesn't dance around the Holocaust. She tells it like it is."

Although Ptasznik's play takes place in Canada, it has flashbacks to Auschwitz and Israel.

She wrote it after training as an interviewer for Steven Spielberg's project, *The Shoah*, and after interviewing her father, who, for the first time, told her of the unspoken pain he carries as a survivor.

Lempert has had her own Holocaust experience: her uncle lost his family in the tragedy.

She has played the elder sister in *The Diary of Anne Frank* as well as the sister who grows up in Poland before coming to Canada in *Shayna Maidel*, directed by the late Al Waxman.

A native of Detroit, Lempert came to Canada in 1986, obtaining a master's degree in theatre from York University. She is married to actor Scott Watson.

She has appeared in *Crossing Delancey* and *Beau Geste* at Leah Posluns Theatre, and is fast developing a reputation as a director of one-woman plays. *No Posthumous Victory* is her fourth such show.

"The word is out," she said, "and women hear about it and they give me a buzz. I met Ptasznik at a party about a year ago, and after we talked for a while, she asked me if I would direct her play.

"Directing a one-woman play is a unique challenge. When you are directing a piece with more than one actor, you are making sure the actors connect with each other. In a situation with a one-person show, you have to make sure the performer connects with the audience."

Lempert is also known for her work writing, producing and performing in the one-woman show, *That Dorothy Parker*, at the Fringe Festival, which won several awards, including best play, at the San Francisco Fringe.

"A one-woman show is a bit of a vanity piece, but I wasn't so vain to do the whole thing without a director. The director brings a very objective eye to the work."

Remnants of a Jewish heritage in Provence

The synagogue at Cavaillon in the south of France. Probably a remnant from the year of construction, which occurred in the Hebraic year 5534. [Wolf Arnold photo]

By WOLF ARNOLD
Special to The CJN

PROVENCE — Jewish life, once vibrant, hardly seems to exist here anymore. Jewish cemeteries, often neglected, and former ghettos can still be found. Synagogues that have survived still stand intact in centres such as Marseille, Carpentras, Avignon and Cavaillon.

The area around Avignon, known as the Comtat Venaissin, was given to the Holy See by King Philip the Rash in 1247. Decades later, the popes forced from Rome, acquired the town of Avignon in 1348, and under the papal government, Jewish communities flourished.

The popes' decisions were guided by the belief of St. Bernard de Clairvaux, a 12th century mystic, who said that "He who touches a Jew is as guilty as if he had set to the eyes of Jesus himself, for the Jews are his flesh and bones."

When the South joined the Kingdom of France where Judaism was not tolerated, the papal state welcomed Jews who were expelled elsewhere. Although enjoying liberties such as the freedom of religion and residence, Jewish people were forced to live in separate quarters, usually in the centre of town, which were closed off by a chain at nightfall and during Christian holidays.

In 1215, the IV Lateran Council obliged the town of Avignon to enforce a ruling that Jews had to wear a *rouelle*, which in the 16th century was replaced by a yellow hat, while women had to wear a small yellow rosette sewn into their headgear.

During the Renaissance, Christian guilds succeeded in forcing Jews from such occupations as apothecary, medicine, bookbinding, masonry, stonecutting and baking. By the end of the 17th century, these occupations had all but disappeared from the Jewish communities.

The population dwindled too. In one case, a mere 200 Jews remained within the ghetto walls of Cavaillon in 1787, a town which had once housed 6,000.

Typically, a Jewish quarter, known as the *carriere*, which derived from the Provençal word for street, was located in the centre of town.

At Cavaillon, the Jewish quarter existed since the early 17th century. With the rue Hebraïque as its main street, the heart of this small ghetto is the synagogue. Built over a vaulted passageway, the synagogue is one of the few in Provence that still remains as it appeared centuries ago.

Overlooking the short rue Hebraïque, the building has a decorated facade with fine grillwork painted in green. When one passes under the archway, there appears to the left a turret-like structure, believed to be a remnant of the original synagogue that was erected in the 15th century.

At the entrance to the synagogue, shaded by the vaulted passage, an inscription reads "This is the gate of the Lord into which the righteous shall enter," and the Hebraic year of construction: 5534. The present synagogue was built in 1774 and houses on its lower floor the Comtat Jewish Museum, which contains the old bakehouse ovens, manuscripts, prayer books and objects of Jewish liturgy.

At L'Isle-sur-la-Sorgue, a sleepy Provençal town, all that remains of the Jewish ghetto is the place de la Juiverie, its name appearing on a simple street sign.

In nearby Carpentras the synagogue survived and stands in the centre of town. It was built in the middle of the 18th century by a French architect. Due to strict local regulations it had to be bare of any exterior decorations and its facade had to blend in with neighbouring buildings. The bakery and the mikvah are in the lower part of the structure that dates back to the Middle Ages. A grand staircase leads up to the worship halls.

If you go:

The Comtadin Jewish Museum at the Cavaillon synagogue is open from 10 a.m. to 12 noon, and from 2 p.m. to 6 p.m. during the summer. It is closed on Tuesday. Their telephone number is 90 76 00 34. The local tourist office is helpful with brochures and information on the town's history. During the summer months it conducts walking tours of Cavaillon. Its address is Office de Tourisme, 79, Rue Saunerie, 84300 Cavaillon, France. Tel.: 90 71 32 01. For a detailed brochure on the town and its synagogue, write to: Musées et Patrimoine de Cavaillon, 52, Place Castil-Blaze, 84300 Cavaillon, France.

Cavaillon is a typical Provençal town. Famous for its melons, it is located on the banks of the Durance at the foot of the Luberon mountains. A Gallo-Roman arch still survives. The town is located 20 kilometres south-east of Avignon and 60 kilometres from the Mediterranean. Cavaillon can be reached via the Autoroute A7.

At Carpentras, the hours for visiting the synagogue are from 10 a.m. to 12 noon and from 3 p.m. to 5 p.m. Closed on Saturdays and Sundays. The phone number is 90 63 39 97. The tourist office is at 170, allée Jean Jaurès. Telephone 90 63 57 88. Carpentras was the former capital of the Comtat Venaissin (the county of Avignon).

In L'Isle-sur-la Sorgue, a town criss-crossed by arms of the Sorgue river which still drives some old mill wheels, the tourist office is in the place de l'Eglise. Their phone number is 90 38 04 78.

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Baycrest delivers fitness training to seniors at home

TORONTO — There's a knock at the door and Selma Sage is expecting a special visitor. For the past year, the Harvard-educated scholar and grandmother of eight has been working with a personal fitness professional who comes to her home every Wednesday from the Baycrest Centre for Geriatric Care.

"I've been a professor and scholar all my life," says Sage. "I paid attention to my intellect, but neglected my body. I've paid a price for that, but now I'm doing something about it."

Sage was one of the first seniors to join Baycrest's new PEP for Seniors (Personal Exercise Program), launched last year. It's a unique outreach program in which fitness professionals who have experience working with older adults provide personalized exercise in the home.

Suffering from severe arthritis in her knees, shoulders and hips, Sage found her mobility and overall health deteriorating. Even simple tasks, such as getting out of a chair or going for a leisurely walk with her husband Sam Siegelman, proved difficult. Although she participates in the swim exercise program at the Wagman Centre, she knew she needed additional exercise to get into better shape.

That's when her Wagman Centre aquatics instructor suggested she try PEP for Seniors. In the year Sage has been with the program, her physical fitness has improved dramatically.

"My knees used to be horrible. Now I've strengthened the muscles which support my knees so they don't hurt as much," she says. "I feel a lot stronger in my thighs and hips and more stable on my feet."

Dianne Cullen, her personal trainer from Baycrest's PEP program, arrives with a bag full exercise equipment. For the next hour, she puts Sage through a personally designed exercise routine.

"To be able to exercise in such a personalized way in the privacy of my own home is wonderful," she says. "People have noticed a change in me, and my clothes fit differently too. I have muscles now that I never had before."

On the days Cullen is not around to coach her, Sage is cycling 20 to 25 minutes a day and exercising twice a week at the Wagman Centre pool.

PEP for Seniors is supported by the Barrie-to-Baycrest riders.

For more information, call Baycrest at 416-785-2500, ext. 2752.

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Non-maternal care not bad for children's early years: research

JERUSALEM — Good news for the working mother: Researchers at the Hebrew University here have found that non-maternal care in children's early years does not adversely influence their development.

The researchers' conclusions were published recently in the magazine *Psychological Bulletin.*

Dr. Osnat Erel, Dr. Nurit Yirmiya and Ms. Yael Oberman of the Hebrew University School of Education conducted a statistical summary of 59 experimental studies that examined the link between maternal versus non-maternal care. They also studied seven developmental outcomes, including those related to the quality of the connection between mother and child, adjustment difficulties, social skills, and cognitive development. Nearly all of the studies examined were conducted in the United States.

Also examined were whether certain variables, such as the age at which the child begins the non-maternal care, the gender of the child, the number of hours the child spends in non-maternal care, and how the social standing of the family influences the connection between the type of care and the child's development.

"Women tend to believe they're harming their children's development by going out to work, but there is no scientific proof for that," said Erel.

She explained that the analyses indicate there's no support for the belief that a child's development is either positively or negatively associated with type of care.

Erel said, however, that "one must be cautious in reaching an absolute conclusion that the type of care has no influence on the child's development because there are still many variables involved on which research has not yet been conducted, including the measuring of the quality of the non-maternal care and the special needs of various children."

Also, she said, the links between type of care and child development have not been studied, "and therefore we still don't have an answer to complex questions, such as whether high-quality, non-maternal care influences children from different social strata in different ways. This is a question which takes into consideration the type of care provided, its quality, and also the social standing of the family."

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550 WORKSHOPS

REAL ESTATE Section

5 HOUSES FOR SALE

DAVID EICHORN REALTY LIMITED REALTOR
(416) 787-1712

BATHURST / WILSON

Shows well! Renovated & decorated! New modern white kitchen, 3 bdrms., 2 storey, '97 gas furnace, CAC, 55 x 120 ft. lot. Priced to sell, only $299,000. Call David Eichorn* (416) 787-1712.

NEW LISTING!

May Your New Year be Sweet and Bountiful
לשנה טובה תכתבו

BATHURST / GLENCAIRN

Luxury custom home. 2 yrs new. Approx. 2530 sq. ft. + fin. bsmt., loaded with upgrades, high ceilings, 4+1 bdrms., dream "CAMEO" kitchen, 4 baths, gorgeous neutral decor. A MUST SEE! Asking $665,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE / WILSON

Detached bungalow, 2 + 1 bdrm., sep. entry to in-law suite, steps to Bathurst St. Only $269,000. Call David Eichorn* (416) 787-1712.

AVENUE RD. / BATHURST / WILSON

Fabulous potential! Ideal for renovators or builders. Detached 3 bdrm. bung. on 40x115 ft. corner lot, desirable location, asking $325,000. Call David Eichorn* (416) 787-1712.

NEW LISTING!

BATHURST / LAWRENCE CONDO

Rare offering! North east corner unit, bright and spacious, app. 1,500 sq. ft., 3 bdrms., 2 baths, shows well — only $319,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE

Renovated and decorated! 3 + 1 bdrms., new maple kitchen, gleaming hardwood floors, pot lights, sep. entry to in-law suite. Asking $364,900. Call David Eichorn* (416) 787-1712.

* * *

STRATHALLAN WOOD — HOME RENTAL

5 bedroom, 1 1/2 storey, ideal for home/office, sep. entry to office. Asking $3,500/mo. for home portion. Call David Eichorn* (416) 787-1712.

* * *

CRYSTAL TOWERS

Bright, spacious corner unit, 1650 sq. ft., 2 bdrms. + den, 2 balconies, closet organizers, outdoor pool, gorgeous lobby. Only $429,000. **ACT NOW!** Call David Eichorn* (416) 787-1712.

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HARVEY KALLES
REAL ESTATE LIMITED REALTOR

12 RIDGE HILL - UPPER VILLAGE

$749,900. Contemporary design with great space, 4 bedrooms, 4 baths, fin. bsmnt., in-ground pool and mature garden. Open House Sun. 2-5. Robert Greenberg* Ext. #325

LUXURY LIVING @ BAYVIEW MILLS

3 bedroom townhome, double garage, family room, Irpinia custom kitchen, private patio, 5-pc ensuite in master bedroom /sitting room, hardwood floors, marble entry, cedar closet, etc. Jerome Uslaner* Ext. #362

BATHURST/WILSON

Spacious, 3 bedroom, 2 baths, finished basement - separate entry apartment, large lot, convenient to all. Call Paula Bernstein* Ext. #228

LESLIE-GREEN LANE RAVINE 635K

Thornhill country club setting, 4200 sq. ft., upgraded home, 5 baths, fabulous inground pool w/exotic gardens, gazebo + deck, large tableland lot. Yours to enjoy! Maxine Povering** Ext. #308

BATHURST/LAWRENCE 4 BDRM "NEW" 675K

This fabulous home is T.O.'s best kept secret. 2400+ sq. ft., 2 storey, deep lot, 4 baths inc. 2 ens., 2 car gar., granite kit., hrwd. firs, fin bsmnt.+fam rm. +++ Maxine Povering** Ext. #308

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Mollie Rothman

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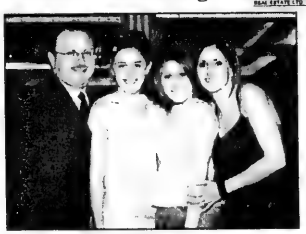
The Owners, Management & Agents send their very best wishes to all their clients, friends and business associates for a year filled with peace, good health and happiness.

Larry, Darlene, Lynsey and Tarah Wronzberg

ALAN NEWTON
REAL ESTATE LTD. REALTOR



From my Family to your Family.
Wishing all my clients, friends and family a very happy, healthy and prosperous New Year!
Thank you for your support throughout the year!

לשנה טובה תכתבו

HomeLife/Vision Realty Inc. - Realtor Member

Lou Shapiro & Sonia Banner-Shapiro and sons

would like to wish their family, friends and clients a happy, healthy and prosperous New Year

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CENTRAL PROPERTIES

STRATHALLAN WOOD/ALEXANDRA WOOD
Exquisite home and garden. Reno'd 1997. 50 x 135 ft. No detail overlooked. Faithe Sversky** 416-488-2875

STATELY TUDOR HOME! LOWER VILLAGE!
Gorgeous wood trim, 3 bedroom + den, eat-in kitchen. Lovely garden. Reesa Sud** 416-488-2875

1ST AD! 628 GLENCAIRN AVE! $899K!
Architectural gem! Sensational 60 x 132'! 5+2 br, 6 bth! W/o bsmt! Loaded! Walk to shul! Sandon Schwartzben** 416-226-1987

FOREST HILL - SPADINA/N. EGLINTON
Custom home near completion. Stucco exterior 33 x 136 ft lot. Top quality finishes throughout. Faithe Sversky** 416-488-2875

ARMOUR HEIGHTS - PERFECT NEW HOME
Approx. 3100 sq. ft. plus fab fin walk-out bsmt. All the bells & whistles. $769,000. Patti Pollock* 416-226-1987

1ST AD! 426 GLENGROVE AVE! $635K!
East of Bathurst! Rare 66.8 x 134' w/ 3+1 br, 3 bth bung! Reno or build your dream! Call Sandon Schwartzben** 416-226-1987

CEDARVALE JUST $599,000
Brand new custom built home. Approx. 2500 sq. ft. stone exterior. 4 bdrm, 4 baths. Faithe Sversky** 416-488-2875

UPPER FOREST HILL $649,000
Fabulous deal! 4 big bedrooms, family room, study, double driveway. Jeffrey Wagman** 416-488-2875

31 BOWRING WALK! NOW $629,000!
"Balmoral Estates"! Unbelievable! Stunning 4+1 br, 4 bth! Nanny ste! W/o bsmt! Fab lot! Sandon Schwartzben** 416-226-1987

44 CASTLEFIELD AVE! 3 ST, 3+1 BR!
$599K Yonge/Eglinton! 6 yrs new! Trendy + open design! W/o bsmt! Grge! Fab lot! Sandon Schwartzben** 416-226-1987

12 COREYDALE COURT! 3 ST 4+1 BR
$549K! Bathurst N/Sheppard! Spectacular 50 x 172' ravine! Mint cond! Must be seen! Sandon Schwartzben** 416-226-1987

ARMOUR-HEIGHTS. MAGNIFICANT 60 X 120' LOT
Build or renovate on this breathtaking child safe cul-de-sac $418,000. Patti Pollock* 416-226-1987

ARMOUR-HEIGHTS HOMES + GARDENS DÉCOR
Spacious + spotless 3 bdrm, 2 storey, reno'd kit + bath, hardwoods, fireplace, cac. $329,000. Patti Pollock* 416-226-1987

777 SHAW STREET! NOW $289,000
North of Bloor! 3+1br, 2 bth semi. Mn fam+cac+dble gar! Immaculate cond! Immed poss! Sandon Schwartzben** 416-226-1987

BAYVIEW PROPERTIES

17 BAYVIEW RIDGE! 7+1 BR MANSION!
$3,595K! Year round resort! Breathtaking 220 x 312'! I/g pool! Ravine/city views! Sandon Schwartzben** 416-226-1987

44 ALDERSHOT CRES! NEW 4+1 BR, 5 BTH
$1,148K! Bayview/York Mills! Just completed! 5000' of lux! Fab 60 x 125'! Call Sandon Schwartzben** 416-226-1987

152 BYNG AVE! LUX 5+2 BR, 7 BTH!
$775K! Bayview/Sheppard! Mn fam+lib+lau+2pce! W/o bsmt! 50 x 160'! Move right in! Sandon Schwartzben** 416-226-1987

175 PEMBERTON AVE! NEW 5+2 BR, 6 BTH!
$724,800! Mn fam+lib+2pce! Nanny ste! W/o bsmt! Lux details! Fab 50 x 127'! Move in! Sandon Schwartzben** 416-226-1987

31 TULLAMORE [SOLD] BLDR'S OWN!
$588,800! Leslie/York Mills! Spec 4+2 br, 5 bth! Mn fam+lib+2pce! 70 x 106'! Move in! Sandon Schwartzben** 416-226-1987

84 AMES CIRCLE! GORG'US 4+2 BR!
$579K! Banbury S/York Mills! Stunning res! Mn fam+lau+2pce! Landscaped 55 x 122'! Sandon Schwartzben** 416-226-1987

NORTH PROPERTIES

217 ARNOLD AVENUE! NOW $869,000!
Bathurst/Clark! Much admired 3+1 br, 3 bth bung! Nanny ste! I/g pool! Gorg'us 100 x 178'! Sandon Schwartzben** 416-226-1987

1 BAYSIDE COURT! "WESTON DOWNS"!!
$849K! Elegant & upgraded 5 br, 4 bth! Gorg'us 57x137'! Easy access to 400/401! Motivated! Sandon Schwartzben** 416-226-1987

18 ARNOLD AVENUE! FAB 100 X 300'!
$485K! Just west of Yonge! Build your dream home on this sensational lot! Call Sandon Schwartzben** 416-226-1987

19 GREEN ACRES RD! 4+1 BR, 4 BTH!
$478K! Bathurst N/Centre! Unbeatable value! Spac'us centre hall! W/o bsmt! Impeccable! Sandon Schwartzben** 416-226-1987

CUSTOM MADE 4 BDRM
Fully finished basement. Upgraded gallery, ceramic, hardwood floors. Best location. Call Georgina Koltai* 416-226-1987

1ST AD! 109 LEAH CRES! 3 STRY TOWNHOME!
$315K! Upgraded 3+1 br, 4 bth! Mn fam+lau+2pce! Dble grge! Impeccable move-in cond! Sandon Schwartzben** 416-226-1987

THORNHILL MOST [SOLD] USIVE 3 BEDROOM
Finished basement, upgrad[illegible] with the highest quality workmanship. Call Georgina Koltai* 416-226-1987

6 LEONARD ST! TOWNHOME #7 + #17! WOW!
$289,900 - $296,900! Yonge/Elgin Mills! New 3 stry 3+1 br, 3 bth! Fin bsmt! Your choice! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

BATHURST/LAWRENCE - LUXURY BLDG
Superb 2 bedroom, 2 bath P.H. Den, 2 balconies; upgrades! Lillian Cooper* 416-488-2875

268 RIDLEY BLVD.
Approx 1400 sq. ft. 2 bdrm, 2 bath, balcony, loads of natural sunlight. Faithe Sversky** 416-488-2875

**Associate Broker * Sales Representative

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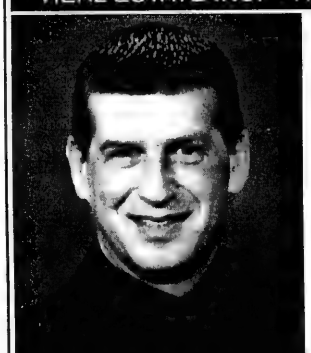

Happy New Year
and
thank you for helping me become one of the

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Michael Harari
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(416) 630-0111

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REAL ESTATE LTD. REALTOR

Wishing all our
clients, friends & relatives
a very happy, healthy & prosperous
New Year

Alan Newton & Staff
Tel: 905-764-7200

A "COUPLE"
OF GREAT WAYS
TO BUY AND
SELL
YOUR HOME!

Rhonda Abony
Sales Rep.

Perry Steinberg
VP/Assoc. Bkr

A wish with warm thoughts,
that the year that's brand-new
brings joy and fulfillment
in all you do.
L'Shanah Tova

Harvey Kalles Real Estate Ltd., Realtor
2145 Avenue Rd., Toronto, Ont. M5M 4B2
416-441-2888, ext. 334

HK
HARVEY KALLES
• REAL ESTATE LIMITED REALTOR •

The Kalles Family
together with their entire sales
and support staff, wish their
relatives, friends and clients
a very Healthy and
Happy New Year.

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Clients & Friends
a
Happy & Healthy
New Year

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a Happy and Healthy New Year

RENAISSANCE COURT! CREME DE LA CREME!
$1,265,000. Magnificent modern & elegant Thornhill gem. Over 6,000' of drama & flair. Private 1/2 acre lot. Rare Opportunity!

CEDARVALE - BRAND NEW 2800' DREAM HOME!
$879,000. Stunning 4 BR, 4 BA, fin. basement with walkout, private dr./gar. All the bells & whistles! Still time to customize!

HAPPY NEW YEAR
to all my customers and friends
לשנה טובה תכתבו

Michelle Kahn, M.B.A.

If you're considering a new home in the new year, check out these magnificent properties at BATHURST & CLARK — minutes to synagogues, schools, shops & transportation.

ELEGANT, TRADITIONAL 10,000 SQ. FT. family res., superbly appointed throughout. 6+3 bdrms., 7 baths, 2 Kosher kitchens, 2-storey library overlooks magnificent foyer.

100 X 180 FT. LOT, mature trees, cul-de-sac, build up to 10,000+ sq. ft.

CUSTOM HOME TO BE BUILT on 100 ft. treed lot, 5+2 ensuite bedrooms, glazed-in, skylit indoor pool, above-ground bsmt. suitable for professional suite or apartment.

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Sutton Group Admiral Realty
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www.3Dvisit.com/michellekahn

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Thornhill, Ontario
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To all our friends,
customers and clients

May the promise of the
New Year be bright with
hope and blessed with
peace and happiness.

Michael Appleton - Sales Manager

Service at it's finest, always!

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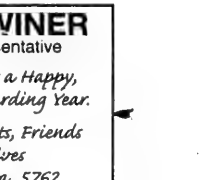
Happy Rosh Hashanah to all my
clients, relatives & friends.
Wishing all of you a very happy & healthy holiday
and a year filled with much mazel & naches.



HELEN WINER
Sales Representative

Best Wishes for a Happy,
Healthy & Rewarding Year.

To all my Clients, Friends
& Relatives
L-Shana Tova 5762

ALAN NEWTON

905-764-7200

Wishing you all a
happy & healthy
New Year!
l'Shana Tova

HEIDI NELSON
Sales Representative
(416) 441-2888
e-mail: haelson@trebnet.com

To all the members of
my Real Estate Family,
many thanks for your
business and most
sincere wishes for
a Happy, Healthy and
Prosperous New Year!

J. Rose Printz, B. Sc.
Sales Representative

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and the staff of
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wish the Jewish Community a Happy & Healthy New Year

5 HOUSES FOR SALE

Maxine Povering, B.E.S.
Vice President, Associate Broker

RE/MAX
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A RELIANCE LIMITED REALTOR
Celebrating our 40th Year!

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We extend our warmest wishes for a Happy & Healthy New Year

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ALAN NEWTON

Best Wishes for a very Happy, Healthy and Prosperous New Year
from

TED WAXMAN
SALES REPRESENTATIVE

MARK WAXMAN
ASSOC. BROKER

(905) 764-7200

ESSIE SHER
Sutton Group Realty Specialists Inc.
416-256-7000

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BATHURST/FINCH
649K. 5 bedroom beauty, totally upgraded.

BATHURST/CLARK
589K. 5 bedroom exec. home & pool. Demand court.

UPPER FOREST HILL
939K. Excellent condition. 5 bedroom. Location Location!

SEIDMAN
REAL ESTATE LIMITED REALTOR
416-633-7373

REDUCED! REDUCED! REDUCED! Clark & Yonge, 1815 sq. ft. lux condo, 2 bedroom + solarium, 3 baths, huge liv & din, w/out to balcony, 5 appls. Great buy & location!

BATHURST MANOR
3 bdrm bungalows, 2 baths, finished basement, garage, Steps to all! SOLD

BATHURST WILSON
Build or reno, 50' front, lge 3 bdrm bung, 3 bths, huge liv & din, fin bsmnt w/priv entr, dble drive, gar. Don't miss!

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YONGE & CLARK Approx. 1,700 sq. ft., 2 split bdrms., 2 baths, thousands of $ in upgrades, 2 pkg., 2 lockers. Real beauty! $389,900.

BATHURST & CENTRE 2 storey detached home, approx. 3,500 sq. ft., thousands of $ in upgrades, asking $549,000.

Marina Yusufov
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416-739-7200

BATHURST & FINCH
Asking $229,900. Elegant 2 storey townhome, 1,650 sq. ft., 3 baths, 2 park., w/o to great garden, imm. Poss.

BATHURST/STEELES
Just listed. 5+3 bedroom, beautiful home, 5 baths, close to Sephardic shul, shopping & transptn. Suits lge. family, completely reno'd.

SALLY ROSEN, Sales Rep.
905-764-7111
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10 PRIVATE HOUSES FOR SALE

Private prime location, Arnold Ave., Thornhill. Call 905-881-6965.

30 CONDOMINIUM FOR SALE

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Eldorado, 2500 Bathurst. lux. apts., large suites, reno'd., immed. 416-783-0542 or 416-787-9451.

Bathurst/Coldstream, Bsmnt. apt. nr. all amen. Reasonably priced. 416-789-2771.

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249 Hillhurst Blvd.
Large 3 bedroom apt. located in a quiet 4 unit bldg. Ground floor unit approx. 2200 sq/ft. Insuite laundry, eat-in kitchen, 2 full baths, large private patio. $2500/mo.
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BATHURST BRIAR HILL
Bachelor + 1 bedroom available. Very spacious 500-1100 sq/ft units. From $895-$1450/mo.
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75 APARTMENTS FOR RENT

BATHURST-SHEPPARD
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Very handsome JM, 50s, no kids, prof., romantic, full of life, seeks JF, early-mid 40s, attractive, single or w/kids, good heart, prof., who wants to start a new life based on partnership, affection, sincerity, respect. Pic. if possible. Serious replies only. CJN Box #7370.

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330 OBITUARIES

KUSHNER BROWN, Mollie – on Aug. 25, 2001.
REZNICK, Eva – on Aug. 26, 2001, late of 160 Codsell Ave.
SCHNEIDER, Jack – on Aug. 27, 2001, late of 640 Sheppard Ave. E.
ZELENKOVA, Sonia – on Aug. 29, 2001.
POTCHTAR, Laoura – on Aug. 30, 2001.
STELNICK, Peter – on Aug. 31, 2001, late of 158 Regina Ave.
ROSENBERG, Jacob – on Aug. 31, 2001, late of 56 Barksdale Ave.
LIPNER, Tobias – on Sept. 1, 2001, late of 150 Neptune Dr.
LIPTON, Harold – on Sept. 1, 2001, late of 109 Scenic Millway.
ARBUS, Samuel – on Sept. 2, 2001, late of 1 Clark Ave.
KERNKRAUT, Jennie – on Sept. 2, 2001, late of 111 Hove St.
CLIFFORD, Lilly – on Sept. 1, 2001, late of 4350 Bathurst St.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
SYLVIA FRUITMAN ז"ל
will take place
Sunday, Sept. 16th, 11:00 a.m.
Dawes Road Cemetery
Beizetchiner Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
ALEXANDER (Sanyi) MEISTER ז"ל
will take place
Sunday, Sept. 16th, 2:00 p.m.
Bathurst Lawn Memorial Park
Shaarei Tefillah Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
ANNETTE GOLDMAN ז"ל
will take place
Sunday, Sept. 16th, 12:30 p.m.
Pardes Shalom Cemetery
Dufferin St., N. of Major Mackenzie
Community Section EE
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
JACK NIXZEL ז"ל
will take place
Sunday, Sept. 16th, 11:00 a.m.
Dawes Road Cemetery
Toronto Hebrew Benevolent Society Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
ROSE SPOKOJNY ז"ל
will take place
Friday, Sept. 21st, 11:00 a.m.
Pardes Shalom Cemetery
Community - BBB Section
Friends are invited to attend.

The unveiling of a monument to the memory of the late
RUTH GROSSMAN ז"ל
will take place
Sunday, Sept. 16th, 10:00 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue
Beth Shalom Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
DAVID (Daniel) WIENER ז"ל
will take place
Sunday, Sept. 16th, 10:30 a.m.
Bathurst Lawn Memorial Park
Keltzer Section
Relatives and friends are invited to attend.

330 OBITUARIES

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extends our heartfelt appreciation to all our dear friends and family for all your very precious acts of compassionate lovingkindness and heartwarming expressions of condolence. The sincerest outpouring of such caring, chesed, generosity, and ahavas yisrael from so many has touched us profoundly and has given us much comfort during our difficult times. May we all be zocheh to come together in the future only to share in each others' nachas and simchas for many years to come.

L'Shana Tova u'Metuka Tikateivu v'Tichateimu.

Shalom al Yisrael.

The Meister and Diamond Mishpacha

The family of the late

MORRIS SLIVKA ז"ל

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Eleonor, Max and Leo Slivka

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Single female, 34 yrs, beautiful, educated petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

FRIEND FIRST
Jewish female retired, 70's, 5'0 white hair, sincere, kind loving, enjoys drives, in country, walking movies, travel, spends four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7" brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children. **AD#1325**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment. **AD#1191**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active seeks male who is warm and caring, not afraid to share his emotions **AD#1617**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim a teacher, enjoys classical music, travel the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk **AD#1019**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty, witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests. **AD#1414**

FAMILY VALUES
Single female, 32 yrs, female, attractive, fun loving, professional, tall, easy going, sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and wellness, ready to start a family. **AD#1018**

DOWNTOWN WOMAN
Single female, sensitive, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving relationship **AD#1648**

YOUNG AT HEART
Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker would like to form a friendship with someone that has similar interests **AD#1452**

SERIOUS INTENTIONS
Single female, respectful, intelligent, attractive, compassionate, charming, non smoker, wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities **AD#1190**

SEEKING SOULMATE
Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere **AD#1003**

TOTALLY LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male, handsome, financially secure, clean shaven, professional slim, very understanding **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing **AD#1160**

TOTALLY ACTIVE
Divorced female, enjoys running marathons, cycling, skiing, museums, art galleries, is not too extreme or eccentric, likes to enjoy life, seeks male, tall, dark and handsome, very funny, who enjoys musicals, sports, quiet times, his careers, animals and kids, not a coach potato **AD#1256**

LOVING & CARING
Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going, sincere, honest. Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family **AD#1356**

BE MY SUNSHINE
Attractive Jewish female, 5' 5", brown eyes and hair, petite, sincere, down to earth, and lots of fun to be with. Seeking Jewish traditionalist, over 48 yrs, handsome, 6' 0", kind, intelligent, non smoker, financially stable, humourous, to share in life's dreams **AD#1610**

COMPANIONSHIP FIRST
Single Jewish female, 36 yrs, intelligent, warm and caring, down to earth, enjoys dining, dancing, theatre, movies, travel, long walks, enjoys life, seeks male, 37-50 yrs, established, no children, with similar qualities and interests, for companionship, leading to lasting relationship and maybe children of our own **AD#1512**

LONG TERM RELATIONSHIP
European born Jewish female, 32 yrs, young, 5' 8" tall, long hair, green eyes, professionally, employed, romantic, enjoys theatre, movies, dining, dancing, seeks Jewish male, financially stable, good sense of humour, for long term relationship **AD#1318**

A VERY SPECIAL PERSON
Single female, attractive, interesting, a very special person, romantic, passionate enjoys life to the fullest, seeks male, 65-75 yrs, somebody to share life's dreams **AD#1464**

ROMANTIC AT HEART
Divorced female, 42 yrs, 1 child, blonde hair, green eyes, dimples, 5' 3", 132 lbs petite, exciting, passionate, creative, sensuous, wide variety of interests, not religious, seeks male, professional, creative, fun loving, no head games please **AD#1051**

BEAUTIFUL GREEN EYES
Single mom of 2 children, 41 yrs, 5' 1", slim, long brown hair, green eyes, attractive, enjoys dining and dancing, movies, travel, outdoor activities, seeks male, sweet, sincere, successful and loves life **AD#1353**

LET'S WORK OUT
Single Jewish female, 5' 3", 130 lbs, brown hair, brown eyes, active, works out, caring, seeks friendly, nice man, 60-65 yrs, to share life with **AD#1508**

SURVIVING & LIVING
Single female, 51 yrs, bright, caring, sincere, attractive, professional, fit, spiritual, enjoys music, tennis, long walks, golf, travel, seeks male, single, dashing, spiritual, with similar qualities, and interests and values **AD#1480**

LOVING & CARING
Single mom of 2, Jewish , European background, attractive, spiritual, employed, own her own home, seeks male, 50-58 yrs, spiritual or modern orthodox, handsome, respectful. **AD#1676**

GIVE ME A CALL
Single female, 41 yrs, outgoing, down to earth, wide variety of interest, seeks male, 41-52 yrs, for serious committed relationship **AD#1225**

PRETTY AND PLAYFUL
A single female, 36 yrs, petite, perky, playful, pretty, passionate. Seeks male, 35-45 yrs, positive, professional, purposeful, permanent relationship. **AD#1476**

PLAYFULLY YOURS
Jewish attractive, 5' 7", auburn hair, blue green eyes, medium build, great shape, outgoing, playful, fun, intelligent, independent, seeks tall, attractive, Jewish male, with full head of dark hair, doesn't take life too seriously, overall a great guy with similar qualities interests **AD#1615**

READY, READY, READY
Single mom of 2 teens, 42 yrs, attractive, open minded, sensual, good sense of humour, enjoys outdoor activities, long walks, sunsets, seeks male, with similar qualities, and interest, who is ready for long term relationship. **AD#1639**

FRIENDS FIRST
Sincere, attractive Jewish female retired professional, kind, loving, with various interests seeks male, 70-75 yrs, kind, honest and intelligent, for friends first relationship, companionship **AD#1044**

LIFE PARTNER
Single Jewish female, 5' 5", attractive, brown hair and eyes, good natured, creative, emotionally stable, fit, kind, sincere, non smoker, fun to be with, seeks single Jewish traditional male, 6 tall, 45-55 yrs, established, honest, caring, non smoker, loves life, to enhance my and vice versa **AD#1227**

A SPECIAL FRIEND
Engaging, bright, caring, sincere, spiritual, fit, humourous, professional female, enjoys simple pleasures, music, tennis, golf, aerobics, walking, talking, travel, and having fun 51 yrs young, seeks dashing, and spirited male friend, preferably a widow, with similar profile interests and values. **AD#1010**

COMPANIONSHIP FIRST
Attractive, multi-talented, professional female, 53 yrs, 5' 6", sincere, respectful, caring, romantic, fun loving, with traditional Jewish values, enjoys cooking, dining & dancing, theatre, opera, travel, cottage, life, walks in park, seeks single male, 50-58 yrs, with similar qualities and interests, must be financially and emotionally secure, with a zest for life. **AD#1380**

SEEKING SOULMATE
Single Jewish female, 5' 3", 130 lbs, active, down to earth, quiet, honest, sincere, seeks male, Jewish, 60-65 yrs, honest stable, established, for friendship and companionship. **AD#1118**

Men seeking Women

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PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale. Makes an extraordinary gift! Item shelf for 44 yrs. Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use. Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any takers? **AD#1063**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message. **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests. **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship. **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests. **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brown hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's. **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests. **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5' 5", down to earth, emotionally stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist **AD#1473**

LOVES PETS
Single Jewish male, 38 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and intersats. **AD#1489**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1681**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1018**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners Seeking complimentary lady, 36-48 yrs, with same interests **AD#1468**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship **AD#1317**

ARE WE COMPATIBLE
Single white male, 59 yrs, self employed business man, romantic, likes to travel, movies, great conversations, quiet times, like to laugh and enjoy life, seeks female, to have fun with, great sense of humour, someone to talk to that I am compatible with **AD#1314**

RIGHT INGREDIENTS
Male, 60 yrs, 6' 1", 165 lbs, professional, useful, compassionate, thoughtful, Israeli origin, likes nature, classical music, and reading, seeks female, with right ingredients for a long journey, please call me and I promise I will call you back. **AD#1602**

ROMANTIC AT HEART
Jewish male, 35 yrs, attractive, down to earth, sincere, romantic at heart, brown hair, brown eyes, 5' 10", 170 lbs, business owner, financially and mentally secure, seeks Jewish female, attractive, stylish, honest, sincere, dining, travelling, and down to earth **AD#1520**

YOUNG AT HEART
Single male, 75 yrs, 5' 4", young in spirit, healthy, fit, active, financially secure, seeks female, lively, attractive, 45-60 yrs, affectionate, for long term loving relationship **AD#1002**

A BIT SHY
Single male, 34 yrs, brown hair and eyes, 5' 10", 165 lbs, handsome, down to earth, honest, sincere, witty, self employed, financially secure, dining and dancing, seeks female, Jewish, 26-36 yrs, petite, sincere, sexy, lots of fun, down to earth **AD#1350**

LET'S CONNECT
Single Jewish male, 38 yrs, brown hair, brown eyes, outgoing, sincere, enjoys travel, cooking, hiking, computers, seeks female, 29-36 yrs, with similar qualities and interests **AD#1321**

GIVE ME A CALL
A single male, 32 yrs, Scorpio, 6' 2", 180 lbs, slim, muscular, build, seeks female, spontaneous, not into head games, leave name and best time to reach you **AD#1072**

FUN TO BE WITH
40 yrs, single Jewish male, professional, fun, easy going, enjoys outdoors, baseball, roller blading, volleyball and basketball, in the winter, active, seeks Jewish female, 27-37 yrs, caring, fun to be with share same Jewish values, and eventually build a life together **AD#1347**

NO HEAD GAMES
50 yrs young, 5' 10½", 175 lbs, good shape, attractive, passionate, active, works out, keeps busy, outgoing, open to new and different things, no head games, likes walks in the park, movies, seeks someone with similar qualities and interests, can connect one to one, passion is important. **AD#1834**

LOVING & CARING
Single male, 6' 1", 210 lbs, 39 yrs, brown hair, brown eyes, handsome, clean shaven, kind, gentle, loves children, wide variety of interests, seeks female, 21-41 yrs, baby faced, soft milky skin, attractive, medium build, race not important, please be sure to leave your number. **AD#1303**

CALL ME
Single male, Scorpio, 6' 2", 180 lbs, seeks female, sensual, spontaneous, no head games, enjoys talking on the phone, quiet romantic evenings **AD#1294**

LET'S GO SURFING
Single male, 6' 3", 220 lbs, black hair, brown eyes, glasses, enjoys playing sports, golf, surfing the internet, watching TV, seeks female, 27-40 yrs, who enjoys golf, spending time with family, and having a good time. **AD#1050**

ROMANTIC AT HEART
Single male, 48 yrs, humourous, employed, in the stocks trade, enjoys singing, dining and dancing, old movies, seeks female, nice, kind, considerate, good natured, status, not an issue **AD#1067**

FRIEND 1ST
Separated Jewish male, 63 yrs, 5' 11", self employed, new to Toronto enjoys, long walks, skating music, good sense of humour, seeks female, 45-55 yrs, professional, with similar qualities and interests. **AD#1298**

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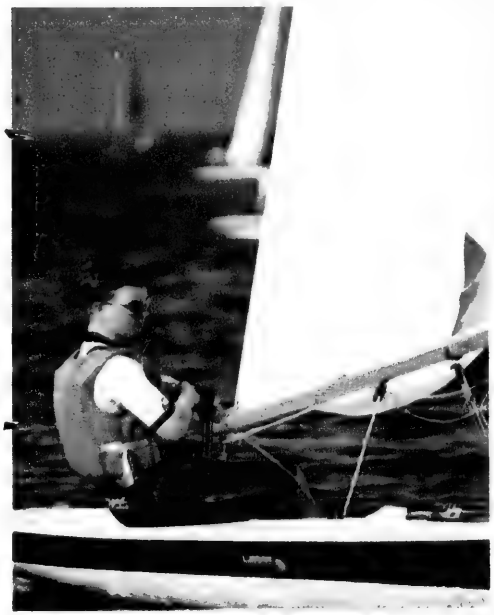
Singer sailor wins gold at Canada Games

By PAUL LUNGEN
Staff Reporter

TORONTO — Press him on the issue, and Alex Singer is happy to tell you a little bit about his Byte.

It's not the computer-generated data fragment that gets him excited, but rather, a sailboat that resembles a Laser, but with a smaller hull and sail.

It's made for young or light people and Singer, 18 and only 130 pounds, is an expert when it comes to making his Byte go fast. He's pretty well the fastest Canadian in the Byte and one of the fastest in the world.



Singer in action.

Singer recently raced his boat to a first-place finish at the Canada Summer Games in Grand Bend, Ont., with a combined 10 points in eight races (the lower the score, the better). In nine races during the week of sailing, Singer finished first seven times and second three times.

Singer, who doesn't like to toot his own horn, attributed his success to hard work and good coaching.

"I've just been training a lot," he said. "I was training in Miami during the winter and I improved a lot there."

All his hard work has certainly paid off, with Singer recording something of a dream season in 2001. A member of the Canadian National Youth Squad, Singer finished second in the Byte World Championships in Mantoloking, N.J., first in the Sail East regatta in North Sydney, N.S., first in the Three Macs regatta in Hudson, Que., fifth in the Canadian National Youth Championships in Charlottetown, P.E.I., and second in the Ice-breaker regatta in Toronto.

Singer's silver at the Byte World Championships may have been an even greater achievement than the win in Canada. Unlike the Canada Games, in which only nine boats – the best from nine provinces – competed, the world championships featured 71 contestants from around the world. Singer eclipsed all other male sailors, ultimately losing to a Finnish girl, who won the gold.

"It was pretty exciting," he recalled, "but probably the Canada Games were more exciting."

The opening ceremonies, the media throngs and the cheering crowds gave the Canadian competition a big league atmosphere, he said.

Although he's still a young guy, Singer has been sailing for quite some time. In fact, he comes from a sailing – and pretty active – family.

Go back far enough on the family tree and you'll find that his grandfather, Percy Singer, was a good all-round athlete and quarterback for the University of Toronto. His other granddad, Martin Levene, taught sailing at Camp Arowhon. His dad, Steve, is a fine golfer, and his mom, Myrna, sailed at Arowhon. His older brother Eric was head of sailing at Arowhon for several years. What's more, the family keeps a sailboat at their summer cottage, so getting access to a boat is never a problem.

As a youngster, Singer tooled around on a boat at Camp Wahanowin, and at 13, he took lessons at a day camp at the Conestoga Sailing Club in his native Waterloo. He progressed to the point where he was teaching younger kids the fundamentals of sailing.

Two years ago he was introduced to Bytes and a little later he hooked up with Ryan Mahaffey, whom Singer calls "the best sailor" at the Conestoga club.

Mahaffey, who has coached the Ontario team at the world championships, had himself been to a world competition, Singer said. He taught Singer techniques, tactics and ways to get and maintain a mental edge over competitors.

Analyzing his own abilities, Singer says his strength is in coaxing the most speed out of the boat on the downwind leg of a race.

"It depends on how you move the boat through the waves," he said. "You manoeuvre it to surf the waves, ride the crests, not the troughs. So, it's a lot of technique and feel."

Sailing in a landlocked area like Waterloo, you're not likely to get much wind or chop. To give himself the open seas experience, Singer trained in Miami, and earlier this summer, he spent a month at a private camp in Kingston, where conditions are a little rougher than Waterloo.

In Miami, he sailed a Laser, a bigger boat than a Byte and one that proved challenging. At 130 pounds, he's the perfect size for a Byte, but his lack of weight meant he had to work harder in the Laser, shifting his weight to the high side of the boat when the wind was pushing the sail in the other direction. It's all part of a technique of keeping the hull flat in the water, to get as much speed as possible out of the boat, he said.

Next season, Singer will move up to an Olympic-class boat, the 470. It's a two-man boat so he's sniffing around for a partner, technically, a "crew," while he'll man the tiller and mainsail and act as "skipper."

As for the years to follow, he's planning to attend university rather than devote himself full time to sailing. But, there's a caveat. The school had better have a good sailing program, he said.

Singer claims his first-place finish reward.

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The Durban debacle

The motliest crew of Jew-haters, tin-pot despots and racists the world can cough up came together in Durban last week to denounce a healthy, thriving democracy as racist. I don't know whether to laugh or cry.

Such bastions of liberty, justice and respect for minorities as North Korea, Afghanistan, Cuba and Iraq believe – surprise! – that Israel is an apartheid state that is committing genocide against Palestinians, and that its founding principles are based on theories of racial superiority.

As I was saying...

By RON CSILLAG

When it comes to statements about mass murder and racism, I have to admit these countries know whereof they speak.

But from the very start, the fix was in. The World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (a name derived by a committee if ever there was one) really had no place to go but toward racism, racial discrimination, xenophobia and related intolerance. By the time the last in a series of preparatory committees finished meeting in Geneva in July, the rhetoric had been cast in last spring's Tehran Declaration, which singled out Israel as the world's most racist state, revived the Zionism-equals-racism canard and even appropriated the vocabulary of the Holocaust to describe Israeli treatment of Palestinians.

Instead of calls for moderation, Mary Robinson, the UN's high commissioner for human rights, under whose auspices the conference was held, gamely urged dialogue, and reinforced an atmosphere of victimization by pronouncing that the meeting should come to the aid of oppressed peoples everywhere, including, say, the Roma and Palestinians. She had more in mind, but never got past the second reference for the cheers and hoots of approval.

That too was a portent. Those with legitimate grievances at the conference – the Roma, indigenous populations, those with AIDS/HIV and women's groups – were utterly drowned out by the Palestinian din.

There was a good argument made for Canada to attend. Only by being there could we impart the values we hold dear and try to prevent the Rwandas, Serbias and East Timors of the future. Our attendance would encourage governments to enact fair employment laws, clamp down on Internet hate, rethink restrictive immigration quotas and fight racism of every sort.

On one level, that may well happen in some places in Europe and perhaps South America. But in a year, let's check in with the world's top human rights luminaries. Will Iran stop persecuting Jews and Baha'is? Will Iraq stop trying to sneak past the UN-imposed No Fly Zone to bomb its own Kurds? Will Indonesian and Malaysian mobs stop slaughtering Christians (maybe when they run out of them)? Will Syria end its occupation of Lebanon? Will Saudi Arabia allow women to drive? As for Afghanistan, well, enough said.

What an absurd, sorry farce this conference was: Thuggish dictatorships and brutally repressive theocracies ganging up on a country where Muslims, Christians, Druze and members of every minority are free to work, vote, worship, move and say as they wish; which has, proportional to its population, absorbed more persecuted people than any other country in history; where 95 percent of "oppressed" Palestinians are under the direct government of Yasser Arafat.

With this conference, the UN has shamed itself yet again. Canada should be commended for working to soften the language in the final declaration. But knowing in advance the summit's sinister premise and predictable outcome, we should have stayed away altogether. There would have been more honour in that than to consort with hypocrites and racists.

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4 boneless, skinless chicken breasts
2 mangos, peeled and sliced
1 tsp. grated fresh ginger
3 cups orange juice
2 tblsp. honey

Grill chicken till nicely browned. While chicken is grilling, mix orange juice, honey and ginger. When chicken is about 3/4 cooked, remove from grill and place in a large skillet. Add orange juice mixture and cook until liquid reduces and chicken completes cooking, about 10 minutes. Add mango slices just before removing from heat, so they warm, but not cook. Serve over rice or couscous. Serves 4.

THE CAPLAN FAMILY EXTENDS BEST WISHES FOR A HAPPY & HEALTHY NEW YEAR

About Parenting

Rebecca Katz

My three-year-old son does not sleep well at night. I am worried his interrupted sleep will cause him to be cranky at school. Actually, I am concerned he will not even make it to school because if he continues to wake me up at night I will be too exhausted to drive him.

On a decent night he wakes only once. He comes to our room and requests a bottle of milk. He then sleeps with us for the remainder of the night.

We do not take him back to his room because he has the lungs of an opera singer and doing so evokes loud shouts of protest from his little body. On a bad night, his yells wake up our one-year-old, who does not fall back to sleep easily.

BabyCenter.com profiles some pediatric sleep experts who have published books on coping with and solving sleeping disorders in children. The doctors include William Sears, Jodi Mindell, Berry Brazelton, and Richard Ferber.

Dr. Shelly Weiss, pediatric neurologist at the Hospital for Sick Children in Toronto, suggests speaking with a pediatrician or family doctor first to be sure there is no medical condition, such as an ear infection, that could be influencing your child's sleep.

I discussed my son's sleeping behaviour with Weiss and Ferber, head of the center for pediatric sleep disorders at Children's Hospital in Boston.

Given the amount of time my son sleeps (11 to 13 hours a day), Ferber believes he is getting plenty of rest and that being too tired for preschool should not be an issue.

Of greater concern to Ferber is that our three-year-old is running our house at night and drinking bottles in bed, as they are not ideal for his teeth or ears.

Ferber advises to give him a bottle at night before brushing his teeth, thereby separating the bottle from his sleep routine.

Weiss recommends gradually scaling back the middle-of-the-night bottles.

This may be accomplished, suggests Weiss, by slowly decreasing the amount of fluids given to the child at night. Eventually the little one's body will not require the extra calories during sleeping hours.

Ferber suggests if we do not want our son wandering our halls at night and crawling into our bed, we should put a gate at his room and keep his door open.

If our son wakes the baby, Ferber advises to focus on getting the little one back to sleep, the older one will soon realize that the threat of waking a sibling does not faze his parents anymore.

Readers may submit questions or comments to Rebecca Katz at rtkatz@hotmail.com. *But she is not a professional, and her advice is not a replacement for medical, legal or any other advice. For serious problems, please consult a professional.*

The Canadian Jewish news Crossword Puzzle

(Answers to the crossword are on page 52.)

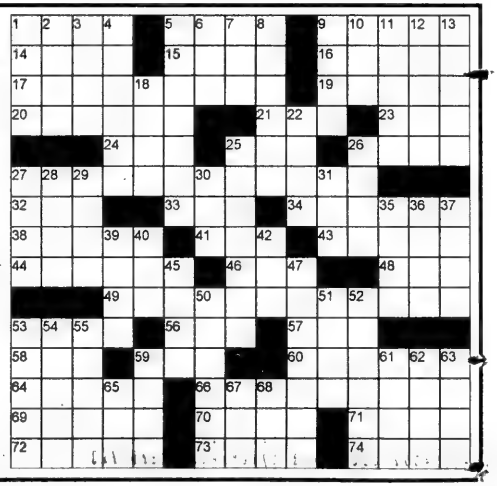
By Matt Gaffney and David Blanco (QSyndicate@aol.com)

Across

1 *Moment* and *Tikkun*, slangily
5 Jennifer Grey's role in "Dirty Dancing"
9 Bernard Malamud's Pulitzer novel, with *The*
14 Freudian comment
15 "On the Waterfront" director Kazan
16 Dickensian start
17 Anatevka and others
19 Friedan subject
20 "Under Siege" star
21 David Brenner quality
23 Bank abbr.
24 Comic Philips
25 ___ Lingus
26 "No Returns"
27 Setting for Roth's "The Conversion of the Jews"
32 "Nice job!"
33 Letter opener?
34 Prophet who rebuked David
38 Petrol amount
41 Vowel's representation, in 27-across
43 Eucalyptus eater
44 At Ashdod, say
46 Social column word
48 Soros, Streisand, or Steinbrenner, for short
49 Classic "Seinfeld" saying
53 Candy name
56 School of thought
57 Annual aid-giver to Israel
58 Some reproductive cells
59 Slugging Mel
60 Does woodwork
64 Event at which the Haggada is read
66 Lee Strasberg's Oscar-nominated role from "The Godfather, Part II"
69 Author Jong
70 Not worth arguing about
71 "Exodus" director Preminger
72 Rat, to Lansky
73 "Zip-___-doo-dah"
74 React to "Schindler's List"

Down

1 Pine for
2 Wimbledon winner of 1975
3 "___ life!"
4 Folk legend Pete
5 Screams like Saul's family?
6 Imitating
7 Flickable item
8 Tetragrammaton, approximately
9 17th day of Tammuz observance
10 Ending for Israel
11 It runs horizontally
12 1985 film set in Greece
13 Observes Shabbat
18 Under control
22 Links choice
25 JDL or YWHA
26 Voice type
27 Jose's hi
28 Yalies
29 It often comes between Temple and Shalom
30 Funnyman Caesar
31 Acorn, one of these days
35 "___ Nagila"
36 "Put ___ on it!"
37 Valley of Cali
39 Cohn and Lichtenstein
40 Time
42 Oolong or Earl Grey
45 Change copy
47 Send to *heder*
50 Breath-shortening affliction
51 Strong ___ ox
52 Part of Peter, Paul & Mary
53 Leader
54 Cast away, as one's eyes
55 Dr. Laura's medium
59 Like some history and law
61 Support Specter
62 Cigar suffix
63 Visit Macy's
65 Green prefix
67 Tenth letter
68 Bar owner on "The Simpsons"



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The Canadian Jewish news

Rosh Hashanah

GREETINGS SUPPLEMENT

5762

Eliezer Ben Yehuda

Chaim Nachman Bialik

Jewish Languages

section 'B'

A. M. Klein

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'I poured out my soul to God'

On the first day of Rosh Hashanah we read a special Haftorah that relates the story of the birth of the prophet Shmuel. In particular, the story focuses on the disposition and strength of Shmuel's mother, Chana, during events prior to his birth.

Distraught that she is childless, Chana beseeches God silently to help bring her a child: "Chana spoke to her heart. Her lips moved, but no sound was heard."

As she prays, she is observed by the prophet Eli who mistakes her pleading and sense of urgency for inebriation.

"No, my lord," Chana answers the prophet, "I have not drunk any wine; rather, I have poured out my soul to God."

Jewish history is the inspiring record – often piercing, always poignant – of the myriad, diverse "outpourings of our souls" to God, to our fellow Jews and even to the world.

During that history, many have been the languages by which we, the Jewish people, dispersed across continents and seas, have expressed our outpourings.

This year's Rosh Hashanah supplement explores a number of aspects of the nature and diversity of Jewish languages. We are delighted to feature essays that touch upon the pragmatic and the ethereal, the historic and the instructional, the scholarly and the anecdotal. In particular, we have received permission from *Ariel*, the venerable, much-treasured *Israeli Review of Arts and Letters* to reproduce articles related to the flowering of Hebrew in modern times. We also publish an adaptation of articles, in abridged form, by the late Sam Bension Maimon, the Sephardi sage of Seattle, from a collection of his writings entitled *The Beauty of Sephardic Life: Scholarly, Humorous and Personal Reflections*.

We also "introduce" our readers to two local scholars whose submissions appear in *The CJN* for the first time. Sara R. Horowitz writes on *Voices of Jewish Women* and B. Glen Rotchin, writes about *Poetry: A Canadian Obsession*.

In this supplement, readers will notice we do not restrict the definition of Jewish languages to the conventional understanding of language meaning a spoken and written form of communication. That is why, in addition to articles about Hebrew, Yiddish, Ladino and Esperanto, we also publish two articles about the "language" of hope and the "language" of crisis. Rabbi Reuven P. Bulka of Ottawa writes about *Hope: a language of its own*. Gil Troy of Montreal, pleads with readers that *It's time to change the Jewish language of crisis*. Both are compelling reading.

Finally, we take special pleasure in including throughout the supplement photos that "speak" about the "language" of tzedakah. Courtesy of UIA Canada and Keren Hayesod, the photos are a remarkable and moving testimony of the responsibility we call tzedakah so deeply embedded into the Jewish soul, taught to each generation since the beginning of our history and so unhesitatingly expressed whenever called upon. The photos are eloquent evidence against the vile, false invective spread last week in Durban against Israel and Judaism.

As we prepare for Rosh Hashanah, perhaps an idea or an expression in this supplement will help us find the words to formulate our own outpourings of the soul. We hope you enjoy these offerings.

The editor

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The mother of languages

By NORMAN BERDICHEVSKY

What use is Hebrew, an obscure minor language spoken by less than six million people? This is the question often posed by students in most countries who, having gone through a secondary school education, are well aware of the immense respect accorded the classical civilization of Greece and Rome. For those to whom "classical languages" are synonymous with "dead" ones, modern languages at least offer a practical tool to aid study in prestigious professional fields – French, so closely associated with high fashion, cuisine and art; Italian with music and the opera; German with philosophy, medicine and psychology.

The influence of Hebrew on other languages

The negative attitude of the present generation towards foreign languages in general is ironically also present among many Jewish children in the Diaspora, for whom the Hebrew language appears to be of little use outside the synagogue or a visit to Israel. The impression is of an exotic eastern language with no relation to European languages. Moreover, it is a Semitic language with what appears to be an unfamiliar vocabulary, grammar and alphabet. This impression is reinforced by memories of traditionally taught Hebrew classes in the synagogue. In the minds of many parents, this conjures up images of a shabby, ill-lit cheder (room) somewhere in an eastern European shtetl, presided over by a bearded rabbi with a ruler in his hand ready to smack anyone not paying attention, and monotonously teaching by rote.

Yet the stereotypical image of Hebrew as a language of ritual, prayer and Sunday school is totally wrong. It deprives us of an appreciation of the immense debt western civilization owes to the Hebrew language, which is on a par with Greek and Latin. During the Renaissance, Christian scholars took a profound interest in the Old Testament and produced new translations directly from the original Hebrew, rather than using the Vulgate Latin texts. This interest can be seen, for example, in the poetry of William Blake and John Milton (who read and wrote Hebrew fluently) and in Rembrandt's famous painting *Writing on the Wall*.

The Round Tower in Copenhagen is engraved with the Latin word *Doctrinament*, and a sword, a heart and God's name (the four Hebrew letters of the Tetragrammaton), indicating that the doctrine of the Protestant monarch was to let his heart be ruled by God's word. The Hebrew letters were there to demonstrate that the king's fidelity was to the "original" word of God in Hebrew rather than an inaccurate translation. This fidelity to the original Hebrew of the holy works had previously been demonstrated by the Christian scholar, Johann Reuchlin (1455-1522), whose study of the Hebrew scriptures resulted in strong support among enlightened clergymen to prevent the burning of the Talmud as a work of heresy.

Both because of a desire to read the Bible in its original tongue and a belief in Hebrew as "the mother of languages," the language figured prominently in the Puritan movement in England, culminating in the Commonwealth under Oliver Cromwell. A motion introduced into the House of Commons in 1649 sought to substitute Saturday as the "true Sabbath" in place of Sunday as the Lord's day. Milton (1608-1674), was a devoted Hebraist and was appointed by Cromwell as secretary for foreign languages. John Selden (1584-1654) was a noted legal scholar whose study of the biblical and talmudic sources of ancient Jewish law (in Hebrew and Aramaic) helped reshape the British system of jurisprudence and establish the privilege of the individual against self-incrimination.

English Puritan emigrants were also instrumental in promoting Hebrew as part of the curriculum in such prominent American universities as Harvard, Columbia, Yale, Brown, Princeton, Johns Hopkins, Dartmouth and Pennsylvania (Yale, Columbia and Dartmouth still bear Hebrew inscriptions on their seals). In Harvard's early years, more time was devoted to the study of Hebrew than Latin or Greek. This role of Hebrew in the curriculum endured until the 1820s. Graduates of the school of divinity had to be able to read the Old Testament in the original Hebrew – a practice still required in Denmark.

Our view of ancient history has been shaped by the enormous role Greece, Rome and Christianity and their bias towards its Jewish origins played in the formation and development of what came to be known as "western civilization." This term is actually a misnomer since many of its most important foundations – monotheism, the Judeo-Christian ethic and the alphabet – originated in the heartland of the Ancient

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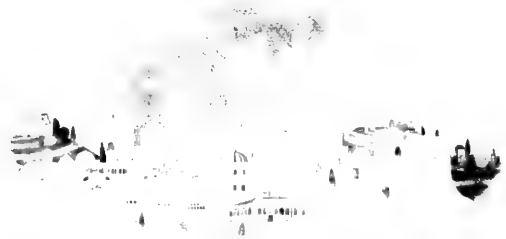

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Links found between Hebrew language, Greek works

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World, which stretched from the Aegean Sea and the Nile Delta across the Levant, Phoenicia, Israel and Mesopotamia (including the kingdoms and empires of Akkadia, Assyria, the Hittites and Babylonia). This view of history is wrongly compartmentalized into separate categories – Ancient Greece, Troy, Egypt, Rome, Israel and Carthage – without a proper understanding and appreciation of the common source of the heritage which was eventually consolidated under the Roman Empire and identified as "western." It was not until the schism in the fifth century between the Orthodox Church based in Constantinople and the Catholic Church in Rome that it became common practice to separate "east" and "west."

•It is now evident that many links existed between the Old Testament and the Hebrew language and the early civilization of Greece and the classic works of the Iliad and the Odyssey. More than 30 years ago, Prof. Cyrus Godon pointed out in his epic work of scholarship, *The Common Background of Greek and Hebrew Civilizations*, that both drew on a common east Mediterranean heritage with many cross-currents between them. He pointed out that "only two of the ethnic groups that emerged historically in the eastern Mediterranean of the second millennium have enjoyed a historically conscious continuity down to the present: the Greeks and the Hebrews."

This fact had been long ignored because so few scholars were skilled in both Greek and Hebrew. A re-examination of the great works of Hellenic and Hebraic civilization sheds light on similar customs, common aspects of kingship, military strategy and technology, sacrifice, music and the central issues of man's fate as dramatically portrayed both in the Book of Job and the greatest Greek dramas – the problems of evil and suffering. These central elements of "western" civilization originated in the Near East – ancient Israel and Greece (which at that time included Crete, Cyprus and much of Asia Minor).

History is always written by the victors. Rome vanquished Greece, mostly peacefully, and absorbed much of the Greek legacy – mythology, philosophy and laws. Two other rivals, however, were crushed in a series of violent wars – Israel and Carthage. These two shared much of a common Semitic heritage in language and did not accept Rome's claims to a superior civilization. The Phoenicians of Tyre and Sidon had been close allies of the ancient Israelite kingdom and helped King Solomon build the First Temple. Migrants

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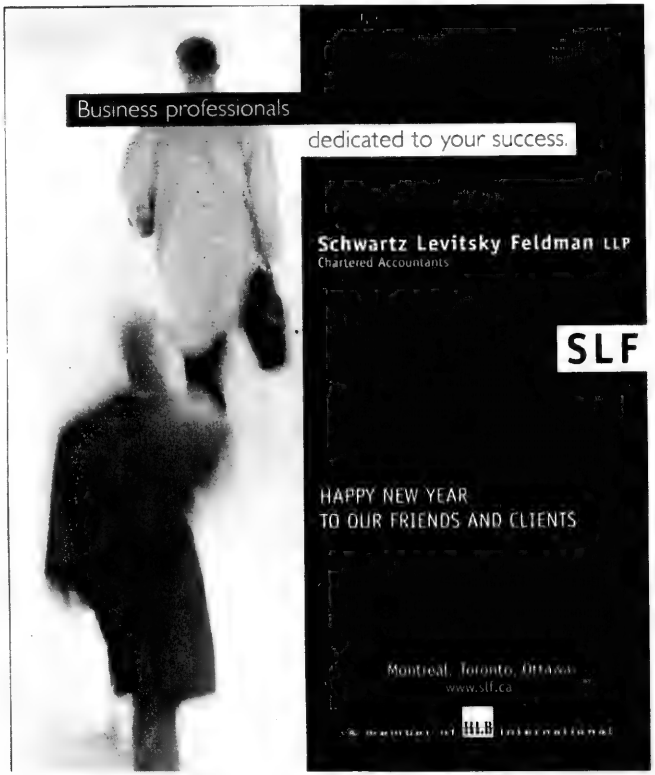

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Link between ancient Israel, Carthage

Continued from page B4

from these two Phoenician cities founded Carthage and preserved their language (originally called Phoenician and later Punic), which was very similar to Hebrew.

The noted Israeli writer Amos Kenan gave expression to this link between ancient Israel and Carthage – Rome's bitterest opponents. In a article titled *Envy Tyre*, he wrote: "I always had an attraction to this wonderful phenomenon called Tyre and Sidon, and as one who was born on the sands of Tel Aviv on the coastal lowland, I feel a closeness to all that was, is and will be, on the eastern shore of the Mediterranean which I am a part of, and which is a part of me. The Hebrew language, which is my language today, was 4,000 and 3,000 and 2,500 years ago the language spoken in Jerusalem and Tyre, in Shechem and Sidon, in Jaffa and Ugarit... and in Carthage. Tyre and Sidon and Jerusalem were two axes of one culture... the spiritual one of Jerusalem and the material one of Carthage. In the days when the prophets of Israel tried to create a universal code of morality, the seamen of Tyre established their colonies... Why shouldn't we feel a sense of pride in our proximity to that ancient contemporary of ours who stamped his image on the area, gave to the world writing, and once sent his elephants across the Alps under Hannibal's leadership and momentarily brought mighty Rome itself in danger of destruction?"

In addition to their "strange" religion, the Jews' Hebrew language recalled the ancient Punic-speaking Carthaginian foe. It is no wonder that the Romans, who willingly acknowledged their cultural debt to Greece, were loath to grant any credit to the vanquished Jews, Phoenicians and Carthaginians. In contrast to so many other subject peoples under Roman rule, these Semites put up stubborn resistance and even claimed the superiority of monotheism (first Judaism and then Christianity), and were proud of their alphabet, which was borrowed first by the Greeks and later by the Romans. Our alphabet is a direct descendant and still bears the names of the first two letters of the early Phoenician-Hebrew alphabet (*alef* and *bet*).

No literate person can expect to read a daily newspaper or listen to a discussion of the arts and sciences, law, psychology, physics, mathematics, military affairs or any other professional field without encountering a wealth of phrases and expression of foreign origin which have become a part of the English language. Expressions such as status quo, casus belli, laissez-faire, déjà vu, savoir-faire, haute cuisine, allegro, pogrom, de facto, de jure, sine qua non, prima facie, modus vivendi, leitmotif, blitzkreig, lebensraum, etc. (yes, even et cetera itself) and thousands more, are part of our everyday language.

The contribution of Hebrew is less obvious but often overlooked precisely because it has become so familiar in its anglicized forms.

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Adult education in Israel for new immigrants. [David Haas photo]

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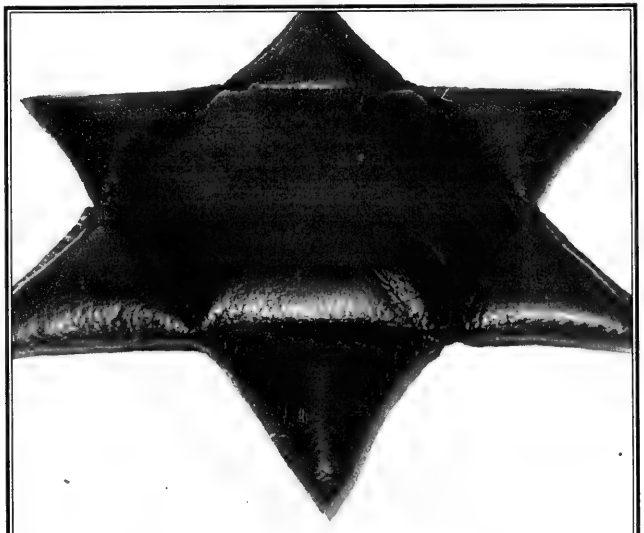

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Hebrew words in Bible could not always be translated

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The foremost Jewish historian of our time, Cecil Roth, had this to say: "Generation after generation of Englishmen heard the Bible read in church and studied it at home. In many cases, it was the only book; in all, the principal book. At last its cadences, its music, its phraseology, sank into his mind and became part of his being... Hence by slow degrees his daily speech was not merely enriched, but to some extent moulded by its influence."

Without a knowledge of Hebrew and its majestic cadence and imagery, we are apt to assume that certain modes of expression simply derived from old Anglo-Saxon speech, but the translation of the Bible into English directly from Hebrew exercised a major influence over the English language. When we use expressions such as a "heavy heart" or idioms like "the skin of his teeth," "a drop in the bucket," or employ certain superlatives – "Holy of Holies" (*Kodesh Hakedushim*), King of Kings (*Melech Hamalachim*), Song of Songs (*Shir Hashirim*) – we are simply repeating a word-for-word translation of the Hebrew Bible.

Hebrew words from the Bible could not always be translated, but were simply "adopted," with only a minor alteration in pronunciation – alphabet, Sabbath, amen, abbot, messiah, hallelujah, hosanna, manna, cherubim, seraphim, Satan, shibboleth, leviathan, mammon, horn, carmel, jubilee (from the 50th year *yovel* celebration when all slaves were to be set free), scallions (after Ashkelon), gauze (after Gaza), and sodomy (after Sdom), Armageddon (from Megiddo), behemoth (the term for wild animals which was probably the source of the name Bahama islands) and most surprising of all, probably Europe itself (after the Hebrew *erev*, meaning setting sun or evening). Europe was the land of the setting sun for the ancient Hebrews and Phoenicians.

Many Hebrew words were later absorbed by Yiddish and became part of the linguistic baggage of Jewish immigrants that became widely known by gentile neighbours and eventually adopted into English and other languages, such as *maven* (expert), *ganef* (thief), *chutzpah* (cheek), *mishpachah* (family), *kosher* and many others.

Many of the most common personal (Christian) names used throughout the world are directly derived from Hebrew, such as Jonathan (Yonatan), Joseph (Yosef), David, Isaac (Yitzhak), Jacob or Jack (Yaakov), Sarah, Esther, Eve, Rachel, Deborah, Rebecca (Rivka) and Leah. The last reigning emperor of Ethiopia inherited the title of Lion of Judah (claiming descent from King Solomon and the Queen of Sheba) and chose the name Haile Selassie (*hayl hashlosha* – in Hebrew, the power of the Trinity). The Puritans held the Hebrew language in such regard that their military banners were inscribed with the emblem of the Lion of Judah and their battle hymns were taken directly from the Psalms.

Some Hebrew words of biblical origin were so distinctive that no attempt was made to find equivalents for them in English or in the other languages which likewise adopted them. One of them, *shibboleth*, described a biblical story which had very modern applications, directly repeating the biblical event.

Shibboleth (the Hebrew word for an "ear of corn") was pronounced with the "sh" sound by the Gideonites, whereas the hostile tribe of Ephraimites could not say the "sh" and pronounced it *sibboleth*. The self-same strategy of detection was used in a peasants' revolt in Flanders in the town of Brugge (Bruges) in the 13th century. The Flemish-speaking peasants distinguished their comrades from French-speaking nobility who were clad in peasant garb by asking them to repeat the Flemish slogan "Friend and Shield." The

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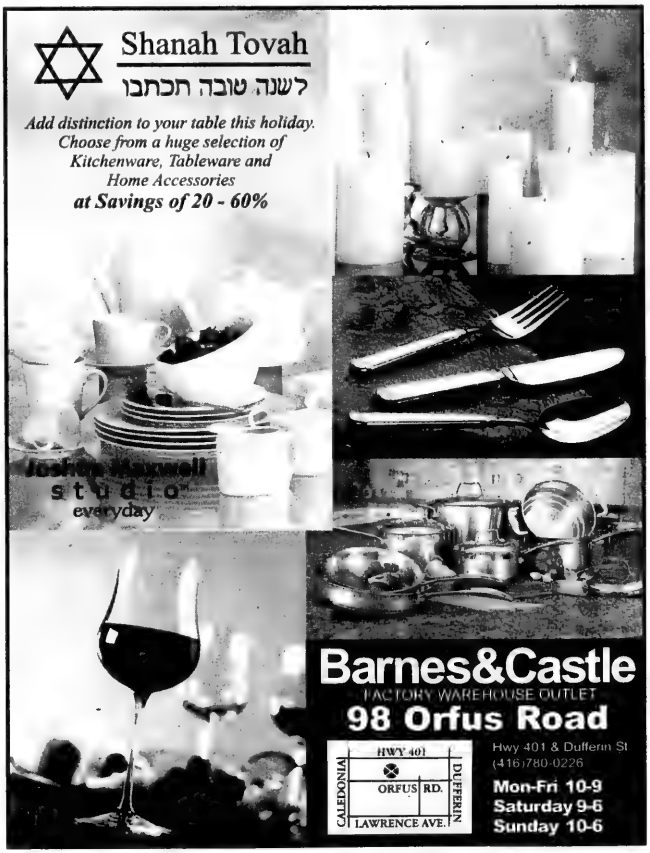

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Hebrew's influence is profound

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French speakers could not pronounce the "sch" in the Flemish word for shield. A similar shibboleth technique was used in World War II by the Dutch resistance and British intelligence to uncover German SS officers pretending to be Dutch civilians, who were unable to pronounce the name of the town of Scheveningen.

The influence of the Hebrew language, however, extends far beyond the field of linguistics and religion. Its contribution is much more profound than the borrowing of individual words and concepts. Hebrew mental patterns have been so long encased in English words and phrases that we scarcely give a thought to their origins. Classics of English literature (both prose and poetry), political oratory, the popular stage, song and screen, and inscriptions on historical monuments are strewn with titles lifted directly from the pages of the Old Testament where they appeared for the first time in Hebrew. Their ability to serve as allegories, proverbs and parables for modern situations and events that recall the Bible has been a hallmark of great literature, debate and oratory.

Just a few examples will suffice: the writing on the wall (*Daniel*, 5:25), the mark of Cain (*Genesis*, 4:15), scapegoat (*Leviticus*, 16:26), the meek shall inherit the earth (*Psalms* 37:11), the grapes of wrath (*Deuteronomy*, 32:32), out of the mouths of babes and sucklings (*Psalms* 8:3), the good earth (*Deuteronomy*, 6:18), the way of all flesh (*Genesis*, 6:12), dust to dust (*Genesis*, 3:19), feet of clay (*Daniel*, 2:34), east of Eden (*Genesis*, 4:16), how are the mighty fallen (2 *Samuel* 1:19), man shall not live by bread alone (*Deuteronomy*, 8:3)... To imagine the English language without them is as unthinkable as to imagine English without the influence of Shakespeare.

At the same time, a number of curious mistranslations have entered English-speaking lore. The most famous is that of ***keren*** ("ray," "beam," or "horn"). As a result of the translation into Latin as "horn," generations of artists misrepresented Moses the great lawgiver as possessing horns, while his face should have been depicted as radiating rays of light! The Red Sea, indeed a deep blue, should have been the Reed Sea, from the Hebrew *Yam Suf*.

Although Hebrew ceased to be the spoken language of the majority of Jews in their Judean homeland between the second century BCE and the second century CE, it remained the central language of Jewish religious commentary, and heavily influenced the hybrid languages that arose in the Diaspora, such as Yiddish (Judeo-German), Ladino or Judezmo (Judeo-Spanish), Yevanic (Judeo-Greek), Zarphatic (Judeo-French), Ebri (Judeo-Persian), Moghrabi (Judeo-Arabic) and others, all of which continued to use Hebrew letters. It is estimated that Hebrew words comprise close to 15 percent of the Yiddish vocabulary and a somewhat lesser proportion in the other hybrids. Many Hebrew words which were absorbed by Yiddish indicate specific religious beliefs and practices. But a parallel vocabulary developed, in which words of Hebrew origin were used specifically to designate a concept, occupation, ceremony or item with Jewish content as opposed to the parallel word of foreign origin.

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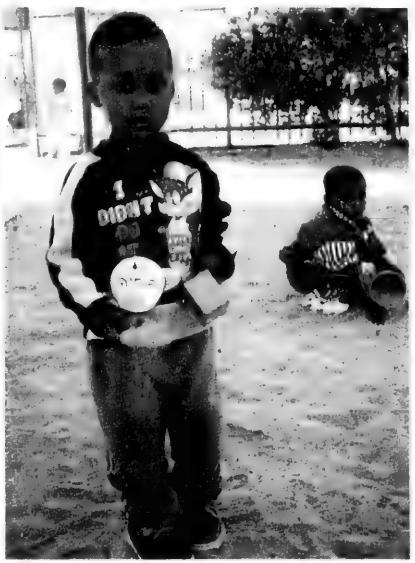
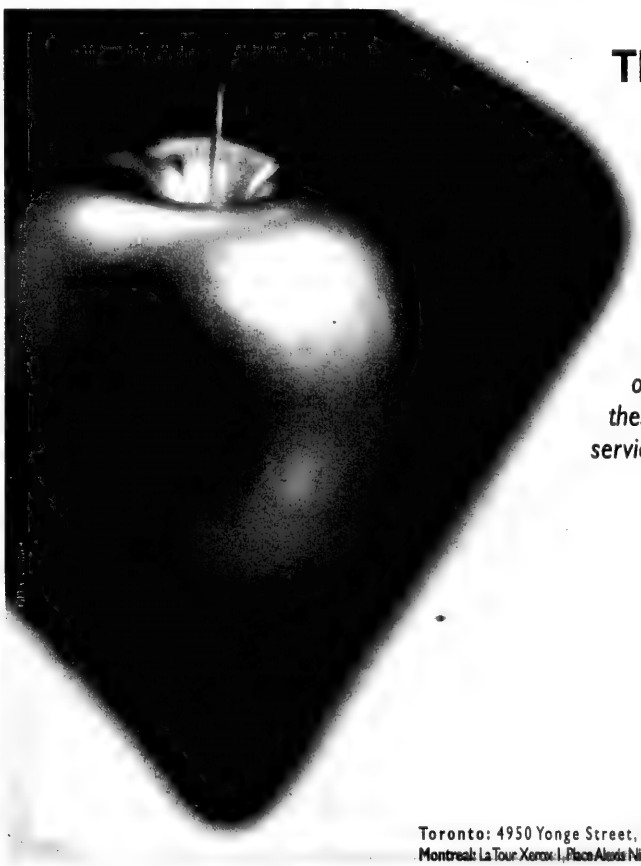


Sifting sand in an Israeli playground. [Douglas Guthrie photo]



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For a time, lively rivalry existed between Hebrew and Yiddish

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For a time, a lively rivalry existed between Hebrew and Yiddish, and they competed for the loyalty of several generations of literary figures, writers, playwrights and philosophers. Supporters boldly proclaimed Yiddish as a Jewish national language at a famous conference in Czernowitz in 1908, pointing to the tremendous numerical superiority of Yiddish speakers. Hebraists, on the other hand, at their conference in Vienna in 1913, laid claim to Hebrew as the Jewish national language, emphasizing the superiority of its historical continuity, the immense prestige of the Bible, its influence upon much of European literature and its venerable age. It is hard to imagine a more persuasive Zionist argument than that the Land of Israel "speaks" Hebrew through the countless inscriptions uncovered throughout its length and breadth on parchment, stone, clay, papyrus and wood.

Yiddish progressively lost strength because of emigration and assimilation, while Hebrew grew in strength due to territorial concentration through migration to Palestine and then Israel. Yiddish reflected the folkways and religious life of the mass of European Jews and later was adapted to meet the requirements of sophisticated urban life and modern literature. The Holocaust dealt it a death-blow as a spoken language (other than among some Orthodox Jews), although there has been an academic revival in its study, and as late at 1978, the Nobel Prize for Literature was awarded to the Yiddish writer, Isaac Bashevis Singer.

The originator of the international language Esperanto, Dr. Lazar Ludwig Zamenof, was a Jew whose knowledge of Hebrew undoubtedly played a role in the successful development of the only devised language to make the transition from a desk project to a living tongue. Although the Esperanto vocabulary is largely derived from the Romance, Germanic and Slavic families, it is likely that Zamenhof's profound knowledge of Hebrew and Aramaic contributed to the logical structure of what all linguists recognize as the easiest language to learn.

Zamenhof created Esperanto in the hope that it would become not just an international language for everyone but a new national language for the Jewish people. He loved both Yiddish and Hebrew but felt that Yiddish lacked historical continuity and prestige and that Hebrew was too difficult to adapt to the needs of the modern world. It must be remembered that at the time Zamenhof began working on Esperanto in the 1880s, Eliezer Ben-Yehuda's efforts to revive Hebrew were still in their infancy.

Esperanto created as new language for Jewish people

The success in transforming Hebrew into a living language and the development of a modern literature have long inspired proponents of "minor" languages, overshadowed by powerful neighbours. Proponents of Welsh, Erse (Irish), Gaelic and Basque have visited Israel specifically to observe the operation of the teaching methods used in the Hebrew ulpan – intensive language courses taught to new immigrants in a "Hebrew in Hebrew" environment. Proponents of Maltese as a national language sought to encourage and inspire their people to take pride in their language as a close relative of Hebrew and Aramaic – the tongues of Jesus and his disciples.

Many scholars during the Renaissance and later under the sponsorship of several monarchs, such as James IV of Scotland, tried to establish Hebrew as "the mother of all languages." They believed that Hebrew was the original source from which all other languages developed. It was for this reason that Christopher Columbus brought Luis de Torres, a Converso (Jewish convert to Catholicism) with him on his voyage to the Americas. De Torres was a skilled interpreter who first addressed the Indians they met in Hebrew. The assumption was that such far-flung peoples were probably related to the ten lost tribes of Israel and therefore must have been influenced by the Hebrew language. De Torres remained in the New World and is thought to have been responsible for the origin of "turkey" as the name for the strange new bird he observed – a corruption of the Hebrew *tukki* (parrot).

This view of Hebrew as the origin of all the language families was subsequently repudiated as simplistic. However, some recent scholarship has indicated the possibility that Hebrew is indeed much older than the other Semitic languages. Its geographic location at the crossroads of the three continents of the Old World may have resulted in its having been an important source for other language families. Hebrew's sister languages – first Akkadian and then Aramaic – functioned for a time as the *lingua franca* of the Near East.

The concept of a single origin of languages is known as "monogenesis." It rests on the idea that originally the root meanings of Hebrew words were conveyed by a single syllable of two consonants rather than the three consonants recognizable today. These syllables underwent changes which can be explained by the similarities in the position of the tongue in pronouncing certain sound combinations. The monosyllable sounds formed by these consonants describe the same action in several major language families. This highly controversial theory, which sets out hundreds of such syllable combinations shared by Hebrew and other languages, claims that Hebrew is the likely single origin of several major language families.

To know Hebrew is to enjoy direct access to one of the world's oldest continuous cultures. For the Jewish people, it is perhaps the most crucial element of their unity. The Bible

Continued on page B9

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Hebrew provides direct access to the Bible

Continued from page B8

and the works which followed – the Talmud, the Mishnah – were written in Hebrew and Aramaic. In principle, every Jew could be learned, and the people were encouraged by their rabbis to be literate in Hebrew.

More than 60 years ago, Mordechai Kaplan, one of the great Jewish thinkers of the 20th century, and founder of the Reconstructionist Movement in the United States, in one of his works, argued that: "Once Hebrew becomes a foreign or ancient tongue to the Jew, he ceases to experience any intimacy with Jewish life... the first practical step in any effort to live Judaism as a civilization should be to learn Hebrew. It should be included among the languages that Jewish children are taught in the high schools and colleges, and it should be given the same academic credit as Latin and Greek."

Knowledge of Hebrew provides direct access to the Bible, over 3,000 years of cultural creativity, a better understanding of the development of English and even a possible key to comparative linguistics, an appreciation of the biblical heritage in modern literature, cinema, song, art, oratory and politics, and an insight into the moral, ethical, religious and judicial foundations of what we know today as western civilization.

Last, but by no means least, Hebrew is the language of modern Israel and an indispensable key to understanding and appreciating Israeli society and culture. Although in the Israeli linguistic marketplace, English will undoubtedly continue to enjoy immense prestige, the day is not far off – sometime in the 21st century – when a majority of the Jewish people in the world will be Hebrew-speaking Israelis. For Jews in the Diaspora, Hebrew remains important as part of their religious heritage, but increasingly it will also function as a window to Israel, and a key to their own cultural heritage.

A version of this article was originally published in Ariel: The Israel Review of Arts and Letters, *1997. Reprinted with permission.*

Passover, Ulpan Etzion, April 1999 **[Vera Etzion photo]**

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How Hebrew came to be the language of Israel

By RABBI SHLOMO JAKOBOVITS

Everyone knows that the language of Israel is Hebrew. But most of us are unaware that this did not come about automatically. For many years, the matter of national language was in doubt, and those who advocated Hebrew had to fight long and hard to achieve their goal.

Original Israelites Spoke Hebrew

Those years of doubt and struggle occurred in the latter part of the 19th and the early part of the 20th centuries, when Jews were returning to their historic homeland, and the New Yishuv (modern settlement of the land) was in its formative years. In contrast, during the first settlement, in the days of Joshua, then the judges and later the kings, there was never any doubt. Hebrew was the undisputed vernacular of the Israelites, and under their rule, it became the language of the land. It had its own script, the script of the Tanach (Bible) and of official and private correspondence of those days.

This situation prevailed until the land was conquered by Babylonia in 586 BCE, when these invaders destroyed the Jewish kingdom and its cities, including Jerusalem and the Temple. The population was exiled to Babylonia, and Jews found themselves living in a land whose tongue was Aramaic, a language somewhat related to Hebrew yet distinct from it and with a different script.

Second Temple Era

Fifty years later, Jews were allowed to return to their land, and several waves of settlers did indeed undertake this journey. Thus Judea – the name accorded to Eretz Yisrael by the Romans – was re-established as the Jewish State, and about 20 years after the arrival of the first wave of returning Jews, the Temple was rebuilt. Hebrew again became the predominant language, but with the infusion of some Babylonian influences. Aramaic script now replaced the earlier Hebrew letters, and Babylonian names were adopted for the months of the Jewish calendar. Two of the later books of the Tanach that were written at this time, Daniel and Ezra, are largely in Aramaic.

Long after the Babylonian Empire had fallen, Aramaic continued to be the *lingua franca* of the many lands that had earlier constituted that empire. It made inroads even in the land of Israel. Hebrew was still the language of communication, but it was a modified Hebrew, somewhat influenced by Aramaic. The most important manifestation of this modified Hebrew is the Mishnah, which was composed during the centuries just before and just after the second destruction of Jerusalem.

Under Byzantine Rule

Not only did Aramaic influence the Hebrew language and totally change its script, but in due course, it displaced Hebrew as the popular means of communication. Thus the Jerusalem Talmud, written in the three centuries after the compilation of the Mishnah, is in Aramaic, not Hebrew.

This was the era of Byzantine Christian rule over Eretz Yisrael, which lasted until the Arab conquest in 638. Most of the socio-economic upper classes of this period spoke Greek, and sometimes Latin, but the broader masses spoke Aramaic, as did the rabbis. Hebrew did not regain its former position until the 20th century, and then only after intense campaigning.

The Byzantines were intensely anti-Jewish, and their rule was oppressive. Jews rejoiced when the Arabs took over, but by that time most Jews had left the land. Under Muslim rule, the Jewish population increased, but only slightly and very gradually.

Arabic Replaces Aramaic

In due course, Arabic replaced Aramaic and Greek as the Jewish vernacular in Eretz Yisrael; Arabic also became the *lingua franca* of the surrounding lands. In the larger towns and villages, within Eretz Yisrael and also around it, there were small pockets of Jews who were conversant with Hebrew. This classical Hebrew – with no adaptation to changing times and no mechanism for coining new words and expressions as needed – was substantially different from the Hebrew of modern Israel.

Hebrew was still alive in the world of rabbinic literature and correspondence, but only as a written, not as a spoken, medium. This Hebrew usually manifested a strong admixture of Aramaic, and it also did not, in its existing form, have the potential for becoming the future spoken language.

So the predominant language in Palestine – as Eretz Yisrael came to be generally called – was now Arabic, and for more than 1,000 years after the Arab conquest, the language situation in Palestine hardly changed.

From time to time, individual Jews or small groups made aliyah, and they either melded into the existing linguistic environment or retained the languages of their lands of origin. The Crusaders occupied parts of the land for two centuries, and they used the European tongues of their home countries. The Ottoman Turks became masters of the land in the 15th century and imposed Turkish as the language of government. Ladino was brought into the land by Jews from Mediterranean countries, especially after the expulsion from Spain. But by and large, Arabic prevailed throughout this period as the main language of both Arabs and Jews, with only a sprinkling of Hebrew-speaking Jews here and there.

Jewish Immigration Increases

Matters changed after the late 18th century, as larger waves of Jews made aliyah. Some of the newcomers were Sephardim, and among these, a considerable number spoke Hebrew. But the majority were Ashkenazim from eastern Europe, and their language was Yiddish. By the late 1800s, Yiddish was the most widely spoken language among Palestinian Jews, and

Continued on B11

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Observant Jews credited for keeping Hebrew alive

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some of its adherents ultimately voiced strong opposition to the adoption of Hebrew as the language of daily communication.

An early advocate of Hebrew as the vernacular of a re-established Jewish State was Yehuda Alkali. The rabbi of Semlin, a town in Serbia, he was totally committed to strict Jewish observance and deeply steeped in Talmud and Kabbalah. In the 1840s and 1850s, he promulgated Zionist ideas that others espoused half a century later. He spoke forcefully of auto-emancipation – without using the actual term – long before Leon Pinsker's work by that name was published in 1882. Among Alkali's other plans for Eretz Yisrael later adopted by others was a return to agriculture and the establishment of a Jewish army. But his teachings proved to be premature, and in his day, neither the religious establishment nor the secular could accept his ideas. Rabbinical authorities in both in Eretz Yisrael and the Diaspora totally rejected his teachings, including the proposition to establish Hebrew as the spoken language.

Observant Jewry had kept Hebrew alive throughout the centuries by using it in the daily practice of Judaism. Yet when the question of national language became pertinent, this segment of Jewry, by and large, did not urge the adoption of Hebrew. For the overwhelming majority of observant Jews, Yiddish was the medium of expression, and they were quite content to reserve Hebrew for religious purposes only.

Attitudes Varied Widely

So it fell to the secularists to press the cause. And among secular leaders and writers, there were also those who were indifferent or even opposed to Hebrew.

The First Zionist Congress was held in 1897. It advocated the establishment of a Jewish State, but did not take up the question of language. Theodor Herzl himself later expressed the view that those who came to live in that state would bring their own languages with them, and he deemed it likely that the German language would prevail. The early Zionist congresses were conducted mainly in German. It may be worthy of note that at the time, Kaiser Wilhelm II of Germany was the only head of state who met with Herzl and actively supported establishment of a Jewish State in Palestine.

The keynote speaker at that first congress was Nathan Birnbaum, who, like Herzl, was a Vienna journalist. It was he who, 12 years earlier, had coined the expression Zionism. He was an ardent advocate of Yiddish, and in 1908, he initiated a conference in Czernowitz that was attended by many Yiddish writers and teachers. The aim was to declare Yiddish to be the national language of Jewry. But by that time, the status of Hebrew in the Land of Israel was such that the conference was persuaded to modify its resolution to declare Yiddish to be *a* (not *the*) national language of Jewry.

But while some early leaders of Zionism showed little disposition toward Hebrew, there were indeed significant stirrings of Hebrew revival at that time, and even earlier. Various secular Hebrew journals appeared from 1870 onwards in Europe and in the Land of Israel itself, such as *HaMaggid*, *HaSchachar* and *HaChavatzelet*. Readership was limited, but the idea of Hebrew as a language of general expression was taking root.

The First Aliyah began in 1880, and some

Continued on page B12

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Alliance Israélite Universelle most influential body

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of the new arrivals trained themselves to speak Hebrew and established a few Hebrew kindergartens. This aliyah was closely associated with the Chovevei Tzion and Bilu movements. Bilu was the first organization to take up the cause of Hebrew revival as a group. This First Aliyah established what came to be known as the New Yishuv, a modern society quite distinct from the Old Yishuv, which traditionally had subsisted mainly on the charity of world Jewry. It was to the New Yishuv that the advocates of Hebrew looked as the future ground where this revived ancient language could flourish.

The Key Figures

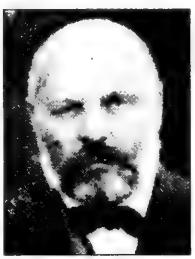
Three individuals stand out as instrumental in deciding the language question, though they were by no means alone. These three, in the order of their importance are: Eliezer Ben Yehuda, Menachem Ussishkin and Asher Ginsberg (Achad Ha'am).

Ben Yehuda dedicated himself to the revival of Hebrew with rare single-mindedness and exceptional self-sacrifice. At an early age, he published several articles in scholarly journals, and it was through the influence of these writings that the Bilu settlers decided to make Hebrew their everyday language.

Eliezer Ben Yehuda

He married at the age of 23 and immediately left Europe to live in cramped quarters in Jerusalem. The year was 1881, which coincided with the First Aliyah. He and his wife chose a life of material deprivation, and both shared a burning enthusiasm for the promotion of Hebrew revival in the ancient land. They established a policy that in their own home, Hebrew was to be the only medium. Any visitor who could not speak Hebrew had to communicate by gesture or otherwise, but no foreign language was permitted. Ben Yehuda supported himself through Hebrew journalism, and in 1908, he published his own daily newspaper, the first secular Hebrew daily of professional quality.

Ben Yehuda was born to a chassidic family, but his father died when he was five and he was not educated to adhere to Jewish observance. In Jerusalem, however, he and his wife returned to a life of tradition in order not to be different from their neighbours, all of whom were of the Old Yishuv. Eliezer grew a beard and payot and his wife donned a sheitl. But those neighbours turned against him anyway when they realized that his advocacy of Hebrew was for secular and nationalistic purposes. He then became rabidly anti-religious, and this in turn fuelled the antagonism of the Old Yishuv against the entire movement for Hebrew revival.



Menachem Ussishkin

At that time, the largest and most influential organization for Jewish welfare and education was the Alliance Israélite Universelle, based in Paris. It set up schools and training centres for Jews in scores of cities, especially around the Mediterranean, including several in Palestine. The Jerusalem Alliance school, impressed with Ben Yehuda's knowledge in several fields, invited him to teach. He set the condition that his language of instruction must be Hebrew in all subjects, not French, as was the usual mode in Alliance schools. The school agreed, and this use of Hebrew was a breakthrough. In later years, when the question of language was debated on a national level, the Alliance strongly opposed Hebrew.

Even then, in 1883, the opposition to instruction in Hebrew made itself felt: Ben Yehuda was frequently jeered and booed on this way to and from his teaching assignment. The extremists of the Old Yishuv took their hostility even further, deliberately mistranslating a paragraph he had written about the battle for Hebrew. They distorted it to impart the impression that he was calling for battle against the Turkish empire, and then they reported this to the Turkish authorities who arrested him and sentenced him to imprisonment. The immediate repercussion was worldwide revulsion and an outcry on his behalf, whereupon the Turks quickly released him.

Neither this nor any of many other impediments phased Ben Yehuda. His goal was the revival of Hebrew and he pressed forward relentlessly. The task required work on several fronts. First he had to update the language so that it would cover all new situations. As far as possible, he sought to render modern Hebrew akin to the biblical tongue rather than to the modified Hebrew of a later era. But many words and phrases not found in the Tanach had to be newly created to meet modern needs, and he con-

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Achad Haam an outstanding writer

Continued from page B12

always agree with him. For example, after he coined the Hebrew verb *talfen*, to telephone, based on the European equivalent, later authorities wanted a more Hebraic root and instituted the term *sach-rechok*. In this particular case, the former expression is more widely used today.As new terminology was created, he promulgated it through a stream of books and articles that flowed from his pen. At the same time, he worked on his *Dictionary of the Hebrew Language*, which contained all the known existing words and idioms plus the new ones. This was an exceptionally detailed compendium, and after his death, the completed work was published in 17 volumes.

Asher Ginsberg (Achad Ha'am)

He also saw the need for a permanent scholarly entity that would undertake the task of language creation and supervision. Such a body would work with him during his lifetime and then continue after him. Accordingly, in 1890, in consort with other leading scholars, he established the Va'ad Halashon (language council), which has continued to exist under varying names, and today functions as a government-chartered council. It was this va'ad that decided, on Ben Yehuda's initiative, to adopt the Sephardi pronunciation.

Above all, Ben Yehuda resolved to do all in his power to induce people in Palestine to use Hebrew as their everyday mode of expression. To this end, he produced impassioned speeches and articles, and influenced many by his personal example.

Modern Hebrew Literature

The ultimate success of Ben Yehuda's efforts would not have been possible without significant help from many contemporaries. Hebrew writers used the new terms coined by Ben Yehuda and at the same time, raised the level of Hebrew usage and awareness.

Outstanding among these writers is Achad Ha'am, and the Hebrew literature of the period is often termed the Age of Achad Ha'am. He was a contemporary of Ben Yehuda, but lived in Palestine only the last five years of his life. Before that, he visited the Holy Land several times, and his influence there was substantial. His fluency in Hebrew and the quality of his writings, both in content and in mode of expression, gave him the power to exert great impact on linguistic developments in the land.

While the proponents of Hebrew laboured assiduously for their cause, those who opposed them also worked hard. Some decisive administrative action was needed to tip the scales,

Continued on page B14

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Four months were pivotal in batttle for Hebrew

Continued from page B13

and the man for that role was Menachem Ussishkin. Influenced by Achad Ha'am, Ussishkin became a keen Hebraist and a leading Zionist. He visited Kishinev immediately after the 1903 pogroms, and, deeply moved, proceeded to spend four months in Palestine.

Palestine Educational Scene

Those four months turned out to be pivotal in the battle for Hebrew. Until that time, the grade-schools of Palestine were in no way co-ordinated, and the language of instruction was mandated by the sponsoring organization in each case. Some schools taught in Hebrew, more in Yiddish. Several Sephardi schools used Ladino, while some used Arabic, and in the Alliance schools the medium was French. Schools sponsored by the Hilfsverein der Deutschen Juden used German, those financed by British or American Jews used English, and there were other languages as well.

Ussishkin called a nationwide meeting of teachers and established the Palestine Teachers' Association. This proved to be a surprisingly powerful organization, and under Ussishkin's guidance, its members resolved that all grade-school instruction other than foreign language subjects should be in Hebrew. Implementation was to be phased in over a period of years. Opposition was widespread and intense, but the association prevailed in most cases, and the new generation grew up speaking Hebrew, at least in grade-school.

The beit din (court) of the Edah Haredit – loosely, the Ashkenazi segment of the Old Yishuv – pronounced a *cherem* (ban) on all persons who used Hebrew for any functions other than religion. This ban had some impact, but for only a limited time.

Palestine at this time had one institution of post-secondary education, the quasi-academic agricultural school of Mikve Yisrael, where the instruction was in French. Creation of a more comprehensive college, the Haifa Technion, was organized in 1911, with Achad Ha'am on the board and major financing by the German Hilfsverein.

The building was dedicated in 1913, and when it was announced that instruction would be in German, Achad Ha'am resigned from the board and demonstrations in favour of Hebrew took place in several locations. Among the demonstrators was Moshe Shertok (Sharet), then in high school. The furor delayed the opening of the school, and the project came to a standstill with the outbreak of war in 1914. When the British captured Haifa, they sequestered the building as enemy property and then gave it to the Zionist Organization. The result was Hebrew instruction at the Technion. Some academics had wanted German to be the language of instruction at the Hebrew University, which then was in the planning stages, but the Technion saga persuaded them to withdraw that proposal.

The Final Moves

There was yet another confrontation ahead. In the Russia of 1917, immediately after overthrow of the Czar, there were several meetings of Yiddishists. As in 1908, the aim was to proclaim Yiddish as the national language of Jewry. Since there were eight million Jews in eastern Europe and only 70,000 in Palestine, such a resolution could readily overshadow whatever Hebrew had by then achieved in its own land.

Ussishkin was the man who fought this battle, and it was a bitter and difficult process. But his erudite and impressive speeches won the day, and the status of Hebrew came through unchallenged.

Two years later, Ussishkin spoke at the Paris Peace Conference on the question of the National Jewish Home.

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Addressed world in Hebrew

Continued from page B14

He addressed the assembled nations of the world in Hebrew – with interpreters, of course, translating each sentence into English and French – and this was the first occasion in recorded history where such an event occurred.

In that same year, he and Ben Yehuda met with Sir Herbert Samuel, the new high commissioner for Palestine. It was a foregone conclusion that English and Arabic would be officially adopted by Mandatory Palestine. Still to be settled was the question of the Jewish language or languages. They wanted Hebrew, and only Hebrew, to become the additional official language. Based on statistics, Yiddish and Ladino could justifiably share that status with Hebrew, but they successfully argued in favour of the biblical tongue, and Sir Herbert proclaimed Hebrew as the official Jewish language of Palestine.

That proclamation was renewed with Israel's Declaration of Independence on May 14, 1948. By now there is no longer any question about it.

Rabbi Jakobovits is the director of development at Eitz Chaim Schools in Toronto.

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Hebrew in the former Soviet Union

By SEYMOUR EPSTEIN

I have a vivid memory of a gathering that took place in Kharkov, Ukraine, in 1990. A group of Jewish men and women dressed in shabby clothing met in a typical apartment of the period furnished with equally shabby wood and metal items. The occasion was a meeting of Kharkov's Hebrew Teachers' Union. The leader, a 17-year-old named Zev Elkin (now completing a doctorate in Karaite literature at the Hebrew University), conducted the meeting in Hebrew. Though important issues were discussed, whenever a word was lacking or a bit of *dikduk* (grammar) was in dispute, the discussion was stopped for a debate on the fine points of modern Hebrew usage. Time out at the drop of a *hitpael*!! And the Russians know how to debate…

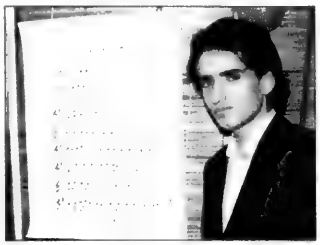
When my JDC (Joint Distribution Committee) colleague, Asher Ostrin, having ascertained that Elkin had been studying Hebrew for less than two years, expressed amazement at his fluency (comparing it to his own less-fluent Hebrew of many years), he was told: "Oh, but you didn't study Hebrew in Kharkov!"

At the time of glasnost and perestroika, Kharkov was home to hundreds of adults studying Hebrew in the most challenging (even threatening) surroundings and hundreds more on a waiting list because of a lack of teachers and available classrooms. Elkin and his colleagues were literally leading a language revolution.

Some years later in a Moscow hotel, I was interviewing a Hebrew teacher who wished to study in an advanced course for Jewish educators at Hebrew University. From Tashkent, Uzbekistan, she told me that she was an engineer (that ubiquitous Soviet job description) in a factory. One day soon after Uzbeki independence was declared, her boss announced that all conversations in the factory would now be in Uzbeki rather than Russian, her native tongue. That day she registered for an ulpan to study Hebrew!

As the last years of the 20th century waned and I travelled more in the territories of the former Soviet Union (FSU) and also encountered more Russian Jews at home in Jerusalem, I began to compare this fin de siècle Hebrew phenomenon with the last Russian-inspired Hebrew revolution at the end of the 19th and the beginning of the 20th century.

As you read the essays of Achad Ha'am (Asher Ginsberg) or the stories and poems of Chaim Nachman Bialik and Shaul Tchernichovsky, you realize that these men who were born in the Pale of Russian settlement wrote in Hebrew but thought Russian thoughts, influ-



Zev Elkin

enced by the literature and philosophy of their first homeland. As you thumb through Eliezer Ben Yehuda's dictionary (coined a *milon* by him), you wonder at the persistence of this man,

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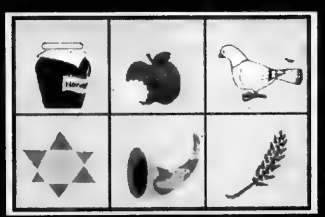

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'Perelman gave birth to a trend that became a norm'

Continued from page B16

born in 1858 in Lushki, near Vilna. In changing his name to Ben Yehuda, Eliezer Perelman gave birth to a trend that under David Ben- Gurion (David Gruen back in Russian Poland) became a norm: the Hebraization of Galut names.

I remember meeting an old professor in Akademgoradok, Siberia, who had quietly kept up his Hebrew studies from a childhood in prewar Poland. Secretly, over many years, he wrote a translation of, and commentary on, Kohelet, that enigmatic megillah read on Sukkot. Only in the freer atmosphere of the 1990s did he dare publish it, as he began work on another biblical book.

The author, left, with a senior citizen of Irkutsk

So many of the Hebrew language revolutionaries of the 19th and early 20th centuries were trained for professions unrelated to their ultimate life task. Tchernichovski was a doctor, Achad Ha'am, a tea merchant; Ben Yehuda studied medicine, but graduated as a teacher from the Alliance Israélite Universelle in Paris. There is no doubt that their professional training, their exposure to Russian culture and their fascination with Western philosophy influenced their approach to Hebrew language and culture. When Russian Jews hear old Zionist songs from the Yishuv for the first time, they laugh in the realization that most of the melodies are Russian.

Trained for professions unrelated to their ultimate life task

This phenomenon was also quite evident in the latest "Russian revolution." Engineers, computer scientists, geologists, art historians and musicians (all well trained at the best Soviet institutions of higher learning) brought to their new love of Hebrew a variety of backgrounds that enhanced their new work. Imagine the scene when a Russian musician first learns about the traditional cantillation notes of the Torah or a Moscow-trained philologist encounters the intricacies of Hebrew grammar.

There was, of course, one striking difference between the Russians of old and our "new Jews" of the FSU. Achad Ha'am's parents were Chassidim; Bialik's father was a Talmud scholar. Ben Yehuda's father was Lubavitch. Most of the men who, with their writing and speaking, revived the Hebrew language and turned it into a modern tongue came from deep Jewish roots. Some had learned Hebrew and Yiddish before Russian, but all had received a full education in classical Jewish texts.

In glaring contrast, none of the current Russian Hebraists and Jewish educators had any prior Jewish learning, either at school or at home. Their parents were communists, and even their grandparents were removed from Jewish culture by the anti-Semitic persecutions of the Soviet regime. While the Hebrew literati had positive memories of their Jewishness, these "new Jews" have memories of insecurity, inferiority and stigma.

The legacy of Ben Yehuda and Bialik – the complete revival of Hebrew as a spoken language and the creation of a new literature that tranforms the idiom of the Bible and the Mishnah into a language of daily life – is a linguistic miracle. Yet inherent in that wondrous development is a nagging dilemma. Has a holy tongue been vulgarized, or has daily parlance been sanctified? This philological question and its echo in other domains (our history, spiritual life, literary heritage, indeed our future) has created its own tension within Israeli society.

In the meantime, there are other questions: Will the Jews of the FSU who have become the new lovers of Hebrew and teachers of Judaica bring a fresh approach to this old problem? Will their varied backgrounds and tabula rasa Jewishness liberate them to think radically of innovative paths in Jewish life?

Mi yodea?

Seymour Epstein (Epi), the executive director of the UJA-Federation Board of Jewish Education in Toronto, worked for the American Jewish Joint Distribution Committee from 1981 to 1999 and spent most of the 1990s travelling to the former Soviet Union to help revive Jewish life in newly emerging Jewish communities.

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Hebrew: its present and future

By MARTIN LOCKSHIN

Of all the developments in the Jewish world in the 20th century, the creation of the State of Israel is surely the most wondrous. I often imagine how shocked my great-grandparents would be by the State that is now so well established, strong and creative. And of all the "miracles" associated with the founding of the State, the successful revival of the Hebrew language might be the biggest surprise.

For close to 2,000 years, Hebrew was not the language of daily communication for Jews in any Jewish community in the world. Certainly it was read and studied and venerated. Jews never stopped writing in Hebrew. But it was not a spoken language and was not available as a vehicle for conducting daily life.

In fact, the status of the Hebrew language between the third and 19th centuries was very much like that of Latin. Latin was venerated; Latin was studied. People wrote in Latin; people prayed in Latin. In fact, the number of people who read Latin, studied Latin, prayed in Latin and venerated Latin was always higher than the parallel numbers for Hebrew. Yet the idea of turning Latin today into a language of daily communication is unimaginable.

But that is just what modern-day Zionists succeeded in doing with Hebrew. Jewish naysayers scoffed and mocked and suggested that a language that had been, for all intents and purposes, dead for 1,700 years, could not evolve from a language of prayer into a language of culture and speech. In the 1920s, the vision of establishing a University of Jerusalem that would be a Hebrew University, that could teach science and mathematics in Hebrew, was a very hard sell. Even the dreamer Theodor Herzl never accepted the idea of a revived Hebrew language. He was certain that the best plan for the state that he wanted to establish was for Jews to continue to speak the languages they had spoken before moving to Israel.

Spoken by over 5 million Jews

But now we know that Hebrew has "won." More than five million Jews in the world speak the language today. Statisticians believe that in a few more years, more Jews will speak Hebrew than any other language. (Currently, there are marginally more English-speaking than Hebrew-speaking Jews.) A vibrant culture of Hebrew novels, poetry, music, theatre, television, radio, newspapers and magazines exists in Israel and, to some degree, outside of Israel.

In these difficult days when we worry about the safety and security of the State, at least one Zionist accomplishment seems safe and secure. The Hebrew language is here to stay. There are probably more Jews who read and speak Hebrew today than in any other period of history.

Yet there are causes for concern.

The first is the question of language "purity." Much of what passes for Hebrew these days is simply not Hebrew.

Most linguists argue that there is no such thing as language purity. Already in the 12th century, Moses Maimonides realized this truth. He wrote that the only way to measure "correct" speaking or writing in a language is if its speakers speak or write that way. If, Maimonides wrote, "Hebrew speakers in their own land, I mean in Eretz Yisrael" speak a certain way, then, by definition, that speech becomes proper Hebrew (*Commentary on the Mishnah*, on Mishnah Terumot 1:1).

English has been absorbed into spoken Hebrew, and even into written Hebrew, at an astounding rate. As English-speakers, often the hardest words for us to identify when we read a Hebrew text are the English-loan words that we just don't expect to be there. And they don't just appear in slang and uneducated Hebrew.

Like every spoken language in the world, Hebrew uses hundreds or thousands of "international" words – like *Internet*, *radioactivi*, *telefon*, *televizia* and *contsert*. There are good reasons for words like this to remain the same across the globe.

But a glance at two or three pages of a recent edition of the literary section of *Ha'aretz* (often considered to be the reposi-

Continued on page B19

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'Flood of foreign words' in Hebrew

Continued from page B18

tory of the best, "highest" Hebrew) reveals dozens of English words that are not at all international in character. Words like *effectivi*, *relevanti* or *understatement* are vexing to purists who know that there are perfectly good Hebrew ways of saying "effective" "relevant" or "understatement" in "real" Hebrew.

In "lower" Hebrew, the influence of English is even more pronounced. The Bezak telephone company's new "pre-paid service" plan for long-distance calling is called "sherut pre-paid." Shopping malls in Israel are filled with stores that appear to believe that an English name spelled (or misspelled) in Hebrew characters over the entrance of the store will provide a certain cachet (and attract more customers).

Yet anyone who knows the history of languages will not be surprised or troubled by this flood of foreign words into modern Hebrew. Hebrew has readily accepted foreign words many times in its history, not just in the days when it was mostly a literary language. Even the spoken Hebrew of the classical rabbis (whose devotion to Hebrew and Jewish values cannot be doubted) was full of thousands of words of foreign origin. From *itstadion* (stadium) to *istenis* (an overly delicate person, related to the word "esthete"), from *polmos* (fight or conflict, related to the word "polemic") to *bulmos* (a strong desire to eat, related to the word "bulimia"), from *ikonin* (likeness, related to the word "icon") to *epikoros* (Epicurean, and hence any heretic), the classical rabbis absorbed Greek words and, without even taking them for a fast dip at the mikvah, considered these words to be kosher Hebrew and used them, without shame, in Jewish religious texts.

Many of these words have fine, "pure" Hebrew equivalents. The rabbis, for some reason, preferred to use the Greek words. I assume that the choice was not really a conscious one, just like the choice of a modern Israeli author who uses *effectivi* or *understatement*.

Even the Committee for the Advancement of the Hebrew Language in Israel today is commonly known as the *Akademia*, a fine Greek word. Is the use of the word *Akademia* for a Hebrew-language committee any more troubling than the fact that the classical rabbis gave a Greek name to the highest Jewish court of justice, the Sanhedrin?

Consider the text in the Babylonian Talmud (Sotah 49a): "During the *polmos* of Titus [the Titus war], the rabbis made a decree against Greek wisdom." Surely the rabbis could have found a word in "pure" Hebrew to describe the tensions and battles between Jews and Romans in the days of Titus! Ironically, with all their dread of assimilation, the rabbis used, in a text that describes anti-Greek measures, an unnecessary Greek loan word. They were not averse to "borrowing" thousands of Greek words and Judaizing them. It is hard, then, to fault modern Israelis who do the same with English words.

Could we even consider adopting the position of Eliezer Ben Yehuda, the pioneering fighter for Hebrew purity? In his mammoth 16-volume dictionary of Hebrew (roughly the equivalent of the large Oxford English Dictionary), Ben Yehuda refused to include any word that he considered "impure" Hebrew. Of the six old loan words listed above (in the fourth last paragraph), only one of them, for some reason, made the cut into his dictionary: *epikoros*. The fact that Jews have been using words like *istenis* and *holmos* in holy and secular liter-

Continued on page B20

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Leaders should promote Hebrew as unifying value

Continued from page B19

ature for 2,000 years did not move him. For Ben Yehuda, pedigree was more important than usage. But it's hard to justify an approach like that. Proud "Hebrew speakers in their own land," as Maimonides wrote, have been borrowing non-Hebrew words since biblical times. Why stop now?

What should really concern us about Hebrew today is not the impurities that creep into it in Israel, but what is happening to Hebrew in the Diaspora, and particularly in the English-speaking Diaspora. With our factionalized Jewish community, our leaders ought to be promoting Hebrew as a unifying value, as something "Jewish" that can bring religious and secular Jews together. Instead, Hebrew is on the decline in North America.

The number of day schools committed to *ivrit be'ivrit* (using Hebrew as the language of instruction for the Hebrew and Jewish studies curriculum) has dropped significantly. Not surprisingly, day school graduates' ability to speak and write Hebrew has plummeted. Friends who teach at the Rothberg School for Overseas Students at the Hebrew University in Jerusalem tell me that not too many years ago the average day school graduate from North America ended up in level *dalet* (4) of the Hebrew University ulpan system. Today it's level *bet* (2) on average. (We do better in Canada than in the United States, but only marginally.)

Diasporah Hebrew a concern

At the Jewish high school I attended in Toronto (class of 1969), it would have been unthinkable for me ever to address a Hebrew or Judaica teacher in any language other than Hebrew, even if we met on the street, or even if we met, as we once did, at the Festival Theatre in Stratford, about to see a Shakespearean tragedy. A number of my high school Judaica teachers spoke English better than they spoke Hebrew. But it was understood that Jews talk to their teachers in Hebrew, in class and out of it. Not everyone who attended my high school was a genius, but everyone who graduated was fluent in Hebrew.

Today there is no longer any Jewish high school in Toronto where all the Judaica teachers are capable of conversing in Hebrew. The culture in the day schools is such that even the few students who are fluent in Hebrew (from spending a sabbatical in Israel or for other reasons) would never think of speaking Hebrew to their teachers, even their Israeli teachers, outside of class. Even inside class, more often than not, the teachers who try to teach *ivrit be'ivrit* have no expectation that a student will answer in Hebrew, and every year fewer and fewer teachers make the effort to teach with that method. Even shlichim (teachers who come temporarily from Israel to teach Judaica in the Diaspora) teach in English at times.

The situation outside of Toronto is generally much worse. Again, my contacts in the ulpan program at Hebrew University have informed me of the results of their research into the state of Hebrew teaching in North American high schools. They tell me that many schools in America call themselves

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Hebrew could be shared by all Jews

Continued from page B20

ivrit be'ivrit schools, but only because they have totally changed the meaning of the phrase. If the text of the Bible is read by the students in Hebrew, the school calls itself *ivrit be'ivrit*, even if all discussion of the text, both by students and by the teacher, is in English.

To me, the saddest part of the story is that even Israelis have given up on the idea that Hebrew can be taught to Diaspora Jews. At many of the Zionist yeshivot in Israel, even the ones where the philosophy of Rabbi Kook reigns supreme, programs have been established where students who graduate from a day school high school in North America can study high-level Judaica for a year in Jerusalem or its environs, and never learn any Hebrew to speak of. The Gemarah teachers and the philosophy teachers are often native English speakers. Even the most elite of these institutions, the ones that accept only the most brilliant students, feel no need to make Hebrew part of their educational philosophy for their Diaspora students.

I have heard all the explanations about why we can't teach Hebrew today the way it was taught 30 years ago. I am not convinced by them. The result for the Jews of the Diaspora, I believe, is very sad. The Hebrew language (and the culture that goes with it) is something that could be a shared value for every Jew – Orthodox, Conservative, Reform, Reconstructionist or secular-Humanist. All of us in our fractious community *could* become fanatical about the same Jewish value: the centrality of the Hebrew language. Yet almost none of us do. Unfortunately, we tend to get fanatical about things that divide the Jewish community, not things that could unite us.

As English conquers the world more and more in the Internet age, promoting the Hebrew language is, I know, a hard sell. But it can be done. At York University we still have at least three courses every year (not counting language-acquisition courses) that are taught *ivrit be'ivrit*, where the professor teaches Jewish texts in Hebrew, and the students answer in Hebrew and write papers and exams in Hebrew. It is not time to throw in the towel. The revival of Hebrew in the 20th century was one of the greatest Jewish accomplishments. Let us resolve to build on that accomplishment and to strengthen it in the 21st.

Martin Lockshin is the director of the Centre for Jewish Studies at York University.

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Rosh Hashanah Greetings 5762

Hebrew: a linguistic study

By RAPHAEL NIR

In the Hebrew year 5750 (1989-90), Israel marked the centennial of the founding of the Committee for the Hebrew Language, thus affording a suitable opportunity to review the development of Hebrew during the past century and to reflect on what can be expected of it in the future. Many people consider the revival of Hebrew as a spoken language after an interval of 1,700 years a miraculous process, a kind of wonder, for linguistic development generally moves in the opposite direction: over time, a language which was first used only for speech develops into a literary language, a vehicle for written communication. Though detailed research has not yet been carried out on the revival of Hebrew in every one of its stages and aspects, it does appear that the time is now ripe for an interim summary. The rapid changes of modern life and the dynamic development of communications raise with greater urgency the question of the future of the ancient system of communication which serves us here in Israel: the Hebrew language.

Futurology always entails speculation. The future, unlike the past, cannot be documented, and so it is relatively easy to "describe" it without having one's "facts" challenged. While alternative scenarios may be proposed, each of these must be anchored in a given point of departure, for the present is a direct outcome of the past. Linguistic futurology, like every other type of futurology, thus entails extrapolation from the present situation.

In indulging in linguistic futurology, one also courts the danger of wishful thinking. In order to be free of the temptation of seeing what one's heart desires, it is best to begin from a well-founded descriptive viewpoint. Such an approach does demand a special effort, however, when it involves a phenomenon as dear to us as the future of the Hebrew language.

Language is a decidedly social phenomenon. Like all social phenomena, language develops in response to social forces, whether they come from "below" or "above." The development of a language is the outcome of internal processes within a society and, to a lesser degree, of directives from the responsible official bodies. This is the state of Hebrew today. At the beginning of the period of revival, directives from the Committee for the Hebrew Language, from the educational system and from the Hebrew newspapers published by Eliezer Ben Yehuda predominated. The influence of the Committee for the Hebrew Language and its successor, the Academy of the Hebrew Language, continued later as well, but over the years, the development of the language gathered a momentum of its own, and most of the changes in it during the past two generations derive from processes coming from "below." Thus it seems that efforts to predict the state of Hebrew in the 21st century should be based mainly on the power of popular factors. Our basic assumption is that the role of official bodies such as the educational system and the Academy of the Hebrew Language will have a relatively limited influence on the development of the language.

There is no fear for the survival of contemporary Hebrew anymore. During the past century, the Hebrew language has demonstrated its great vitality and its ability to serve Israeli society in every sphere of life. Can we conclude from this that the Hebrew spoken in Israel in 2050, for example, will be precisely the language of today? That is very doubtful. All languages change constantly, and in a society as dynamic as our own, even more so. Nevertheless, it is clear that forces of changes are not equal in every area of the language. For example, vocabulary and semantics generally change at a faster rate than grammar.

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Most rapid change takes place in popular speech

Continued from page B22

The most rapid change in the development of any language takes place in popular speech. One must therefore assume that a chance conversation between a contemporary Israeli speaker of Hebrew and his counterpart of 2050 would involve certain communication difficulties. The differences between the speakers would not be found specifically in the accent, but mainly in the way the words were divided in the flow of speech, in the pitch, in the hesitation, and in other para-verbal sounds that accompany speech. As noted, changes in language generally affect vocabulary; this applies equally to formal and "intermediate" speech, and to popular speech. By a cautious estimate, approximately 40 percent of the verbal structures used in contemporary Hebrew were created during the past century. With regard to the roots of the words, innovations were fewer and, according to the Even-Shoshan dictionary, they account for about 10 percent of all the roots found in Hebrew.

A new music is heard now in Israel.

It can be presumed that significant changes in vocabulary will also take place in the coming 50 years. It is likely, however, that the rate of change will decline to some degree, for the urgent need to invent words for daily use that was felt at the beginning of the period of revival is less acute today.

With regard to changes in vocabulary, an increase in the influence of foreign languages can be expected, especially that of English, because of close ties with American culture. It is well known that cultural influence brings linguistic influence in its wake (for example, the influence of Arabic on medieval Hebrew). Israeli society is open and pluralistic, and can be expected to remain so. Hence it will be difficult to halt the linguistic influence of the West. English has a special status in this respect, both because of its cultural influence and also because it has become the international language of communication.

The influence on vocabulary is found both in the direct borrowing of words and also in the borrowing of meanings in loan-translations. According to Even-Shoshan, the proportion of verbal structures borrowed from foreign languages since the *Haskalah* (Enlightenment) period accounts for 10 percent of the entire vocabulary. That depends, of course, on the definition of a "loan word." Generally, foreign words are not included in this category if they are limited to narrow technical or scientific usage. Similarly, it does not include words borrowed by Hebrew from other languages with which it had contact during the biblical and mishnaic periods, since these words are generally not considered "foreign." Many earlier borrowed words, which were once used by Hebrew speakers, have been replaced by more modern Hebrew words. For example, in the 1950s, the word *teksi* (from taxi) was replaced by *monit*, and *helikopter* was replaced by *masok*. Nevertheless, many new loan words, such as *video, digital* and *salami*, have penetrated our speech. This process of the penetration of "international" words is typical of all western languages which are open to inter-cultural contacts. There is no reason to expect Hebrew to be different.

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'Direct borrowing of words'

Continued from page B23

Influences on vocabulary are not, of course, limited to the direct borrowing of words from foreign languages. Together with them can be mentioned loan-translations and reference-translations. A loan-translation is the creation of a new Hebrew word or expression by means of the literal translation of each of the components of a parallel foreign expression. In such cases, the foreign influence is expressed in the imitation of a foreign structure, either through the idiomatic combination of words or by the creation of a new word (generally a noun or verb) patterned on the foreign word. An example is the expression *ish-kash*, which is the literal translation of the English idiom, "straw man." The influence of this expression has actually gone beyond its use in English, since what an American might call a "dummy corporation" is called a *chevrat-kash* (literally, a "straw company") in Hebrew. Another example is the phrase *laruts lebechirot*, a literal translation of the English, "to run for election," depending on a metaphorical extension of the verb "to run."

Another loan-translation involving the creation of a new verb based on an English parallel is *lechayeg* (to dial). This is taken from components already existing in Hebrew vocabulary or grammar. The innovation does not, therefore, derive from the import of a new word from a foreign language, but rather from the new use of an existing Hebrew form based on imitation of a foreign linguistic form, even though the influence of such cases is hidden because of the use of Hebraic linguistic materials.

In the case of reference-translations, we have the semantic influence of a word or phrase in a foreign language which does not result in the formation of a new expression. New content is given to an existing word, taken from its parallel in a foreign language. For example, the word *aruts* (channel) has taken on the English meaning of a television channel as well. Similarly, the word *kochav* (star) also refers to a famous figure in entertainment or sport because of its use in that sense in English. The degree to which this phenomenon is already widespread is an indication that it will become even more so in the future. It allows us to preserve the external form of Hebrew vocabulary, while at the same time adapting it to modern concepts.

It should be noted that many of the semantic changes that have taken place in Hebrew do not result from any parallel influence from foreign words. Such semantic shifts are typical of all living languages. Sometimes additional meanings are added to words and occasionally the new meaning entirely drives out the earlier one. An example is the modern Hebrew word *hitnachlut*, which derives from the verb *lehitachel*, meaning to settle (on the soil of the Land of Israel). Originally this word referred to the biblical settlement of the Land of Canaan by the Twelve Tribes. Since the Six Day War of 1967, the words have come to refer to Jewish settlement in Judea, Samaria and the Gaza area. Although this is a clear deviation from the original meaning, in contemporary Hebrew, these words are used only in their new meaning. Another example is the noun *masa*, which meant "movement between distant places" in biblical Hebrew. In contemporary Hebrew it has come to mean an organized trip, generally for youth, and later, also, a campaign, as in *masa bechirot* (election campaign) or *masa pirsomet* (advertising campaign).

The word *mivtsa* was coined during the 1948 War of Independence to indicate a military operation. Meanwhile it has taken on a new meaning of a sale at reduced prices, so that it is now used in phrases such as *mechirei mivtsa* (sale prices). It seems that modern society has a constant need for new terms to indicate various phenomena. When it does not coin a new word, it changes the meaning of an existing one, using it for the new concept. This social need will probably intensify.

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Children tell and sing the story of Purim. [Naftali Higler photo]

There is a need to coin new terms

Continued from page B24

In some cases, the need to draw a distinction between similar concepts gives rise to the need for coining new terms or for changing the meaning of existing words. The noun *hatkafa*, for example, comes from medieval Hebrew, where it meant "attack." In order to distinguish between various kinds of attack, two new words were coined, both deriving from the same root. The first is *hetkef*, meaning a sudden illness (that is, *hetkef lev* — heart attack), and the second is *mitkafa*, a military offensive. The original *hatkafa* now mainly refers to an aggressive show of opposition to a person or institution, as in politics.

Creation of new words important activity

Another instance of this kind of change regards the word *mahapecha*, a general word for "revolution." In time, two new words have come into wide use, both based on the same root. The first is *haficha*, which originally referred to the action of reversal, but which is used in modern Hebrew to mean the violent overthrow of a government – coup d'état. The second word, *mahapach*, originally referred to one of the cantillation marks in the Bible, but now it refers specifically to a surprising political reversal which, for example, took place as a result of the 1977 elections when the Likud political party succeeded in defeating the long-ruling Labour party.

Other examples of the process of drawing distinctions are: *bitachon* (security) and *betichut* (safety); *mechabel* (terrorist) and *chablan* (sapper); *havchana* (distinction) and *avchana* (diagnosis); *halik* (procedure) and *tahalich* (process); *savlanut* (patience) and *sovlanut* (tolerance); *ishur* (confirmation) *ishrur* (written confirmation); *chakira* (investigation), *mechkar* (research), *tichkur* (briefing), and *tachkir* (interrogation). The latter four nouns derive from only two verbs: *lachkor*, which can mean to investigate or to do research; and *letachker*, which can mean either to brief or to interrogate. In order to emphasize the semantic differences between the nouns, they are used with auxiliary verbs, that is, one "carries out" an investigation, "engages in" research, "arranges" a briefing, "undertakes" an inquest.

Along with semantic changes that have taken place in ancient words, the creation of new words is a very important activity, in which the process of the adjustment of Hebrew to modern reality is paramount. Since the revival of spoken Hebrew, the language has proven its ability to create new words to fit its needs, using linguistic material which already exists. Most of the innovations have been made in the classic way: that is, by approaching unused forms which can be made from a given root. For example: *tasrit* (scenario) was taken from the same root as *seret* (ribbon, or film); *tashlil* (photographic negative) was taken from the root *sh-l-l*, (negating); *migzar* (sector) was taken from the same root as *logzor* (to cut); *tikshoret* (communication) comes from the same root, as *kesher* (connection); the root of *parit* (item) is the same as that of *prat* (detail) and *tafrit* (menu). *Yeri* (shooting) was taken from the root *y-r-h*, which appears in a very ancient passage of the Bible, the Song of the Sea (Exodus 15:1), meaning "to throw," as well as later in the Bible, meaning "to shoot" (arrows).

Regular means of coining words in Europe

Nevertheless there are signs of a transition away from this matrix-structured word-coining in which the basic element is a Hebrew root, to a linear type of word-coining where the basic element is the vocabulary element itself. This method is without doubt the regular means of coining words in European languages. In Hebrew it takes the form of the addition of prefixes and suffixes to the basic word, or the combination of several basic words to create a new element.

The addition of prefixes creates words such as *du-leumi* (bi-national); *al-yesodi* (above-primary – that is, secondary, as in secondary education); *al-cheled* (non-rusting). Words such as *yetsuan* (exporter), *chalalit* (spaceship), and *mekomon* (local newspaper) demonstrate the addition of suffixes to a basic word, here being *-an*, *-it* and *-on* respectively.

Examples of the combination of two words are *rakevel* (funicular, a vehicle), from *rechev* (travelling) and *kabel* (on a cable); *mankal* (director general), from *menahel* (to direct, manage) and *klali* (general); and *ramzor* (traffic light), from *remez* (signal) and *or* (light). The linear coining of words is particularly notable in the creation of brand names for products, where it has almost completely replaced matrix-structured word-coining, so that we have: *al-tush*, a mosquito repellent (from *al*, which means "no," and *tush*, which comes from *yatush*, "mosquito"); or *pladelet*, a brand of steel (*plada*) door (*delet*).

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The future of Hebrew writing

Continued from page B25

We may assume that this means of coining words will take an increasingly prominent place in the future, mainly in the popular formation of words. Words coined by adding elements to a base are usually transparent. In general, though not always, the new words retain the entire base, and the prefix or suffix alter their meaning. Nevertheless, the coining of words in the traditional fashion will doubtless continue, mainly through the committees of the Hebrew Language Academy.

With regard to verbs, there is a tendency to create new ones based on a secondary four-letter root (that is, a grammatical form not existing in the sources), a tendency which strengthens the semantic distinctions among verbs. Thus in addition to standard verb forms in the usual structures such as *lehachzik* (to hold), *lehadlik* (to light), *lerakez* (to concentrate), or *lechashev* (to calculate), we have new parallel formations such as *letachzek* (to maintain), *letadlek* (to refuel), *lemarkez* (to centralize), *lemachshev* (to computerize), and *lechashben* (to make a reckoning). In most of these instances, the four-letter root is taken from a noun, and one of the most common noun-forms for coining new words from old roots is the *tafel* form, as in *tachker* (to inquire, see above), *taktsev* (to budget), *tazmer* (to orchestrate), *tazmen* (to co-ordinate), *tafel* (to operate) and *targel* (to exercise).

This tendency opens up many possibilities for varying meanings and enriching the semantic system of the Hebrew verb. Even though certain sticklers for grammatical detail are uncomfortable with these forms, it seems that in the future we can continue to expect the creation of secondary verbs.

We now turn from vocabulary and semantics to grammar, the system of forms. This system is generally characterized by a great degree of stability and is not subject to rapid changes. Nevertheless, in this area, too, we note a certain tendency which, one assumes, will increase in the future: the tendency to avoid irregular forms and thus to increase grammatical uniformity. For example, despite the grammatical rules of pronunciation, Israelis commonly say *shAmartem* (you watched) rather than *shEmartem; yashAn* (he slept) instead of *yashEn; etchem* (to you) rather than *otchem; hA-chamor* (the donkey) and not *hE-chamor*; and *vE-chachamim* (and the wise), rather than *vA-chachamim.*

It seems that one should include in this tendency to simplify the grammatical system the increasing tendency to ignore the distinction between the genders when using primary numbers. This distinction is difficult for speakers, and it could become more blurred in the future. It may be that in time, the numbers will be used only in their feminine form, because it is shorter and simpler. Such a change will probably first take place in speech (popular and then formal), and then gradually penetrate the written language. It is true, however, that tolerance for change in grammar is much lower than tolerance for change in vocabulary, and therefore grammatical changes will doubtless encounter strong opposition on the part of the rule-makers in the educational system and academies.

The Hebrew system of writing without vowels also contributes to the tendency to simplify the grammar, because it only partially reflects morpho-phonemic changes. In the system of writing used today, the difference between *etchem* and *otchem* is apparent, but not the differences between *yashan* and *yashen* or *shemartem* and *shamartem* or the alternate pronunciation of the definite article (*hA-* or *hE-*). In this way, the standard writing system provides a kind of legitimization for the tendency to regularize patterns – that is, for the gradual ignoring of irregular forms in declensions, conjugations, prepositions and the pronunciation of the auxiliary letters.

This brings us to the broader issue of the future of Hebrew writing: will the form of writing now prevalent also retain its form in the future? It is commonly assumed that the writing system is a permanent fixture of a language. Of course, changes have been documented in the development of languages, both in spelling and in writing, though in general, writing systems reflect some pronunciations which are no longer current. This is because pronunciation is subject to rapid change, whereas orthography tends to be conservative. In modern Hebrew, two systems of writing are used: vocalized writing and unvocalized writing. This is, indeed, the official state of affairs. However, in fact, various systems are in common public use. Sometimes it is difficult to find consistency in writing, even within the same newspaper article.

Over the years, numerous and even strange proposals have been put forward for the reform of Hebrew writing, beginning with the addition of letters for the vowel sounds "a" and "e" and some going so far as to propose the use of the Latin alphabet. (Various proposals for changing the writing system are documented by Werner Weinberg in *The Reform of Hebrew Writing* [Hebrew, Magnes Press, Jerusalem, 1972]. The purpose of these proposals was to decrease the number of homographs (words spelled the same way but pronounced differently) and also to simplify the process of learning Hebrew. It should be emphasized that every effort to reform the writing system has ended in failure. The main reason for this lies in the desire to preserve the ancient Hebrew writing system intact (or at least not to harm it.)

In predicting the future, one should distinguish between changes in spelling and in writing. It is difficult to imagine that drastic alterations will take place in the latter. There seems no chance of changing over to the Latin alphabet, both because of emotional opposition among the Hebrew-speaking public and also because that alphabet does not suit Hebrew's morpho-phonemic structure. Nevertheless, it is possible that minor changes will take place in spelling. One may assume that in the future, a non-vocalized spelling system will take shape, one which will be "fuller" than the conventional vocalized spelling but not to the same degree as stipulated by the Hebrew Language Academy.

Finally, let us consider a socio-linguistic development typical of any living and spoken language: the emergence of distinctions among dialects and pitch. Sociologists commonly assume that members of a society adapt the language they speak to their needs of communication. Indeed, over time in every society, linguistic registers develop which serve varied needs. Some authorities regard these registers as a kind of "sub-language," the use of which is dictated by environmental considerations, such as the intended audience, the degree of formality, the medium (speech or writing), and so on.

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Linguistic pluralism is recognized and accepted

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Nor may one ignore typical characteristics of the language spoken within certain social groups. Among groups which form by themselves, generally unconsciously in Israel, certain forms of expression may be particular to politicians, academics, school children, soldiers, talmudic students, people with little formal education, members of kibbutzim and others. Linguistic pluralism is a recognized and accepted phenomenon in an open society. Israeli society is markedly heterogenous, and therefore one may assume that stylistic distinctions in the use of the Hebrew language will not diminish in the future, but, on the contrary, will increase. One may hope that distinctions in registers and dialects will not make communication more difficult among the various groups in Israeli society.

Looking back, one may say with satisfaction that, during the century of the revival of Hebrew as a spoken language, it has shown surprising adaptability in coping with the challenges of the modern world. Hebrew as spoken in Israel is used effectively in all forms of personal and mass communications: the economy, the army, science, education, commerce, sport and all other spheres. We may also note the emergence of several typical styles, such as that used to report the news in the press and in the electronic media, and in legal contracts. The developments which have taken place in the language strengthen its power of expression and its ability to distinguish between fine shades of meaning.

Worldwide phenomenon

In the future as well, the Hebrew language will certainly continue to change and develop. As noted, a significant portion of these changes will take place under the influence of foreign languages, especially English. This influence will be expressed not only in the borrowing of words, but also in the borrowing of meanings and in imitating the linear method of word-formation. Yet one should not assume that this trend poses any danger to Hebrew's basic Semitic structure.

Purists who are worried about possible developments can perhaps find consolation in the fact that the penetration of foreign languages is a worldwide phenomenon. This is apparently what will continue to happen as the world increasingly becomes a single global village whose parts are interconnected by a highly developed system of communications and transportation. Israel, a small country with an open society, cannot isolate itself from the influence of western culture. One may not assume that intervention on the part of institutions seeking to preserve the "purity" of the language will manage to ward off these influences – at most it might be possible to moderate them.

A version of this article, called The Hebrew Language: Towards the 21st Century, *was published in* Ariel: The Israel Review of Arts and Letters, *1990. Reprinted with permission.*

Bryon Wilfert, M.P.
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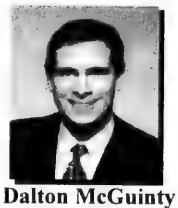

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Yiddish then and now: the when, who and why of mamaloshen

By LEO DAVIDS

We know that Jewish life in Europe goes back to Roman times, since Jewish representatives had to deal with the Roman government even before the destruction of the Second Temple in Jerusalem. After the Roman triumph in Judea, Jews began to settle in many parts of the Mediterranean, including the seacoast, which later became the southern limit of France; along the east coast of Spain; and throughout central Italy.

From this original area of European settlement, Jewish pioneers began to move northward, through northern Italy and river valleys such as the Rhone and the Garonne. By the early Middle Ages, there were Jewish settlements along the Danube and the Rhine, as well as in the south of the Iberian Peninsula and the west coast of the Mediterranean (regions known as Cataluña and Provence). Jewish literacy in the Dark Ages stood out as the successful survivor of an ancient civilization after the Roman Empire had disintegrated completely. At that time, there was little hostility facing Jews, and the Jewish communities in Europe prospered.

Eventually, however, troubles began. Attacks, and later, expulsions became common when the Crusades began to change the whole tone and thrust of European public life. History shows that Jews had become unwelcome throughout most of central and western Europe toward the end of the medieval period. (Look at the maps in Martin Gilbert's *Jewish History Atlas* to see what happened.) All Jews were expelled from England and Wales in 1290, from the northern parts of France in 1306, from large parts of Germany in 1348 and from Hungary in 1349. The following century continued the same trend, as Jews had to leave Austria in 1421, and massive expulsions in 1492 removed visible Jewish life from Spain, Sicily and Sardinia. They took with them their faith and traditions, some personal belongings, and the language mixture they had been developing in those centuries. That language mixture, which we shall describe a little further on, is what we today call Yiddish.

Where could the expelled Jews go? They found havens in North Africa, Poland and Russia; throughout the Ottoman Empire; and in Italy. Small numbers remained in western Europe, not far from the older areas of settlement, finding new homes in what later became Belgium and Holland. Yet the great mass of Jews settled in the Slavic areas of eastern Europe: Poland, Ukraine, western Russia, and up into Lithuania and Latvia. In these areas, the predominant languages were not the ones that the refugees had been speaking previously. Now they had to choose between giving up their previous linguistic habits and expanding their language repertoire to become trilingual. Becoming trilingual would mean knowing their ancestral tongue, Hebrew; continuing to speak the important urban and commercial language of that time, German; and picking up the local vernacular to be able to communicate with their new neighbours, whether in Polish, Russian, Lithuanian or another language. They chose to become trilinugual rather than give up the Gutenberg-era German they had come with. But why did they go this route?

One might say that this is the language choice a group makes for socioeconomic reasons. Those who spoke German in that era, five or six centuries ago, were understood to be urban, literate and modern. On the other hand, those who spoke the local tongues were viewed as poor and ignorant country folk. So, given a choice about the image or status that they could claim, they would no doubt prefer to speak the language that gave higher prestige and more opportunity, rather than to adopt only the local languages. As things turned out, Jews for the most part kept on speaking the German language that they had brought to eastern Europe, but combined it with their own familiar Hebrew terms and a small number of words borrowed from the languages spoken around them in the new areas.

And so Yudish-Deutsch (Judeo-German), or Yiddish, was born. The linguistic makeup of Yiddish was and remains about 15 to 20 percent, Hebrew; 75 to 80 percent, late medieval German; the remainder (less than 10 percent), a small number of words from Polish, etc. (American and Canadian Yiddish speakers throw in some English, and nobody finds that strange!)

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'Yiddish did quite well in early 1900s'

Continued from page B28

Although Jews spoke to each other in Yiddish on a day-to-day basis, they obviously continued to study and make some use of Hebrew, especially in religious practice. There were many such Jews in those faith-filled centuries, which is why a considerable Hebrew element remained part of Jewish German. One other thing to remember: this language was written, then as today, in the Hebrew letters, which practically every Jew was familiar with from early childhood. So, spoken Yiddish remained understandable for anyone who spoke German, but the written language was only accessible to those who knew the Hebrew alphabet.

Skipping over a few centuries, substantial emigration from eastern Europe began in the mid- to late 1800s. This is not the place to describe or explain the massive shift of Jewish population to the New World, but it is a well-known fact that millions of Jews settled in the United States, Canada, Argentina and other countries in North and South America. Obviously, their familiar mamaloshen (mother tongue) crossed the ocean together with them, and so Yiddish became a normal feature of the urban landscape in Montreal, Baltimore, Chicago, Toronto and every large city in the eastern areas of the United States and Canada.

Yiddish did quite well throughout the early 1900s, being the common language for millions of Jews, not only in North America, but throughout most of the Jewish world. Yet the Holocaust had a devastating impact on Jewish life, and especially so in regard to Yiddish. The heartland of the Yiddish-speaking population was destroyed, and a million Yiddish-speaking children were annihilated. Now, Yiddish would either survive in other areas of the world, or it would follow its murdered devotees to a sorrowful grave.

What has happened since the 1940s, that is, since the destruction of the "shtetl" world, its culture and its own language? Where is Yiddish spoken nowadays, and by whom? Instead of attempting a worldwide reply to these questions, let's paint a Canadian picture. The Canadian side of this story is told by figures on which language is reported as first childhood language (that is, mother tongue) on the census. The table above right highlights the main trend; let's look at the statistics.

We can see that Yiddish was the standard mother tongue among Canadian Jews in 1931, but afterward, the percentage of Yiddish mother tongue declined because the second and third generation of Canadian Jews grew up with English as their home language and as the very powerful language that they used at school and on the streets.

In 1951, the majority of Jews still reported Yiddish as their mother tongue, and younger Jews had a passive command of Yiddish; although they didn't speak it very often,

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YIDDISH IN CANADA: 1931 THROUGH 1991

	1931	1951	1971	1991
Canadian **population** of Yiddish mother tongue	149,500	103,600	49,900	26,250*
As **percent** of all Jewish (by faith) Canadians	96	51	18	8

**The 1991 total is based on/includes multiple response – it counts those who reported their mother tongue as Yiddish and another language, as well as those replying only Yiddish. Previous counts, above, are for Yiddish as sole response (to the mother tongue question).*

Source: Census of Canada, for those years.

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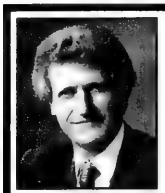

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Daily use of Yiddish decreased in '60s, '70s

Continued from page B29

they understood it fully and had no problem receiving communication from older Jews who would speak to their children and grandchildren in Yiddish. At the same time (in the 1950s and later), home use of Yiddish was increasingly mixed with English, and therefore the mother tongue of Canadian Jews who grew up shortly after World War II would have combined English and Yiddish in most cases. (This went on everywhere that Yiddish was spoken.)

During the 1960s and '70s, the daily use of Yiddish among Canadian Jews decreased rapidly. Whereas in 1951 the Yiddish mother tongue population in Canada amounted to 51 percent of all those reporting the Jewish religion, by 1961, it was only 32 percent as large as the total number of those reported as being of the Jewish denomination. This figure indicates that, in the decades after World War II, English was replacing Yiddish as the predominant language at home for Jews.

Nevertheless, the Yiddish language was still commonly used among those who themselves were of Yiddish mother tongue, so that most who had been brought up with it were still speaking it in their homes. This had become an option one chose rather than an environmental given, as it been for the first-generation immigrants in earlier decades. And although those who were not of Yiddish mother tongue were obviously not going to be using Yiddish at home, at that time (around 1960) there was still some considerable supplementary schooling in Yiddish among secular, usually socialist circles.

Speaking other tongues

Meanwhile, many were speaking other tongues. A growing number of Jewish day school students were learning Hebrew (Ivrit). We should not forget, either, the thousands of North African Jews who settled in Canada after 1956; none of them came here with Yiddish, which was unknown in that area. They spoke French, Spanish or Judeo-Arabic, and have their own linguistic-cultural concerns.

By the 1970s, Yiddish was no longer a language in general use among Canadian Jews. According to the 1971 census, the total Yiddish mother tongue population in the country was below 50,000; yet Jews (by religion) numbered 276,000 in that year. So, the table shows that the Yiddish count was only 18 percent of the Jewish population – four out of five children had grown up with English or another language as their first tongue rather than Yiddish.

By the 1970s and subsequently, the secular Yiddish schools in Canada were not enrolling any significant number of students, nor was the transmission of Yiddish at home and in the community doing very well. By 1971, there was really no Yiddish mother tongue population left in the Maritime provinces, though Toronto, Winnipeg and Montreal still had large groups of Yiddish mother tongue and small groups of Yiddish home language. The language's evolution has continued in the same direction since then, with growing numbers of Hebrew students but less Yiddish use/study. Today, every student in a Jewish school studies some kind of Hebrew (be it biblical or modern), but only a minority learn Yiddish.

When available, home language data – better statistics on language retention since today's home language is the next generation's mother tongue – provides us with the big picture. In the 1980s, the home language question was added to Canada's census.

At that time, by 1981, the ratio between those of Yiddish home language and the Jewish population had become really small. In that year, the single-response Yiddish home language population of Canada amounted to under four percent of those reported as being of the Jewish religion.

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Majority not transmitting Yiddish

Continued from page B30

Furthermore, the 1981 census indicated that the majority of Yiddish mother tongue respondents were no longer reporting Yiddish home language; these were people who had been raised with Yiddish as children, but were not speaking the language at home and therefore not transmitting it to their children.

Now, let's examine the census information of 1991 and 1996. By this time, Yiddish home language had practically died out in Canada's Jewish population, with Yiddish essentially disappearing from the lips (if not the heart) of all those other than the two small groups who still used it at home: senior citizens and the haredi community. The latest data, in 1996, show that the continued growth of Hebrew was surpassing the use of Yiddish on some measures, but not yet in regard to the total mother tongue count, where Yiddish retained its large carry-forward of seniors who still reported that mother tongue on the census.

Based on the able-to-converse criterion, then, we see that Hebrew has become more of a normal Jewish language than Yiddish at present. In 1996, more than 60,000 people across Canada were able to converse in Hebrew (of which a few must have been Palestinian Arabs), versus a total population of 46,650 able to converse in Yiddish, which shows Yiddish as a little over 75 percent as large as Hebrew on this measure.

Comparing the two tongues with regard to home language, we find them very close, since Yiddish and Hebrew each had a home language population in 1996 of about 8,000. Interestingly, the number of Yiddish at-home speakers had not changed its total at all between 1991 and 1996. (Although many Anglophone Jews have left Montreal in the past few decades, Yiddish speakers are more likely to stay there.) This suggests that Yiddish home language has stabilized at this 8,000 level, as the strong haredi home language group is at the moment able to fill in for the constantly decreasing number of non-chassidic Yiddish home language seniors, who are being lost in the natural course of events. In the coming years, we would expect this figure to remain fairly stable, as the Montreal haredi population continues to grow and use Yiddish.

Comparing Yiddish and Hebrew for Montreal and Toronto, we find that Greater Montreal is today the sole stronghold of Yiddish home language, while Greater Toronto is Canada's centre for Hebrew home language. More Montrealers can converse in Yiddish than in Hebrew, but that difference is fairly small: there are 21,170 Montrealers who report that they know the Yiddish language, versus 19,325 Montrealers who can converse in Hebrew. (Many of these are the same individuals, speaking both tongues.) The gap for Toronto is much larger, and runs in the other direction: 30,400 Torontonians reported they were able to converse in Hebrew in 1996, versus 18,475 who are able to speak Yiddish.

Furthermore, when one compares the two cities with regard to home language, we find that the differences are in a similar direction. Hebrew was used as a home language (in 1996) by 1,940 Montrealers, whereas Yiddish is the home language for 4,765 of them. However, only 1,600 Torontonians are reported as of Yiddish home language, versus 4,250 who regularly speak Hebrew at home.

Yiddish, then, is no longer a recent immigrant language, but has about half of its current speakers born in this country. (Most Canadian Jews are well-integrated into the larger society, and have little need to speak anything other than English, except for those in the Montreal area, who use some French.) These speakers are either older Jews or haredi – especially Montreal's chassidic children, living in dense, yet culturally isolated communities – with smaller and much weaker pockets of Yiddish language in Toronto and, formerly, Winnipeg. The future of Yiddish in Canada is being carried by these haredi children and no one else.

Hebrew, however, is a growing language in Canada because it is fed both by significant net immigration from Israel and by a strong Jewish educational system in Canada's big cities, which serves both Israeli *and* non-Israeli students. Jewish education means not just the Hebrew language taught at school, but often a year in Israel either right after the completion of high school or sometimes during the university years.

So as Yiddish holds on in Montreal (and in similar strong Jewish centres in other countries), Hebrew continues to grow by yeridah (emigration from Israel) and in Jewish day schools, where it is studied for religious or Zionist-nationalistic reasons. Toronto, in particular, is a major centre for Hebrew culture and education, and will no doubt stay so in the near future. And as both languages continue in the future to be part of Canada's linguistic mosaic, Hebrew will continue as the numerically predominant Jewish language, in this new century.

Leo Davids is professor of sociology at the School of Social Sciences of the Atkinson faculty of York University in Toronto.

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Reflections on Ladino

By SAM BENSION MAIMON

This article is adapted from passages in The Beauty of Sephardic Life *by Sam Bension Maimon, a compilation of Maimon's articles written between 1971 and 1982 for* La Boz *(The Voice), the monthly newsletter of the Sephardic Bikur Holim Congregation in Seattle, Wash. Reprinted with permission.*

At the beginning, the word "Ladino" was used to signify the translation of any Hebrew word into our Judeo-Spanish idiom. This we can say from our own personal experience. During our school days in Turkey, anytime we wanted to translate a Hebrew word to our own idiom, we used to say, *este byervo se Ladina este modo* (this word is translated in this manner), or *el Ladino de ervo es esto y esto* (the translation of this word is such and such), again, only to indicate the meaning of that certain word.

Incidentally, we used to run across a lot of words that we didn't understand, because the Bible translators, and our instructors after them, continued to render some words in the same archaic Judeo-Spanish. Our generation had already adopted substitute words for them, be they of Turkish, Hebrew or Greek origin, that were employed by the Sephardim in daily use.

As we said, the original intent of the word Ladino was meant to be used as translation, until it changed so much that it would serve us well to explain the history and the evolution of this term.

Most historians agree that our Sephardic ancestors were brought to Spain by the Romans as captives and exiles from the land of Israel. Of course, these exiled Jews used Hebrew as their everyday language, which was their native tongue. However, years later, when Hebrew ceased being their means of communication, our rabbis, by necessity, had our Bible translated into Latin, which was the local language during that period. (These early Sephardim, besides Hebrew, spoke Latin also.)

Later on in history, a good chunk of southern Spain was conquered by the Moors, whose language was Arabic. All our illustrious Sephardic sages who lived in this region, like Rabbi Yehuda Halevi; Rambam, who was born in Cordoba; and many others, spoke and wrote most of their works in Arabic.

Then, when the Spaniards reconquered this part of Spain from the Moors, the language of the whole country became Spanish. It was at this period that our rabbis, again, had to retranslate the Bible and some prayers from Hebrew into the Spanish language to accommodate the Sephardim who were not conversant with Hebrew. This latter translation was called *Barbaro Latino*, or as some pronounced it, *Lathino*. Eventually this translation came to be known as the Ladino translation.

In the Hallel prayer, which we also recite the night of Pesach in the Haggadah, we say: *Bezeth Yisrael mimisrayim, Beth Yaacov me'am lo'ez*, and when we read the Haggadah in Ladino, this verse we translate: *en salir Yisrael de ayifto, caza de Yaacov de puevlo ladinador*. In short, we translate the Hebrew word *lo'ez* to mean, as the Radak (Rabbi David Kimchi) has it in his Bible commentary, "any alien language other than Hebrew." And so the Sephardim continued to refer to Ladino as a "foreign language," which to them meant Judeo-Spanish.

Another term was also used to mean Judeo-Spanish, and that was Judesmo. But Judesmo was used mostly to mean the spoken language rather than the written one.

Did our Sephardic ancestors use Ladino before the expulsion in 1492? I would say yes, because of a statement we find in the writings of the famous Sephardic *haham*, Rabbi Yitzhak Bar Shesheth. Rabbi Yitzhak was the rabbi of Barcelona in the late 1300s, who later was forced to run away from Spain and settle in North Africa. This, mind you, was 100 years before the expulsion of 1492.

Anyhow, being that Rabbi Yitzhak was recognized as a great scholar and a respected authority, he used to receive a tremendous amount of inquiries from Spain on questions of marriage, divorce and the like. In answer to one of his rabbinical colleagues, he records the fact that one of these inquiries came to him from Spain asking him to resolve a certain question, and that this particular letter was written in Judeo-Spanish or in Ladino.

There are two famous Bible translations into Ladino: one dating back to 1547, printed in Constantinople, and the other to 1553 in the city of Ferrara, Italy. The first one used Hebrew characters and the Ferrara Bible used Latin characters.

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Ladino has undergone many changes from the Spanish

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Ladino, as we Sephardim use it today, underwent many changes from its original Castilian Spanish. To many Spanish words we added a letter, as *mucho* became *muncho*. With many other Spanish words we shed a letter, as *hermano* became *ermano*. In the course of time, our Levantine Sephardim snuck in many non-Spanish words, like Hebrew, Turkish, etc.

Now I would like to examine two purely Ladino words that no one but a Sephardi would recognize, because they cannot be found in a Spanish dictionary.

Alhad. We Sephardim use Spanish words to indicate the days of the week except the one used for Sunday. Instead of the Spanish word *Domingo*, we use *Alhad*, an Arabic word meaning "first" or "one," therefore, "the first day of the week." The reason for this substitution is that the word *Domingo* stands for the day of their Christian deity. As is well understood, our ancestors would never use such a word.

Hadras. This word is also pure Ladino, and cannot be found in any Spanish dictionary. It is derived from the Hebrew, and has a rather interesting story. We read in Kings II, Chapter 4, that when Elisha the prophet had occasion to visit the city of Shunem, a man and his wife went to all kinds of trouble to furnish him with a place to stay, and managed to have it there permanently for when he visited that town. So Elisha asked them why they were going to so much pain and trouble for him. The word Elisha used to ask why they were bothering so much was *harada*. In time, this word took the meaning of "Why all the hullabaloo?" Later they added another word and made it into a phrase, "*hadras y baranas*," meaning a person is making a lot of show-off noises. We also refer to a man who's putting on a lot of empty airs as *hadrozo*.

In a letter printed in the February 1976 issue of the *Sephardic Home News* of New York, the sender, who chose to remain anonymous, was astonished to discover that the word "Ladino," found in all Spanish dictionaries, is defined as "cunning," "crafty," "treacherous" and other such meanings. And so he asked, through this letter, some expert to "delve into the truth of this dilemma."

All this was pointed out to him when he introduced himself to some Spanish American citizens as a Sephardi-Ladino.

First of all, to say that a person is a Sephardi-Ladino is incorrect. He can say he's a Sephardi who speaks Ladino. We Sephardim use the word Ladino to indicate the language we use, but not to indicate our ethnic group.

As to this letter writer's surprise, he couldn't be more shocked than some of us were when we first heard the term "Jew you down" to mean haggle, to dicker or to drive a bargain. You would expect in an enlightened country like the United States this wouldn't happen, but it did.

I will leave it to expert Spanish language scholars to go back in history and trace back the derivation and etymology of the word "Ladino" and why the dictionary defines it the way it does. But I suspect the same way that some bigots here in our country defined the word "Jew" in a derogatory manner is the same way "Ladino" was defined by some Spanish Jew-haters with an insulting connotation.

The term indicates a language, not an ethnic group

Then again, we have in the English language certain words that are now defined by a different meaning than the original meaning. For instance, take the word "doctors." Certainly medicine is an honourable and respectable profession, and yet we find people use "to doctor" to mean "to tamper and to change."

Then there's the harmless little word "book." When used as a verb "to book" means "to charge a person with a crime," especially at a police station. There are countless such words, that started out harmless enough, but popularly evolved into ominous definitions.

* * *

It was a delightful sight to see the youth conduct all the religious services in our synagogue on Simchat Torah. The president of the day stressed the need for our youth to learn and perpetuate our Ladino language and our heritage. A very good idea!

In line with this trend, it would be apropos to try to understand and trace back some of the Ladino expressions employed in our daily conversations.

At this time, let's take the Ladino saying, *letras de vatodienu*. This saying is meant to indicate the following: "I have explained the matter to you in unmistakable terms." Or, as we say in modern slang, "loud and clear."

The origin of this expression can be better understood by explaining that the Hebrew word *vatodienu* is the first word of a special prayer that we recite on any Jewish festival that occurs on Saturday night. This prayer is printed in our old-style festival books in large letters, the reason being that before the discovery of electricity, when synagogues were lit by candlelight, the people were not able to read the small print in the book until the *shamash* had a chance to light up those scores of candles.

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Using Ladino sayings; understanding their explanations

Continued from page B33

In connection with this, we may mention the custom in our synagogue that the *hazan* reads aloud the middle portion of the Amidah of the evening services on Shabbat or festivals. According to traditional ruling, the audience is supposed to say the entire Amidah in silent devotion. Our rabbis, however, eased this ruling, by having the *hazan* read aloud the portion which is read after the first three benedictions have been read by the congregation silently. The *hazan* stops before the last three benedictions. It seems logical to assume that this custom evolved from the time that all the members did not have prayer books.

There is one exception to this rule, and that is on the eve of Yom Kippur, the reason being that the synagogue was lit up from early evening and it was pretty certain that all the congregants had their own private prayer books.

Continuing with Ladino expressions, we will present two more with their explanations.

First, *al shefoh se sienten las bozes*. Loosely translated it means, "We'll see what happens at the end." During the heat of a given argument, one person argues, another shouts, and another one rants and rambles on and on. A detached bystander can philosophize and say, "We'll see what happens at the end of this argument." The Hebrew word *shefoh* is the first word or the beginning of that portion of the Pesach Haggadah that we recite after the meal, when quite a few are already either sleepy or feeling the effects of two or three cups of wine, or a little hoarse from shouting the first portion of the Haggadah with the initial enthusiasm, so that only those who survive the lively ceremony can really be heard. So this saying evolved in our Sephardic vocabulary to mean: Wait and see what happens at the end.

Second, *ke darshe mi ijo ke seya en* Tisha b'Av. This saying, literally translated, means: "I hope my son will make a speech even if it's on the fast of the ninth day of Av." Loosely translated, it's used mostly to mean: Let my son improve his ways even if it takes a little more time than usual.

There is a rather cute story to illustrate this point. Once there was a lady whose son was studying at the academy. He was a brilliant student, except for one thing. When it came time to deliver a sermon, he became extremely shy. The mother, anxious to hear her son make a speech, went to the teacher, asking him to find a way to cure her son from his terrible shyness. The teacher said, "There is one way. On the night of Tisha b'Av, when it is customary to put out the lights in the synagogue, I'll have your son deliver a sermon. Thus he can overcome his stage fright." The mother replied, "It's okay; *ke darshe mi ijo ke seya en* Tisha b'Av."

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The Spanish *refran*, a popular poem

Continued from page B34

In the book of the same name, Don Quixote tells his servant Sancho: "*Pareseme, Sancho, que no ay refran, que no seya verdadero*." According to experts in this particular field of Spanish literature, the word *refran*, meaning proverb or popular saying, is found in early books only after the middle of the 15th century. These experts advance the idea that, originally, this Spanish word *refran* was used to indicate the repetition of the last few lines of some popular poem or a popular song, very much the same as we, today, use the English word "refrain." Later on, *refran* was applied specifically to mean a popular saying.

We Turkish Sephardim know and employ *refranes* in three languages – Hebrew, Ladino and Turkish: Hebrew, because there are countless *refranes* in the Bible, like Mishle and Koheleth (Proverbs and Ecclesiastes), added to the thousands that are found in our Talmud and Midrash; Spanish or Ladino, because our forefathers brought them from Spain and they are still used by us; Turkish, as a natural result, as our people lived in Turkey for many centuries.

It's really amazing to see how many books, articles and other types of publications have been written on the subject of *refran Sepharadi* alone. Besides Rosanes, Galante, Kayserling, Danon and many others who have compiled hundreds of these *refranes*, there are a number of Sephardim living in Israel now who are collecting all these *refranes* so that this unique branch of our Sephardic culture will not be lost to our future generations. Many times, a *refran* is used to illustrate a point, or to clarify an otherwise obscure subject.

Following are a few Sephardic *refranes*, with English translations. I'm quite aware that some of our members know these already, perhaps better than I, but these are strictly for our interested youngsters, who want to know the origin and some stories that are connected with them.

Esta en sus treje. He's standing on his Thirteen. (This saying goes back to the days of the Spanish Inquisition, when the priests tried to have some Jews change their religion, and they failed in their efforts. Then these priests would utter this saying, *Esta en sus treje*, meaning these Jews insisted and wouldn't budge from their belief in the Thirteen Fundamental Principles of Judaism.)

Kedo kon la tinya y la Turkedad. He got stuck with the scalp disease, and his conversion to the Turkish religion. There was once a poor Jew who contracted a scalp disease called *tinya* in Ladino. After trying everything under the sun to cure this *tinya*, and not being successful, he was advised to go to a Turkish *hoja* (priest), recognized as an expert in curing *tinya*. So this poor Jew, out of desperation, came to the hoja's house, who told him, "If you want to get cured, you have to become a Turk, and convert from Judaism to being a Mohammedan." This *prove Judio* (poor Jew) agreed. Unfortunately, after many treatments, the tinya was still as thick as ever. Hence the saying "*Kedo kon la tinya y la Turkedad*." Not only did it not help his ailment, on top of that he got stuck with the *Turkedad*, his unwanted conversion to the Turkish religion.

Lamed holem lo! The Hebrew letter *lamed* joined with the Hebrew vowel *holem*, spelled *lo*, meaning, "No!" It was applied in the following manner, for example: David is about to purchase a valuable item from a non-Jewish merchant. A friend, Haim, who is with him at the shop, understands the quality and value better than David, and Haim wants to indicate to David not to pay the price, but doesn't want the shopkeeper to sense that he's trying to spoil the deal. So, Haim starts singing, "*Lamed holem lo*" as a subtle hint to David, "No! Don't buy it," therefore saving David a bundle.

Este es nasido de viernes. He's born on Friday. There was a popular belief that a person who happened to be born on Friday was mysteriously gifted with an extraordinary talent to outsmart any of his friends, having the faculty of a sharp and intelligent human being. So, you have to be careful in dealing with such a smarty.

Este aroz areyeva muncha agua. This rice will require a lot of water to cook properly. As if to say: in a situation which at first appeared so simple to resolve, it gradually develops so that it gets more complicated than was anticipated. Therefore, it will take more time to wind it up. It may need the intervention of other individuals and the employment of additional funds in order to bring it to a satisfactory solution.

Continued on page B36

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Ladino greetings and sayings

Continued from page B35

Trokar kazal, trokar mazal. Move to another town, your luck may improve. As if to say: in case you fail to accomplish a certain venture, or you're not able to make ends meet by the usual methods, change your tactics (or location) and you may hit it lucky and accomplish your goal.

Bar minan. Aramaic: Let it be far from us! When someone mentions an accident, an injury or a mishap, or any other tragic event that happened to someone, we say: *Bar minan*! "I hope it never happens to us or to any of our family and friends." It's a sort of prayer to God to keep us safe and away from similar mishaps.

Bivas! May you live long. There's an old tradition that says there was a time in old antiquity that when a person sneezed, that one sneeze caused his death immediately. Finally, one of the patriarchs pleaded with God to abolish this type of death caused by a sneeze. Since then, the custom of saying *bivas* to a person who sneezed started meaning, "Rather than death through this sneeze, we wish you long life." Our custom of saying *bivas* to a baby who sneezes continues if the baby keeps sneezing: on the second one we say *crescas* (may you grow), on the third we say *te engrandescass* (same), on the fourth we say *para bien* (may it be for good), on the fifth we say *amen*. If the baby continues to sneeze, you make up your own blessings.

Golor de kemado, la barva de tu kunyado. Something smells burning, it's your brother-in-law's beard. An example as to when we use this expression is as follows: In a room full of people, one person starts sniffing and says something is burning. As the rest of those present in the room do not smell anything burning, automatically they address this one person, "You know what you are smelling that is burning? It's your brother-in-law's beard." This indicates that it's all in this person's imagination.

Mijor pan seco con amor y non gayina con dolor. Rather eat dry, old bread with love than eat chicken, accompanied with pain. This expression is used when a person would rather do away with all the luxuries in the world, preferring a simple, harmonious life, even though he sees others have all things that money can buy. These affluent people are constantly arguing, depriving themselves of the affection that goes to make a happy enjoyable life.

Inche cuvos, echa a la mar. Fill up buckets of water and empty them right back into the sea. This expression can be illustrated by a person who is trying very hard to convey an idea to another or to a crowd, but he uses arguments that are neither logical nor reasonable. His efforts are wasted on the listeners because he repeats his unconvincing approach without adding any new reasons. So because his efforts are falling on deaf ears, he is likened to a person who fills up his buckets with water, but turns around and spills all the water in the bucket right back to the ocean, because, despite all his efforts, the problem is far from being resolved.

Cuando ay un metalik solo en la cumbara, aze mucho ruido y barana. When there's only one dime inside the piggy bank, it sure makes a hell of a lot of noise.

I'll let the readers use their imagination, and write their own commentary on this last *refran*.

* * *

Some of the members of our community have indicated to me that they're very much interested in learning the proper Ladino greetings for different occasions, as well as the proper reply. So, once again, I have to say to those of our readers who are familiar with these greetings that they are here for the benefit of our younger readers who are interested in the preservation of our Ladino culture.

'Tizku lshanim raboth; tizke vetihye, vetaṛrih yamin'

Greeting: *Buenos dias.* (Good day.) Response: *Buenas tengas salud y vida.* (Have goodness, health and long life.)

Greeting: *Ke haber?* (What do you say?) Response: *Todo bueno.* (All's well.)

On meeting afternoon or evening – Greeting: *Buenas tadres.* Response: *Buenas tadres.* (Good afternoon/evening.)

On meeting or visiting at night – Greeting: *Buenas noches.* Response: *Buenas noches.* (Good night.)

On Hanukah – Greeting: *Hanukah alegre.* Response: *Hanukah alegre.* (Happy Hanukah.)

On Purim – Greeting: *Purim alegre.* Response: *Purim alegre.* (Happy Purim.) Some say – Greeting: *Buen Purim buenos anyos.* (Happy Purim, have good years.)

On Rosh Hashanah and Yom Kippur – Greeting: *Tizku leshanim raboth.* Response: *Tizke vetihye vetaarih yamin.* (Wish you many, many years. May you have the fortune to have a long and good life.) For Rosh Hashanah, some say in Ladino – Greeting: *Anyada alegre.* Response: *Amen, y tengas.* Others have another – Greeting: *Escritos en livros de vidas.* (May you be inscribed in the book of life.) Response: *Amen, este anyo y munchas mas.* (Amen, this year and many more.)

On Pesach, Shavuot and Sukkot – Greeting: *Moadim lesimha.* (Happy holiday.) Response: *Hagim uzmanim lesasson.* (Holidays and seasons of joy.) For Pesach, some say – Greeting: *Pesach alegre.* Response: Same.

At the end of each holiday – Greeting: *Buenos anyos.* Response: *Buenos anyos.* (Have good years.)

On receiving a donation, the collector or the beneficiary tells the donor, *Para tanyedores.* (Wish you many happy events when you employ musicians to celebrate.)

Continued on page B37

More Ladino sayings and greetings

Continued from page B36

On inquiring about a friend's health – Greeting: *Ke tal estas?* (How are you?) or *Ke mos kontas?* (What's new?) If everything is okay – Response: *Bendicho el Dio* or *Gracias a Dio*. (Thank God.) If things are not all that well – Response: *Diremos bueno, ke mos se aga todo bueno*. (Let's say well so everything will be well.) *Arogar al Dio salud buena*. (Ask God for good health.)

When offering condolences to a person or family who lost a dear one – Greeting: *Vozosh ke bivash*. (You who are left shall live.) Some add, *mos embaraso' muy muncho*. (We were very sorry.) Response: Just a nod with head bowed. On the last day of mourning – Greeting: *El ke tenga repozo bueno-y mas por dingunos no*. (He shall have a good rest and this shall never happen to anyone else.) Response: A nod of the head. Some greet the remaining mourners, *Los ke vos kedaron ke vos bivan*. (The ones that are left shall live.)

It used to be a very beautiful custom among Sephardim that when a friend dropped in for a visit, the hostess would offer the guest a cup of Turkish coffee on a beautiful *tavla* (tray) filled with various types of *dulce* (sweets). Sometimes it was *dulce de conja* (a jelly made from rose petals) or *dulce de cayissi* (apricot compote) or *dulce de bimbriyo* (quince) or *naranja* (orange marmalade or other citrus fruits) all personally prepared by the lady of the house. Before the guest would eat this delicious treat or drink the coffee, he would offer his good wishes – Greeting: *Dulces alegres* (sweets). Some would add the Turkish word *dovletlis* (wish you all the best). Response: *Dulces siempre*. (May it always be sweet.)

Dulces alegres;
Dulces siempre

When friends wish to offer congratulations to the parents of a bar mitzvah boy – Greeting: *Novyo ke lo veamos*. (We hope to see him grow to be a bridegroom.) Some add, *Con padre y madre y todos justos*. (With father and mother and none missing.) Response: *Y lo veremos todos con salud buena*. (And we shall see them with good health.)

On meeting a friend who is celebrating a birthday or a wedding anniversary – Greeting: *Munchos y buenos*. (Many good ones.) Response: *Y agas*. (You, too.) Some add, *con salud buena*. (With good health.)

On seeing a healthy increase in members of a family or some other additions, *Puyados y no amenguados*. (You shall multiply and not subtract.)

There are many, many more, but this will suffice for now.

Shalom, beraha vetova! (Peace, blessing

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The creation of Esperanto

By FRANK NUESSEL

The story of Lazar Ludwig Zamenhof begins with his birth on Dec. 15, 1859, in the town of Bialystok in what is now Poland. At that time, the city formed part of Lithuania in an area with diverse ethnic (Russians, Poles, Germans, and Jews), linguistic (French, German, Russian, Polish, and Yiddish), and religious (Jewish, Orthodox, Catholic, Protestant) groups. Zamenhof, his parents (Marcus and Rosalie) and his eight siblings (Sara, Fania, Augusta, Felix, Henry, Leon, Alexander and Ida) were keenly aware of the prevailing anti-Semitism. At an early age, Zamenhof, the eldest of his siblings, endured taunts and physical abuse.

Regularly witnessing such prejudice and discrimination, Zamenhof grew up to believe that the single most important cause of racial, religious and ethnic hatred was a lack of communication due to literal misunderstandings. He would ultimately seek a way, through language, to address that hatred and to ameliorate those communication problems. His multilingual background – he knew many different classical and modern languages including Yiddish, Hebrew, Polish, Russian, French, English, Lithuanian, Latin and Greek – would provide him with an extensive basis of grammar and vocabulary upon which to develop an entirely new language. In 1878, at the age of 19, he wrote an initial draft of his international auxiliary language; he developed a second version in 1881.

In 1887, Zamenhof married Klara Zilbernik. In that same year, with the 10,000-ruble dowry he received, he published the first edition of his language in Russian, called *An International Language: Introduction and Complete Manual*. The author of this volume was listed as Dr. Esperanto (one who hopes) because Zamenhof did not want it to interfere with his own professional life (he was a practising oculist, or in today's term, ophthalmologist) nor cause possible embarrassment to his siblings. His pseudonym soon became the name of the language itself, though he had intended to label it *Lingvo Internacia* (international language).

In his treatise, Zamenhof specified three factors that would make his language successful: (1) it must be very easy to learn; (2) it must be possible to use the language immediately for international communication; and (3) it must be capable of overcoming the indifference of the world by inducing the masses to use it as a living language. In particular, he envisioned a universal language that would bring people together and foster harmony as opposed to other, existing languages that contained ethnic and historical baggage and derogatory terms.

In that vein, Zamenhof proposed a concept called *Homaranismo* (the promotion of the ideals of humanity). *Homaranismo*, originally called Hillelism, appeared in a publication with that title in 1901. Zamenhof changed the name from Hillelism because it had a religious reference; he wanted his concept, in addition to his language, to be secular as well as neutral. He later referred to this concept as the "inner idea," signifying the humanitarian ideals and goals he believed in.

As Esperanto became more well known, it was perceived by some as a threat. Adolf Hitler had a personal vendetta against the Zamenhof family, not only because they were Jewish, but because of Zamenhof's creation.

Continued on page B39

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Rosh Hashanah Greetings 5762

Zamenhof's children died in Holocaust

Continued from page B38

Hitler specifically mentioned Esperanto as a threat to Germany in his now-infamous treatise of hate. In fact, the use of the language was forbidden in the country. Many advocates of Esperanto were singled out for persecution and many of its adherents exterminated. Hitler, it should be noted, was not the only despot to exterminate Esperantists. Joseph Stalin, from 1937 until his death in 1953, systematically executed thousands.

It's ironic that in the face of Zamenhof's comitment to Esperanto and its peaceful ideals, all three of the Zamenhof children – Adam, Sofia and Lydia, who obtained a law degree but dedicated her life to the promotion of her father's language – would die in the Holocaust. A German Gestapo chief in Warsaw received personal orders from Berlin to imprison the family. Adam was shot to death in a mass execution in Palmiry, Poland, in January 1940. In August 1942, Wanda, Adam's wife, their son Ludwig (Zamenhof's grandson) and Sofia were arrested in the Warsaw Ghetto and taken to a train station for transport to Treblinka. While Wanda and Ludwig managed to escape, later immigrating to the United States, Sofia and Lydia were transported to Treblinka. Wanda died in an automobile accident in Warsaw in 1954. Ludwig, the only one in the family who lived a full life, became an engineer and an active Esperantist.

Since its inception, a culture has surrounded Esperanto and Esperantists. The colour green, universally recognized as meaning hope and regeneration, and a five-pointed star first appeared on early French editions of Esperanto materials. Other symbolic elements include the singing of the hymn *La Vojo* at the beginning of meetings, and the display of a green flag with the aforementioned star. Every year, with the exception of those during the two world wars (1916-1919; 1940-1946), there has been an annual world Esperanto congress. The first took place in Boulogne, France in 1905; this year's conference was in Zagreb, Croatia from July 21 to 28. Words in Esperanto and pictures of Zamenhof have been printed on the official postage stamps of many nations including Austria, Belgium, Brazil, Bulgaria, Cuba, Hungary, Poland, Russia, Suriname, Switzerland, The People's Republic of China, and the former Yugoslavia. And Zamenhof's bust has appeared on coinage in Cuba and Poland.

Esperanto possesses a substantial literature. In addition to translations of literary classics such as Shakespeare's *Hamlet* (by Zamenhof himself) and numerous translations of other literary masterpieces, including Pushkin's *The Snowstorm*, Dante's *Divine Comedy*, Goethe's *Faust* and Sophocles' *Oedipus Rex*, there is also an important body of original creative literature written in Esperanto. In fact, it is possible to speak of three distinct periods of Esperanto literature.

The first period (1887-1918) was one of experimentation and promotion, with the publication of books dedicated to increasing Esperanto's popularity, translations, including Zamenhof's translations, and original work, including Zamehof's original poetry. The second period was during the inter-war years (1920-1939). One well-known Esperanto writer at this time was France's Raymond Schwartz (1894-1973) who wrote numerous novels and poetry, including *Verdikata Testamento* (Green Cat Testimony), published in 1926, and *Prozo Ridetanta* (Smiling Prose), published in 1928. Schwartz had a literary prize named after him; in 1980, it was awarded to Eva Tófalvi and Oldrich Knichal for *Kiuj Semas Plorante…* ('Those who sow with tears…') about World War II.

The third period dates from the end of World War II and is best represented by poetic works. Julius Balbin, professor emeritus of Essex Community College in New Jersey, has written several collections, including *Imperio de l'Koroj* (Empire of the Hearts), published in 1989, which feature some heart-rending poems about his experiences as a survivor of Hitler's notorious death camps.

Esperanto is the only one of approximately 1,000 planned languages that has ever met with unqualified success. Today, its speakers have been estimated to number between 120,000 and two million worldwide. Its practicality lies in its simplicity: there are only 16 rules of grammar. Research shows that individuals who have studied Esperanto will be more successful learning additional languages. From a sociological point of view, Esperanto has a norm-oriented dimension – that is, there is an emphasis on the language's practical uses for trade, conferences, travel and so forth. More recently, there has been support for its value as the sole language for air-traffic control in place of English since its vocabulary draws upon so many other languages.

A short stanza from one of Zamenhof's best known poems entitled *La Espero* (Hope), and, considered by many to be the anthem of the Esperanto movement, provides a good example of the language.

En la mondon venis nova sento,
Tra la mondo iras forta voko;
Per flugiloj de facila vento
Nun de loko flugu gi al loko.

In the world has come a new feeling,
Through the world there goes a strong call;
By means of wings on a light wind
Let it fly now from place to place.

Zamenhof died on April 14, 1917, of heart failure. He would be pleased to know that his creation continues to be used in the 21st century, reflecting his idealism and hope for a peaceful world.

To learn more about Esperanto, contact the Universal Esperanto Association at Nieuwe Binnenweg 176, NL-3015 BJ, Rotterdam, The Netherlands, or by email at uea@inter.nl.net. To find out more on the Internet, check out the virtual Esperanto library at www.cs.chalmers.se/~martinw/esperanto/veb/lerni.html.

Frank Nuessel, a professor of modern languages, linguistics and humanities at the University of Louisville, has written The Esperanto Language *(Ottawa, Ontario: Legas, 2000).*

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Rosh Hashanah Greetings 5762

How the 'rain in Spain' fell in Eretz Yisrael

By DAN ALMAGOR

Certain dates in the history of the Hebrew theatre in Israel can be termed milestones. Most are linked with the founding of new theatrical groups or the dedication of new halls. But something rather different from all such serious dates occurred some 33 years ago, in February 1964. It had to do, in fact, with the lighter side of the theatre: the premiere of a large-scale musical of the kind staged on Broadway or in the West End of London. This was the Hebrew-language production of *My Fair Lady* at the national theatre, Habimah.

Whoever had the good fortune to be present at that festive event, which took place in the presence of the prime minister of Israel, Levi Eshkol, and other members of the government, recalls the prevailing atmosphere of a historic occasion. The Israeli version of the world-famous musical replicated the Broadway staging: the director, the choreographer and the set designer were all brought over from New York. But the very fact that it was possible to see in Hebrew such a spectacular Broadway show, with more than 100 actors, singers and dancers performing against the background of gorgeous sets, which had also been seen in the great theatres of New York and London, filled the Israeli spectator with special excitement.

Added to the pioneer feeling on the part of all the participants in the production was the fact that, for at least two of the central figures, the show truly had the nature of a first attempt. Despite the premiere being staged at the national theatre, this was not a production by Habimah or by any other repertory theatre. (The Habimah stage happened to be free only because the company had left to participate in a festival overseas.) *My Fair Lady* was produced by Giora Godik, an independent impressario who brought to Israel a number of foreign artists and troupes. Still, Godik had never before produced in the theatre, and certainly not on such a scale.

Even more striking was the fact that the female star, Rivka Raz, playing the part of Eliza Doolittle, was not a well-known actress at all. The sum of her stage experience prior to *My Fair Lady* had been a small singing role in a cabaret staged a few months previously in a tiny basement on Tel Aviv's Ben-Yehuda Street. She had played opposite two veteran comedians, Shai K. Ophir and Shimon Israeli; the cabaret was entitled *Shin-Shin*, from the first names of the two male actors, which both began with the Hebrew letter *shin*. It was the good luck of the 22-year-old Rivka – who had grown up in a Jerusalem neighbourhood, the daughter of a Sephardi family, and had served as a lieutenant in the Israeli army – that a musical skit about 20 minutes long had been included in that satirical cabaret. The skit concerned a sensational British scandal of the time, a political and erotic triangle whose three sides were the British defence minister, John Profumo, the Soviet military attaché in London and the famous call girl, Christine Keeler.

How did this tabloid affair become linked with My Fair Lady?

How did this tabloid affair become linked with *My Fair Lady*? Israelis privileged to see the show in London or New York during those years came home with excited tales of the new musical whose songs were frequently broadcast on the radio. Also familiar to the Israeli audience was the plot of George Bernard Shaw's *Pygmalion*, the play from which Lerner and Loewe adapted their musical, and which had been given a successful production in Tel Aviv a decade earlier. When I wrote the material for that satiric cabaret I allowed myself to use three characters from the play: Henry Higgins, Colonel Pickering and the flower-seller Eliza Doolittle, who became the models for the characters of Profumo, the Soviet colonel and Christine Keeler. I included in the satirical framework some of the songs from the musical, to which I gave Hebrew rhymes recalling the London scandal. The audience laughed, and Godik, who happened to be present at one of the basement performances, decided on the strength of the unknown young girl's performance in that skit, that he had at last found his Hebrew Eliza Doolittle and could go on to realize his longstanding dream: to stage *My Fair Lady* in Hebrew. And on the strength of that parody, I was privileged to be invited to translate the splendid musical into Hebrew.

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Play based on ancient Greek legend of Pygmalion

Continued from page B40

But at this point the problems began. The play and the musical are based on the ancient Greek legend of the sculptor Pygmalion, who fell in love with a statue he had made of a girl, Galatea, and tried to breathe life into her stone image. In the modern version, as is well-known, the sculptor is transformed into an expert phonetician, Prof. Henry Higgins, who makes a wager with another phonetician, Col. Pickering, his guest from British India. Higgins bets Pickering that within a short time, he can succeed in changing a simple flower-seller with a common manner of speaking into a lady who can effortlessly navigate her way through London society. Higgins not only boasts that he can identify every dialect and accent in the British sub-species of the English language (not to mention the entire universe), but he also maintains that he can recognize every geographical point where a given speaker of English has ever sojourned in his life. He can perform this feat by analyzing the speaker's vocabulary, and even more to the point, by the way he pronounces his words.

We have, in other words, a play dealing with language – living, spoken language, rich in dialects and manners of pronunciation. Each such pronunciation is linked with a point on the globe and a particular educational history. Higgins can immediately detect whether the coachman, the charwoman or the flower-seller was born and brought up in one area of London, or another a few streets away. When Eliza Doolittle is dressed in fine clothes suited to a respectable venue like Royal Ascot or Mrs. Higgins' drawing room, she may suddenly surprise the listener with a vulgar word or phrase that gives everyone gooseflesh and suggests low breeding.

How on earth to translate all this into Hebrew? As we hear in Prof. Higgins' song, *Why Can't the English...*, ours is a strange, even terrifying language: "The Hebrews learn it backwards, which is absolutely frightening!"

True, Hebrew is rich in slang, dialects and allegorical nuance, as befits one of the world's oldest tongues. In contemporary spoken Hebrew and Israeli slang we can even point to many words and expressions borrowed from English. Nevertheless, most Israeli slang derived from three other languages which were not especially familiar in Covent Garden or Lissom Grove, and certainly not at the time of Shaw and Higgins: Yiddish, Russian and Arabic. However, a Russian colonel appeared in the parody of *My Fair Lady*, and in the vicinity of Lissom Grove today, one will find more Arab restaurants than pubs or fish-and-chip shops. But who would find it believable to hear Alfred Doolittle or his daughter Eliza speaking in the rich, colourful idiom of a Jerusalem taxi driver?

Hebrew is rich in slang

Moreover, in many larger countries it is indeed possible to pinpoint a person's origins and abode from listening to his speech. Every area has its characteristic pronunciation and vocabulary. But in a compact land like Israel, where one can go in about an hour to an hour and a half from Tel Aviv to Beersheva in the south, Jerusalem in the east, or Haifa in the north, and where there are no isolated villages lost somewhere in the mountains or the desert, how could one find Hebrew equivalents for the styles of speech of the various characters in the play?

Of course there are clear distinctions between the dialects of Hebrew speakers who come from Yemen or Russia, Morocco or Romania, Iraq or Bulgaria, Iran, Poland or the United States. Certainly there is no call for the talents and expertise of Prof. Zóltan Karpathy, the Hungarian expert in phonetics and pupil of Henry Higgins (the "ruder pest from Budapest"), to outline the Hungarian origins of Hebrew speakers who have been living in Israel for decades. Speakers of Arabic may reveal themselves as Egyptian or Syrian, and certain Bedouin tribes exhibit linguistic characteristics of their own. However, profound differences in pronunciation among Hebrew speakers in different areas of Israel scarcely exist – especially not since the levelling effect of radio and television.

It is true that in biblical times there were distinctions of pronunciation of the Hebrew language among some of the tribes. The sons of Ephraim (Judges 12:6) paid dearly for the special way they had of pronouncing the letter shin in the word *shibboleth*. (How would they have pronounced the title of the show *Shin-Shin*? – as *Sinsin*?) Even on the cusp of the 20th century, some teachers of Hebrew in the old-established Galilee villages tried to instil in their pupils a distinctive pronunciation, different from that in other regions of the country. They asked them to

Continued on page B42

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Rosh Hashanah Greetings 5762

Locales can determine accents

Continued from page B41

pronounce the letter *bet*, even when it was soft and sounded as a *v*, as if it were a *b*. Thus their pupils were made to say the word *zebubim*, instead of the accepted pronounciation *zevuvim* (flies). This artificial and esoteric experiment did not last long. However, even today one can pick out a native of Jerusalem owing to his way of pronouncing a word such as *matayim* (two hundred): the veteran Jerusalemite will say *me'atayim*. Elderly residents of Rehovot, scarcely 20 minutes distance from Tel Aviv, can also be identified: not only because they use a number of Hebrew words exclusive to Rehovot, introduced by Hebrew teachers at the beginning of the century – such as local coinage, *dupia*, a hose for watering the garden, composed of the words *du* (two) and *pia* (the "mouth" of the hose) – but also because of the way they say the plural of ticket for theatre or bus. The citizen of Rehovot will say *kartsim* instead of *kartissim*, the linguistically correct version. Taken all together, though, such words are very scarce and could not have been of any help in translating *My Fair Lady*.

For the sake of scholarly accuracy we must admit the existence of an area in which even today linguistic differences can be traced among the various settlements in Israel. This has to do with children's games and slang expressions related to them. Certain terms and ways of pronouncing them differ from town to town, and children have been using them for 100 years at least. So, for example, some children use the ancient and correct Hebrew word *gulot* when they refer to the game of marbles. Elsewhere, children are accustomed to use the word *julot*, and in other localities, *balorot*. Various types of coloured marbles have various names in various places. One, *rassiya*, is derived from the Arabic *raissiyye*. This is the finest and most expensive, the chief and emperor of marbles. We hear the influence of the Arabic *rassiye*, derived from *ras*, cognate to Hebrew *rosh* (head) – or perhaps that of French words, recalling the last decades of the previous century when that language was spoken in some of the early settlements (for example, *gazoza*, a marble with air bubbles trapped inside it, in the spirit of the carbonated soda, *gazoz*, Israel's most popular drink until Coca Cola arrived and elbowed it out of everyday speech). Or *shever ha'even*, a game in which children draw squares on the ground, keeping one foot steady while moving from square to square with the other. In one town this game is called *even* (stone), in another *shaish* (marble), and in my childhood home of Rehovot it is called, with exclusivity to that locale, *pashta* (also the name of one of the Hebrew cantillation marks, but with no relation to it). When children quarrel among themselves, in most parts of Israel they call the child who is being "sent to Coventry" a name related to the word for a dog: *kalba* or *kalabusta* (*kelev* – dog), or – in an Arabic derivation – *tchilba*. In Rehovot alone, for generations now, there is another pejorative which has nothing to do with the canine family, and whose origins are shrouded in mystery: *darringa*. Naturally, there are many more locutions associated with children's games and street songs which have preserved the regional distinctions that gave rise to them. Some originated in amusing corruptions of foreign words, which may even be difficult to identify.

Fair enough: but how many children's games does Eliza Doolittle refer to in the course of the play I was asked to translate?

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Israeli audience had no difficulty following plot

Continued from page B42

Before I began my translation, doubts also arose in the producer's mind: perhaps it would be impossible to represent in Hebrew the divergent styles of speech of London's neighbourhoods. Would the Israeli audience have difficulty following the thread of a plot that depends on those divergences? Would it perhaps be best to adapt the plot to Israeli circumstances, to change the setting from London to Tel Aviv, as our commercial theatre had done with a number of popular comedies?

Hebrew marked by foreign accent

Let us say for argument's sake that a professor of Hebrew at the university in Jerusalem falls in love with a Yemenite flower-seller. The suggestion was rejected at once. First of all, we knew that the author's agents would never license such an adaptation. Second, the play was already known to the Israeli audience, primarily through the songs broadcast on the radio. And since it had been prepared to accept the parody based on these songs, it would view such a change as barbaric in the extreme.

The third reason was the success of the play *Pygmalion*, which years previously had proved that the Israeli audience not only experienced no difficulty following Shaw's plot, but even enjoyed it. And fourth – the most amusing reason of all, and possibly the most Israel-specific one – a Yeminite flower girl, if one could find one, would speak Hebrew with an authentic Sephardi accent, closer to the way King Solomon and the prophets pronounced the words of the Bible than most university professors of Hebrew, who migrated to Israel from eastern or central Europe. Their Hebrew is marked with a foreign accent that can be so extreme as to grate on the ear. In other words, if we had copied the play's plot along Israeli lines and set it in Rehovot, Tel Aviv or Jerusalem, Eliza the flower-seller could have taught the professor with the heavy German or Russian accent how to speak proper Hebrew – and not the reverse! And so we rejected that possibility out of hand.

Still, the problem remained: how to put into the mouths of London characters the various Hebrew styles and modes of expression that would distinguish them one from the other, as the play demands? What sort of slang to use when we could not use living Hebrew slang, most of which was derived, as we have seen, from Arabic or Russian?

No need for Israeli-Sephardic slang

The person whose advice I sought in this connection was Prof. Haim Blanc, an expert on nomenclature, who was born in the United States. Blanc arrived in Israel as a young student before the state was established. On the outbreak of the War of Independence in 1948 he was seriously wounded. He was blinded in both eyes and confined to a wheelchair, and remained so for the rest of his life. Nevertheless, he became one of the best-loved instructors at the Hebrew University, as well as an internationally recognized authority on Hebrew dialects.

Blanc's advice surprised me: "Of course there is no need to impose Israeli-Sephardi slang on Eliza Doolittle," he told me. "Try using children's language. Go to kindergartens, listen to the mistakes they make when they speak Hebrew. Then try to put those mistakes in the mouths of the characters when they're talking Cockney. This will create a style of incorrect Hebrew with comical but logical errors. The logic will be that of the speech of children whose native tongue is Hebrew but who make errors in syntax. And when they lack a word, they try to coin one on the basis of words already familiar to them."

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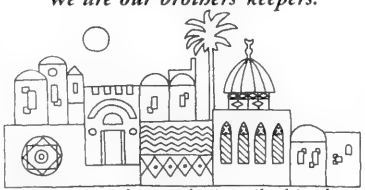

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A species of 'Hebrew Cockney'

Continued from page B43

This suggestion by the "Prof. Henry Higgins of Jerusalem" seemed very apt to me. It freed me – and the play's Hebrew version – from any resemblance to slang – the authentic, realistic, common Hebrew of the Israeli street – and provided a graceful, humorous equivalent for the style of most of the play's characters. In fact, my word-coining actor friend, Shraga Friedman, and I (he collaborated with me on translating some of the play's prose passages) together created a new invention. This was a species of "Hebrew Cockney," a new slang which did not quite sound Israeli but was comprehensible to anyone in the audience, especially since some of the London flower-seller's mistakes were known to audience members from their children at home.

After we had discovered this stylistic key, the greatest challenge before us was the Hebrew translation of one of the best-known lines in the show, "The rain in Spain stays mainly in the plain." Following in Shaw's footsteps, the American adapter, Alan Jay Lerner, tried to find a sentence that Higgins could use to teach his pupil to pronounce English correctly. In Eliza's Cockney speech the first words sound like "The rhine in Spine." Shraga and I wondered what might be a Hebrew equivalent for that well-known sentence. We knew that both audience and critics would be waiting to see how we dealt with that crucial line. At first we thought of an equivalent whose every word contained the difficult letter *h*, which Eliza would pronounce as a soft unaspirated *a*. It began "*Ha'yom yehom ha'yam*" – "today the sea shall roar" – words which Eliza would pronounce as *Ayom ye'om ayam*. But the solution did not satisfy us, especially because it had nothing to do with Spain, and had no connection with the excited flamenco that Higgins, Pickering and Eliza perform the night they return from the ball, where Eliza has managed to fool even the famous Hungarian savant.

And then, as I sat very late one evening in my Jerusalem flat, the telephone rang. On the line I heard my collaborator's rich, familiar tones. "*Barad!*" (hail) he cried excitedly.

It was midsummer at the time. I glanced out of the window. It could not be denied that 60 kilometres separated Jerusalem from Tel Aviv, but hail? In the middle of August?

"What are you talking about, Shraga? Hail? Where?"

"In Spain!" he replied.

I thought he had gone mad.

But it all came clear after a few seconds. It turned out that Shraga had just come home after acting in a lengthy performance at Habima, and climbed into a hot, almost boiling bath to wash away the day's sweat and refresh himself a bit before he went to sleep. Perhaps the water's excessive heat evoked an association with something cold. Ice. Hail. Suddenly an idea was born: *barad*, the Hebrew word for hail, rhymes with *Sfarad*, the word for Spain, which even appears in the Bible. It seems that Archimedes was not the only man who made a discovery while lying in his bath. But unlike Archimedes, Shraga did not dash naked out to the street.

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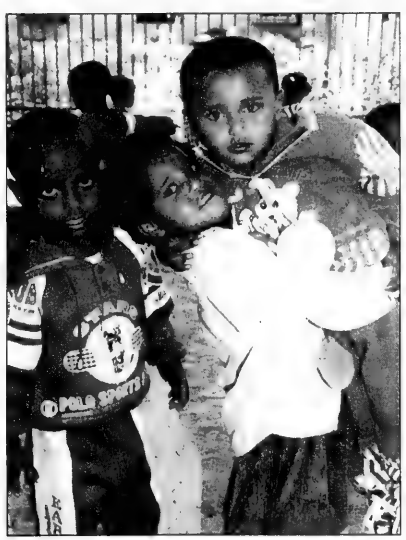

Playground playmates [D. Guthrie photo]

Hebrew My Fair Lady played to packed houses

Continued from page B44

During that telephone conversation, we came up with another Hebrew word that rhymed with *barad* and *Sfarad*: *yarad*, or "fell." On the spot, we assembled a Hebrew sentence which subsequently became familiar to every person in Israel, *Barad yarad bi'drom Sfarad ha'erev* (Hail fell this evening in southern Spain). The Hebrew-speaking Eliza at first pronounced the letter *r* like the guttural Hebrew letter *chaf* – rather like the letter "j" or "g" in South America (as in the words "José" and "Argentina," or the "ch" in the Scottish "loch." Only after tough, intensive training from Prof. Higgins, who did not refrain from placing in her mouth some glass marbles (or *gulot*, or *julot*, or *balorot*) instead of the pebbles which Demosthenes crammed into his mouth did Eliza succeed in pronouncing correctly the consonant "r."

And only after we had invented our famous Hebrew sentence did I remember that some of the medieval Spanish Hebrew poets used to rhyme *Sfarad* with *yarad* – and even with *barad* (as in a hail of arrows in battle). One of the best-known laments of that era opened with the line, "*Aham ki yerad al Sfarad ra min ha'shamayim*" (Ah, for evil from the skies fell upon Spain).

After we had cracked the toughest line of all, translating the rest of the play seemed relatively easy. For Eliza's much-loved song, *Wouldn't it be Loverly*, I found a Hebrew equivalent that was not only a bit of familiar slang but also had the flavour of the original: *Yofi li* (It's lovely for me). For the translation of the most important word in Alfred Doolittle's song, *With a Little Bit of Luck*, I of course used the Hebrew word *mazal* (luck) which is familiar throughout the world through the Jewish blessing *Mazal Tov* (good luck). Here I added to the word *mazal* the Hebrew slang expression *tip-tipa* (since *tipa* is a drop, then *tip-tipa* is a tiny little drop). The recurring line in Alfred Doolittle's song thus became *tip-tipat mazal* (with a tiny drop of luck). Only one problem remained in Doolittle Père's ditty, *Get Me to the Church on Time*. A church in Tel Aviv? Of course I could have used the Hebrew word *chupah*, or wedding canopy, but I am not certain that even a liberal thinker with broad intellectual horizions like Mr. Doolittle would willingly accept such a solution. But with a *tip-tipa* of *mazal*, the Hebrew word *chatunah*, or wedding, did the trick.

The Hebrew production of *My Fair Lady* met with resounding success. To my regret, I was not able to be present on opening night, since I was working on my doctorate at the University of California. But to my surprise, within a fortnight after the premiere I received two greetings from well-known personalities with whom I had never previously exchanged a word. Abba Eban, at that time serving as Israel's foreign minister, came to Los Angeles and sang both of Henry Higgins' songs to the Israeli consul and to me – from memory, without a single mistake, and very much in character. It turned out that he had seen the show twice and confessed he had always harboured a secret wish to play Henry (Higgins, not Kissinger).

The second person to give me greetings from Israel was the commander-in-chief of the Israel air force, who had landed in Los Angeles for several hours, awaiting a change of planes. By chance he was told that I was studying in Los Angeles, and he took the trouble to ring from the airport – even though we had never met before – and tell me what a sensation there had been at the premiere. A typical gesture on the part of Ezer Weizman, who was later president of the State of Israel.

The Hebrew *My Fair Lady* ran to packed houses for over 500 performances. After Habimah returned from its overseas tour, the producer rented a big old cinema called the Alhambra, in Jaffa. There he continued to mount performances of the show. The Alhambra had been the most elegant venue Arab Jaffa had to offer before the War of Independence. And 900 years earlier, in the city of Granada, where the Alhambra itself stood, a Hebrew poet rhymed for the first time the words *barad* and *Sfarad*.

This article was translated by Jay Shir for publication in Ariel: The Israel Review of Arts and Letters, *1990. Reprinted with permission.*

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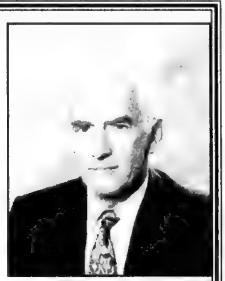

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Voices of Jewish Women

By SARA R. HOROWITZ

Al tarbeh siha im ha-isha
Do not speak too much with the woman
(Pirkei Avot, 1:5)

Is there a language of Jewish women? A language distinct from that spoken by Jewish men, and from that spoken by women generally? A language that expresses the experiences and inner lives of Jewish women, one that bears – as languages do – traces of history and culture, embedded over time and usage?

If there is such a language, the Mishnah enjoins its (presumably male) readers not to listen to it. At the same time, the Talmud acknowledges at several junctures that what women say among themselves may be of importance. The rabbis envisioned them gathered together to perform domestic chores such as spinning and weaving, exchanging crucial information as they gossiped in the moonlight.

Of course, although Judaism offers extensive and valuable documentation of what its finest (male) thinkers have written, until modernity, Jewish women have left few written records. This is due partly to disparities in the education of Jewish men and women, and partly to the deep ambivalence regarding the worth of women's words – an ambivalence that continues well into our own era.

Something From Nothing

Several years ago, I heard a distinguished scholar of Chassidism present a portion of his current research to a small group of colleagues at a symposium for professors of Judaica. The professor described an interesting aspect of the observance of festivals among eastern European Chassidim in the 18th and 19th centuries. Giving a spin to the notion of pilgrimage holy days – Pesach, Shavuot and Sukkot – which were observed in biblical times by trekking to Jerusalem, disciples of different chassidic masters would journey to celebrate with their respective rebbes. Thus, he explained, hordes of boys and men would descend upon the normally quiet shtetlach where the rebbes resided, while the women and small children remained at home. What intrigued the scholar was the radical transformations of those shtetlach during festivals – how the towns accommodated this huge influx of men, what provisions were made to house and feed all the disciples for the holy day, how a small shtiebl could hold all those who came to worship with the rebbe.

Curiously, although both men and women professors attended the seminar, during the ensuing question and answer period, only men asked questions. My usually vocal women colleagues remained uncharacteristically silent. It struck me at the time that my male colleagues were fascinated and energized by the world of men depicted in the professor's lecture, but that the women in the room felt somehow excluded from the vision presented in the research. There were, no doubt, some women in those shtetlach – those who lived there the year round, after all, were not required to leave. But they made no appearance in the lecture, save by implication, as invisible hostesses, cooks and servers to the male worshippers. The men in the symposium imagined their way into this past, so vividly described in the lecture, and sought to know more and more details, while the women in the seminar faded into the background, just like their spiritual ancestors.

Moments before the seminar was scheduled to close, I sought to break that dynamic by posing a question to the scholar. What, I asked him, were the women back home doing during the festivals, after all the men had departed to see their rebbes? He answered in a word: "Nothing."

His response took my breath away. Momentarily, I envisioned hundreds upon hundreds of chassidic women in eastern Europe, frozen in place from the moment of their husbands' departure, until their husbands' return, weeks later – like Lot's wife, only reversible. I imagined a futuristic scenario, in which the women were actually cyborgs or androids (gyndroids?) whose husbands flicked the "off" switch when their services were not needed. Alternatively, I fantasized about the secret rituals of eastern European Jewish women, Sabbatian rites, dances in the forests at night, or – suddenly literate – women reading Torah, leading festival liturgy.

Continued on page B47

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'As though the sounds do not exist'

Continued from page B46

I knew, of course, my fantasies were just that – wild imaginings with no basis in reality. But "nothing?" Surely the women did *something* while their husbands were gone. What my colleague meant, no doubt, was nothing of interest, at least to him. But *I* was interested in what occurred in these Jewish communities, suddenly emptied of their menfolk at precisely the time when their presence was ritually important. How did the women observe the festivals? Who said Kiddush, who read Torah, who davened? Who sat at the holy day tables, and at the special meals lovingly prepared to adorn the festival observance? Something, not nothing.

Bats in the Synagogue

The noted Israeli novelist, Amalia Kahana-Carmon, has compared Israeli women's writing to the song of bats in flight. Bats, she explained, navigate by sonar rather than by sight. They emit high-pitched sounds that ricochet through space, creating order and harmony out of what would otherwise be blind chaos. Humans do not hear the song of the bats, she notes, because, although crucial to the life of the bat, these sounds are irrelevant to our own lives. For us, then, it is as though the sounds do not exist; we simply do not register them. Kahana-Carmon sees in our relationship to the bat a metaphor for the plight of Israeli women authors whose words chart the daily existence, sensibilities and metaphysical aspirations of women. Men, she asserts, have not heard these words, because they do not speak directly to and out of their experiences.

'Men have not heard words of women'

Centuries of Jewish experience reinforce this attitude, according to the author. In synagogues, traditionally divided by gender, all of the "action" takes place where the men are: communal prayer, processionals, reading from the Torah. Women, of course, take note of these activities, since they are at the heart of Jewish worship. But "nothing" takes place behind the mechitzah, the dividing boundary between men and women – nothing, at any rate, of ritual importance. So, Kahana-Carmon argues, while women writers generally have to fight to have their voices be taken seriously, the struggle for Hebrew women authors is compounded by the imprint of Jewish tradition.

A good illustration of this phenomenon is the case of Dvora Baron, the first modern Hebrew woman author. Baron began writing Hebrew fiction while still in Europe in the late 1800s, and continued after her immigration to what was then Palestine. A noted writer, editor and critic, Baron was widely published, and highly influential in Israeli letters in her time. Yet early in her adulthood, she closeted herself in her Tel Aviv apartment, and, attended only by her daughter, remained there until her death, several decades later. Her writing fell into obscurity, in part because she chose to write about life in the European shtetls left behind by the Zionists who settled Palestine and created a Hebrew culture, and in part because she chose to write about the daily life of ordinary women.

Baron spelled her last name in the Yiddish rather than the Hebrew manner, with the letter *aleph* following the *bet*. Later readers, coming upon her almost forgotten writing, and struck by the power of her language and the depth of her insight, would note the unintended punning created by this spelling, of Baron with *ba'aron*, in the closet. This play on words encapsulates her life, which she lived out literally as a recluse in the confines of her apartment for several decades, as well as the fate of her writing, metaphorically in the closet, unread and underappreciated until recently.

Continued on page B48

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Double consciousness noted

Continued from page B47

Double Consciousness in Jewish Writing

What makes for a language, for a literature, that is both Jewish and female? While there is no agreement on what constitutes "Jewish literature" generally – especially if one moves beyond the boundaries of distinctly Jewish tongues, such as Hebrew, Ladino or Yiddish – most readers agree that one or more of the following defines Jewish literature: biblical imagery, grappling with Jewish destiny, ethics, religious life, theology, any aspect of living as a Jew. Some Jewish writing contains untranslated words in Hebrew, Yiddish, or other distinctly Jewish tongues. Sometimes the rhythms of these languages, their cadences, find their way into texts written in English or French or Spanish. A certain kind of self-deprecating humour, too, is often thought of as characteristically Jewish. In Jewish women's writing, in addition to that, one discerns the traces of Jewish women's lives, sensibilities and experiences within the pages of text.

Jewish writing, especially in the Diaspora, frequently exhibits a double consciousness, a term borrowed from African-American writer W.E.B. Dubois, to describe the experience of seeing oneself as though from the outside – in the terms of the dominant culture – and seeing oneself from the inside, in one's own terms. Jewish writing displays a consciousness of the Jewish experience viewed both externally and internally, and of the potential and real conflict between those visions. Different writers lean more toward one or the other aspect, but most embed at least some awareness of this doubleness of vision.

For example, in the film *Annie Hall*, Woody Allen imagines the way he believes that the parents of his WASP girlfriend perceive him – as a chassidic Jew with earlocks – and this despite the acculturated character he plays, depicted elsewhere in the film cooking lobsters. Philip Roth, especially in his early stories, portrays Jewish rituals and Jewish characters as vulgar, loud, vapid and materially driven. These are not-too-sympathetic representations of Jewish life and culture as seen from the outside. By contrast, Isaac Bashevis Singer portrays his father's court, and Chaim Grade depicts the world of the mussar Yeshiva, in its own terms.

Seeing oneself as though from the outside

In Jewish women's writing, the consciousnesses multiply. Often, women write consciously as Jews (undifferentiated by gender) in a dominant diasporic culture, as *Jewish* women within the context of women writers more broadly defined, and as Jewish *women* in a Jewish culture whose terms and texts have been drawn largely by men.

Viewed externally, the Jewish woman has occasioned a range of stereotypes: the exotic beauty of the Jewess as depicted in European culture (for example, Rebecca in *Ivanhoe*); the graspy, whiny, or pushy woman in North American culture; the spoiled JAP of Jewish American men's writing.

As Jewish women themselves enter the public forum, finding voice as authors, playwrights, poets and film directors, they enact a kind of resistance against these externally drawn – and most often negative – images, by putting forth versions of their lives as experienced internally. Not a monolithic set of opinions, Jewish women's writing contains no singular image. Instead, there are diverse visions, diverse sets of images, often at odds with one another, and crafted by women who may differ in political opinion, religious practice, philosophy, education, nationality, personal sensibility.

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Language has roots in Jewish past

Continued from page B48

Together, these multifarious images comprise the lexicon of a developing Jewish women's language.

Ancient Roots, Modern Sensibilities

Although a product of modernity (or post-modernity), this emergent language of Jewish women has deep roots in the Jewish past. Often, contemporary Jewish women's writing draws on traditional Jewish texts and liturgy. One interesting source for contemporary Jewish women's poetry is *tchines* – short, pithy prayers composed in Yiddish for meditation at candlelighting, childbirth and other events or crises in women's lives. Not formal liturgy, these petitionary prayers were recited privately rather than congregationally. They frequently expressed concern for family, marriage, fertility, health, and evoked the figure of the matriarchs, turning to them for blessings. *Tchines* (a Yiddish word derived from the Hebrew *tchinot*, or petitions) were originally written by yeshiva students in Yiddish for women, who were not expected to attend synagogue services, nor to be literate in Hebrew. Eventually, women began to compose their own *tchines* and to pass along particularly evocative ones. The research of women scholars, such as Chava Weissler, on *tchines* has shed much light on their initial composition and usage.

Later still, Yiddish women poets – such as Kadya Molodovksy, Malka Tussman and Rachel Korn – elaborated upon these simple prayers, composing poems that opened on their inner lives in heartfelt appeal, or that turned the genre on its head, challenging the traditional role of women in Judaism, or decrying the indifference or injustice of the Jewish God. Many contemporary women poets have adopted the genre and brought it across language boundaries, writing *tchines*-inspired poems in English, Hebrew and other languages.

Women writers also turn to the Bible, often reading stories about women in new ways, sometimes against the grain and with a critical but creative edge. A recently emergent genre – woman's midrash – mixes fiction with exegesis, inspired by the narrative commentary of classical midrash. Both traditional and contemporary midrashic readings of the Bible offer stories that probe gaps in the received text, exploring places that grate on the sensibilities of the reader. For example, the American novelist

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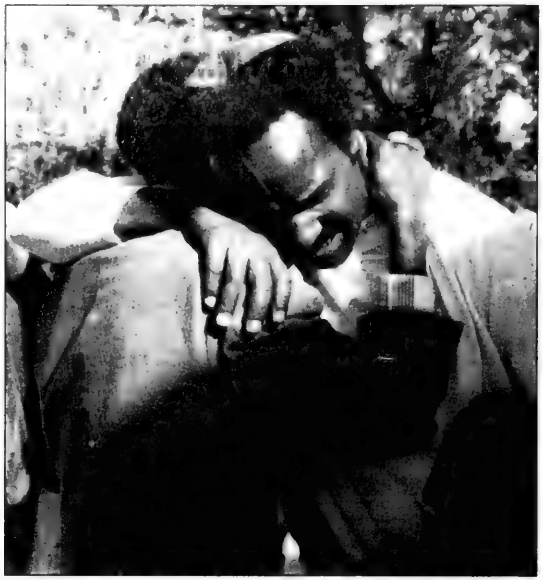

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'Countertexts' based on close readings of biblical passages

Continued from page B49

Norma Rosen has written a series of short stories she calls "countertexts," based on close readings of biblical passages and classical commentaries about women in the Bible. Poems such as those by Shirley Kaufman, Linda Zisquit and Rivka Miriam develop the genre in verse. Other such midrashim are published regularly in contemporary creative Jewish journals such as *Kerem*, *Living Text*, or (in the mid-1980s) *New Tradition*.

Academic scholars, too, are reading their way back into biblical texts, giving voice and language to gaps and silences about women. For example, the Israeli scholar Ilana Pardes uses contemporary research and methodologies in ancient Mideast cultures to deepen our understanding of enigmatic passages about women in the Bible. One illustration is her discussion of the perplexing *chatan dammin* ["bridegroom of blood"] passage in the book of Exodus, where Moses is attacked by a mysterious being on his return to Egypt from Midian. His wife, Tzipora, saves him by quickly circumcising her son (or, according to some readings, Moses himself), proclaiming her husband a "bridegroom of blood." Pardes links the figure of Tzipora – the name literally means "bird" – with ancient legends about Isis, the Egyptian goddess frequently represented with a bird's head. According to Egyptian mythology, Isis restores to life her mate (who is also her son) in a manner resonant with Tzipora's action.

Continued on page B51

IDF soldier greeting Yemenite olim in 1950. [UJA/Keren Hayesod photo]

Theme of exile and home is popular

Continued from page B50

Many Jewish women writers take on the theme of exile and home – a recurrent focus in Jewish writing generally, both in Israel and in the Diaspora – by giving it an added dimension. In addition to all of the other important associations those terms have accrued in Jewish culture, home signifies the special connection of women to domestic space, traditionally the realm of the feminine. Exile from home, then, is both punishment and privileged entry into male space. The Israeli author Ronit Matalon, for instance, contemplates displacement as a Jewish and human condition, seeing in perpetual motion a different kind of home, one open to creative reinvention. She recollects, for example, that her mother would often rearrange not only the furniture in the family's apartment, but even the configuration of rooms, going so far as to knock down walls on a moment's whim, often catching her father unawares when he returned home in darkness late at night.

A house where all is fixed in place, her mother would declare, is not a home but a "grave." By implication, she would transform her own life – restricted to the sphere of the domestic by the traditions that restrict women in traditional Jewish Egyptian families. If not actually journeying forth alone in the world, she could bring the journey inside, domesticate it, feel herself both at home and abroad at the same time. As for her husband, he would return from the late-night excursions forbidden to her, only to experience the unfamiliarity of exile while at home.

Kahana-Carmon notes that in the literary culture she was raised in, women authors are placed in a double bind. They are expected to produce writing that is stylistically "feminine" – that is, pretty, elaborately styled, elegant, dainty and light. When they fail to do so – when, for example, women write works that are gritty, raunchy, complex, biting or weighty – they are criticized for a kind of unwomanliness. When they write prettily, however, their work is praised and at the same time dismissed as superficial, trivial or lightweight.

Placed in double bind

Today, the range of Jewish women's writing has expanded broadly, as has the readership. No longer the province of recluses, their varied works speak to one another and to a growing audience across pages of text in an intimate grammar.

Sara Horowitz is the associate director of the Centre for Jewish Studies at York University in Toronto.

A Chanukah party. [JAFI photo]

A's . . .

Tom & Sharon Adler
David, Adam & Brandon

wish their parents, relatives & friends
a happy and healthy New Year

Honey & Roy Agar
Michelle, Blair, Sarah & Maggie

Wish their relatives and friends
a happy and healthy New Year.

The Apelowicz Family

wishing our family and friends
a Happy and Healthy New Year

Barry & Eleanor Appleby & Family

Wish their relatives and friends
a peaceful, happy and healthy New Year.

Nathan & Rina Arback

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Walter & Edie Arbib
Stephen & Dana

Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Ralph & Faye Arnold

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

B's . . .

Molly & Bert Bainerman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Manning & Marie Baker and Family

wish their relatives and friends a happy and healthy New Year.

Anne & Allan Bank

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Leo & Sara Beliak
Marlin & Michelle Bendayan,
Chaim, Chava, Shoshana & Shalom Gershon Beliak
Robert, Tamara, Samantha,
Dexter, Joshua & Jeremy Beliak
Murray, Stacey, Matthew, Shannon & Amanda Beliak
Arnold, Ruth, Elliot, Faye & Bryan Kravetz
Wish their relatives, friends and neighbors a happy and healthy New Year.

"The Benyovits Family"
Miriam & Ted
Amit, Patti & Jamie,
Ronit, Dale & Joshua
Wish their relatives and friends a happy and healthy New Year

Samuel & Janet Berger

Best wishes to our children, grandchildren, great grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Kalman & Cynthia Bielak,
Yakov, Pamela, Daniel & Naiomi,
Simcha, Barbara & Brandon,
Shneur, Gideon & Shlomo
wish their relatives & friends a happy and healthy New Year

Esther Birnbaum & Family

wish their relatives and friends a happy and healthy New Year.

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family
Wish all their relatives and friends a Happy and Healthy New Year.

Arthur Birnbaum and Susan McCallum

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Susan, Fred, Ricki & Sarah Birnbaum

wish their relatives and friends a happy, and healthy New Year.

Rivy & Harvey Blass
Joel, Mitchell, Elana, Zachary & Zoe
Wish their relatives, friends & neighbours a happy and healthy New Year

Wishing all our family & friends a peaceful, healthy and happy New Year.
David & Sandy & Marni & Jesse Bleeman

Amanda-Beth & Brian & Joshua & Evan Cepler

Dr. & Mrs. Alan Bobkin Erin and Alyssa

wish their patients, relatives and friends a happy & healthy New Year.

Richard, Melanie, Adam, Samantha & Matthew Bogoroch

Wish all their relatives, friends and neighbours a happy and healthy New Year.

Larry & Helen Bossin
Brian, Helen & Brielle
Melanie & Robbie

Wish all our relatives and friends a peaceful, happy and healthy New Year.

Bella Brand,
Sylvia and Barry Hennick
Eleanor and Jeff Stainsky
Karen and Eric Machtinger
Wish their relatives and friends a peaceful, happy and healthy New Year.

Rosh Hashanah Greetings 5762

Dry Bones

IF WE ARE NERVOUS ABOUT GOING TO SHOPPING MALLS...
THAT'S FEAR.
BUT IF HE THINKS WE'RE GOING TO SURRENDER
THAT'S INSANITY.
THERE'S A NEW GOLD MEDAL
... AT THIS YEAR'S MACCABIAH GAMES
?
YUP... IT'LL BE FOR ANY ATHLETE
..."BRAVE" ENOUGH TO SHOW UP.
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AND THE BIGGEST PRIME MINISTER WE'VE EVER HAD...
AND IT'S A GOOD THING, 'CAUSE..
WE'VE GOT THE BIGGEST PROBLEMS WE'VE EVER HAD!
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Rosh Hashanah Greetings 5762

Dry Bones

A NEW ASSAD IN SYRIA. A NEW KING IN JORDAN
A NEW BUSH IN THE WHITE HOUSE
AND THE SAME OLD...
BULLY IN BAGHDAD.
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IT'S A MIDDLE EAST CEASE FIRE.
WE "CEASE"
AND THEY FIRE!
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THE UN IS NOW WARNING THAT...
IF THE PA DOESN'T GET FINANCIAL SUPPORT...
SIP
CHAOS AND ANARCHY WILL REIGN IN THE WEST BANK AND GAZA
WOW
AND IF THEY DO GET THE MONEY?
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Sharon & Syd Bojarski
Michelle & Michael
wish their relatives and friends a happy, and healthy New Year.

Mr. & Mrs. Sam Brand
Bonnie, Barry, Morris and Grandchildren
Wish their relatives and friends & neighbours a happy and healthy New Year.

Rita & Manny Brykman
Natalie, Bobby, Kyle, Jennifer & Michelle
wish their relatives and friends a happy and healthy New Year.

C's . . .

Mrs. Fannie Caplan
Sid & Nancy Caplan
Wish their relatives, friends and neighbours a happy and healthy New Year.

Wayne and Ann Caplan
Elana & Stewart, Dayna & Jeff
wish their parents, family and friends a very happy and healthy New Year.

Elsa & Howard Chandler & Family
Wish their relatives, friends & neighbours a happy and healthy New Year.

Ted and Joli Chester
Children and Grandchildren
Wish their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Fred Chapnick
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Daniel Cheslow
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Jack & Donna Cohn and family
wish their relatives & friends a happy and healthy New Year.

D's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Gloria & Morris Dadoun

E's . . .

Sam & Sara Eker and Children
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

F's . . .

Dave & Shirley Farberman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Chaim & Eda Feinstadt

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Phil & Rochelle Feldberg
Jeff & Waleuska,
Robyn & Jarred
& Adam

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Philip & Cyla Fiksel
Nathan, Miriam, Jamie &
Stacie Birnbaum

wish their relatives & friends a happy and healthy New Year

We wish all our relatives & friends a peaceful, happy and healthy New Year

The Finkelsteins
Henry, Molly& Matthew,
David & Rachel

Wishing all our family and friends a happy and healthy New Year.

Allen & Miriam Finklestein
Perry, Matthew & Jeremy

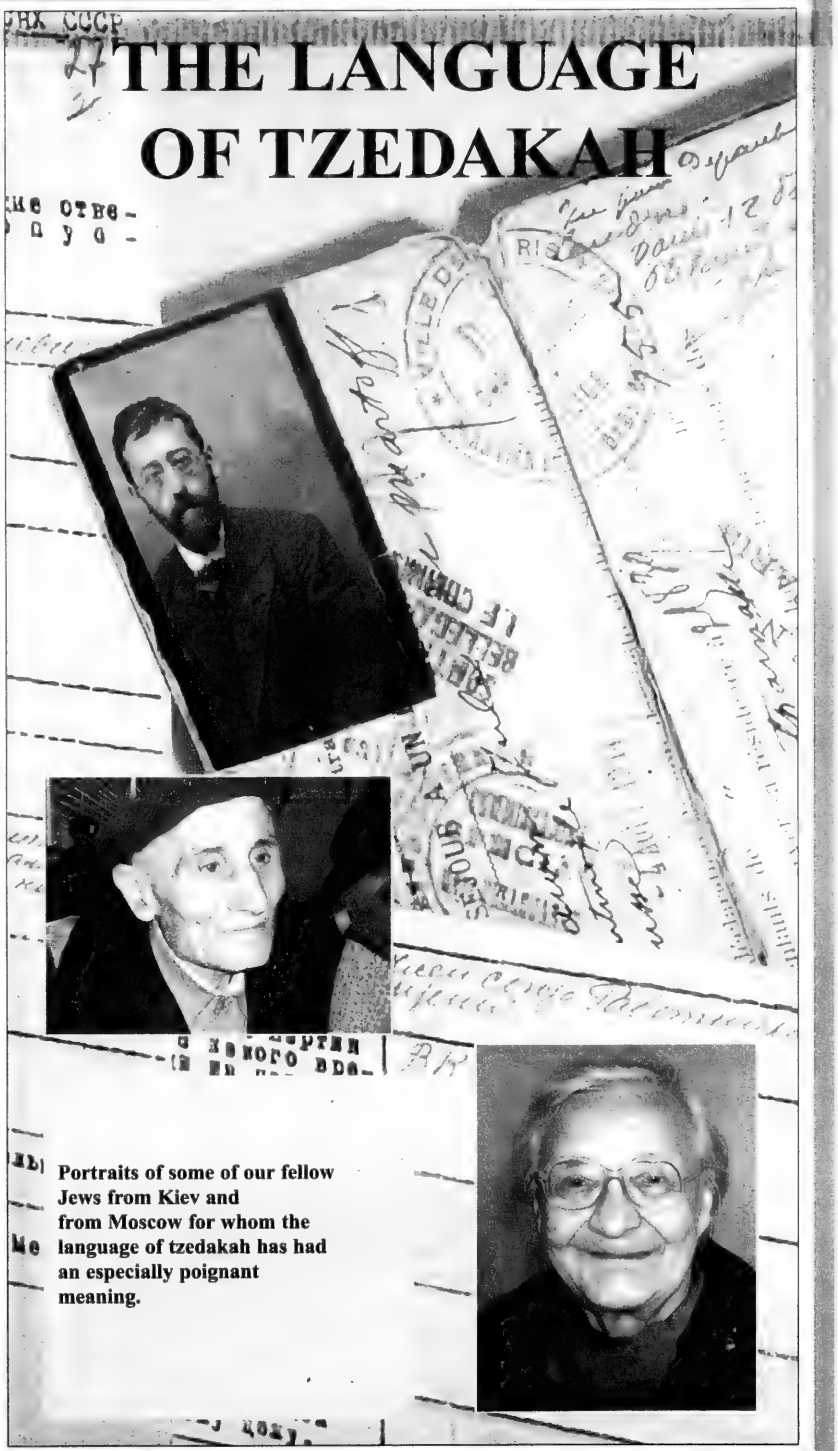
Sylvia & Edward Fisch
and family

wish their relatives and friends a happy and healthy New Year.

Esther Freiman
& Family

Wish their relatives and friends a happy and healthy New Year.

THE LANGUAGE OF TZEDAKAH



Portraits of some of our fellow Jews from Kiev and from Moscow for whom the language of tzedakah has had an especially poignant meaning.

THE LANGUAGE OF TZEDAKAH

Best wishes for a year of peace and serenity, health and happiness to our relatives, friends and business associates.

Jeffrey Finstein, B.A., C.A. and Family

2180 Steeles Ave. West, Suite 215

Jerry & Helen Fishman
Mark & Doreen, Aimee, Haley,
Stacey & Shane Fishman
Gary & Sheryl, Robbie, Raquel
& Alexander Rubinoff
Marcy & Ryan
Wish all their relatives, friends & neighbours a happy and healthy New Year.

שנה טובה
Bernard & Connie Fox
***and* Charise**
Felicia & Warren Spiegelman,
Samantha *and* Spencer
wish their relatives and friends a happy and healthy Shana Tova

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy, Lou & Marla Fruitman
Pamela, Howie & Jeffrey Gould
Lisa, Dan & Amanda Belzowski

G's . . .

Sam & Gitta Ganz
Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

Morris & Ada Rose Glick
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David & Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive
Wish their relatives, friends & neighbours a happy and healthy New Year.

Al & Julia Gelfant & Family
Susan Fine & Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jack Gladstone and Neil
Dr. & Mrs. Terry Davis and family

Wish their relatives, friends & neighbours a happy and healthy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Max & Guta Glicksman
19 Misty Crescent

Nina & David Glincman

Wish their relatives and friends & neighbours a happy and healthy New Year.

Irving & Faye Gold

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Regina and Charles Goldfinger and Family

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Irving & Paula Goldhar

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Annie Goldlist

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych and Families

MORI & ANABELA GOLDLIST
RACHEL and NATHAN

wish family and friends a healthy happy and prosperous New Year

Special wishes to daughter & sister
JORDANA

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Sara Goldlist
Larry & Anette Goldstein & Family

Wishing all my family and friends a happy and healthy New Year.

Selma Goldstein

Felice Gropper

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Jack & Ruth Gutholc

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Beatrice, Hymie & Alyssa Guttman

Poetry: a Jewish Canadian obsession

By B. GLEN ROTCHIN

Jewish poets come by their obsession with language honestly. It all began in the Garden of Eden when a slimy serpent fast-talked us into sin. From then on, we became marked by a unique sensitivity to the nuance and power of words.

The biblical journey from slavery in Egypt to freedom and the Promised Land is both a physical sojourn and a journey in language. Israel travels in the *midbar*, the wilderness, but the term takes its root from *davar*, which means "word." In a word-wilderness, Israel received the *Asseret Hadibrot*, literally, "The Ten Words," and the revelation at Sinai would define the mission of Israel and set the course for the Jewish obsession with words forever.

Poetry is the ultimate art form of language and meaning, so it's not surprising that Jews wholeheartedly embraced the craft. The prophets emboldened Israel with courageous visions, passionate voices and lyrical language. The warrior-poet King David united his kingdom and fired the hearts of Israel through the psalms, some of the most sublime verse ever written. In Babylonian and European exile, Jewish poets continued to sing praises to God even as they prayed for the renewal of Israel and the return to Zion. The most celebrated Jewish poetry of the Middle Ages is familiar to us as part of our standard liturgy. An example is the ninth-century mystical alphabetic acrostic El Adon.

The emergence of the Yiddish vernacular in Europe afforded the creation of a Jewish poetry which explored the daily struggles of life in the cities and shtetls. With Yiddish poets and fiction writers, Jewish literature now had forceful new voices serving to legitimize and affirm the everyday experiences of common Jews.

Jewish poets continued to sing praises to God

Yiddish literature added a whole new dimension to Jewish culture, one which would be successfully transplanted to the American continent through the mass migrations of the late 19th and early 20th century. There, the popular poetry of New Yorkers Mani Leib, Moishe Leib Halpern and Jacob Glatstein, as well as Montrealers Rochel Korn, Melech Ravitch and J.I. Segal, among many others, helped to root the European Jewish sensibility in new soil.

The very first significant intimation of a "Jewish Canadian" poetry appeared in 1863 with the North American publication of *Voices From The Hearth* by lawyer Isidore G. Ascher. Printed in Montreal prior to Confederation, the collection of poetry was written in a classical Victorian style and drew imagery for its Jewish poems from traditional liturgy. Ascher later returned to Britain and continued writing, so his book is best understood as a distant precursor to Jewish Canadian verse.

The development of Jewish Canadian poetry began in earnest during the 1920s in Montreal, following the phenomenal growth of the community and the founding of Jewish social, religious and educational institutions. Jewish writers were in a unique position to realize the creative possibilities of living outside both the French majority and the English establishment. They could maintain a strong sense of their own language and cultural uniqueness while at the same time exploring the opportunities presented by their adopted society.

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Rosh Hashanah Greetings 5762

A.M. Klein, first major Jewish Canadian poet

Continued from page B56

The desire to reconcile Jewish heritage and language with a modern multi-cultural sensibility is found in the work of A.M. Klein, our first major Jewish Canadian poet. Klein's early work demonstrated a poet grappling with one essential dilemma: how does someone write from an authentically Jewish perspective in a non-Jewish language?

Klein's first book, *Hath Not A Jew*, makes the case plain. Taken from Shakespeare's Shylock in *The Merchant of Venice*, the title showed Klein challenging all of English literature to clear a place for the Jewish voice. In the volume, he situated Jewish characters and textual references in a style of exquisitely rendered English verse. In this sense, the book was truly groundbreaking. Klein replaced the unsavoury Shylock with sympathetic Jewish creations drawn from traditional sources. By turning the English sonnet into a Jewish form, Klein opened the door for other Jewish poets to enter a new linguistic home.

Klein's poetic adventures extended beyond the borders of English styles. As a lawyer, he was fluent in French and as a Jew brought up in the Yiddish-speaking immigrant neighbourhood of Montreal, he had an affinity for Québécois folk culture. Klein was aware of the linguistic energies generated by the friction of cultures. For example, his poem *Montreal* is an experiment in melding French and English into a single lyrical innovation in perhaps the only poem ever written that can be understood almost simultaneously in either English or French:

From *Montreal*

O city metropole, isle riverain!
Your ancient pavages and sainted routs
Traverse my spirit's conjured avenues!
Splendor erablic of your promenades
Foliates there, and there your maisonry
Of pendent balcon and escalier'd march,
Unique midst English habitat,
Is vivid Normandy!

As Seymour Mayne writes of Klein in his seminal anthology of Jewish Canadian poetry *Essential Words*, "English Canada now had a poet who bridged the two official linguistic communities. It was no accident that it was a Jewish poet who fulfilled this task... At a time when Canadians needed to see themselves in their landscape and environment, Klein was the poet who helped shape Canadian self-awareness."

If Klein was interested in grafting a multicultural Jewish sensibility to the stalk of English lyrical conventions, Irving Layton was out to snap the branch off with a sharp tug. Layton fashioned himself as a visionary Jewish outsider. Like Klein, he wanted English poetry to accept the Jewish voice, but eventually insisted that it must be done on his own terms. He argued against the restrained quality of most Canadian poetry, offering instead a more robust, outspoken alternative.

Layton added a fresh and compellingly brash vocabulary to Canadian verse. He handled the subjects of love, sex, death and injustice with unprecedented power and frankness. The sense of moral indignation and rebelliousness that underlies many of his best poems placed Layton squarely in the Jewish prophetic tradition:

Continued on page B58

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Mania Gruda

H's . . .

Max and Mary Hain

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Best wishes for a year of peace, health and happiness to our children, relatives & friends.

Gusta Hefner and Family

Wishing all our family and friends a happy and healthy New Year

Sonia & Yehudi Hendler, Jeff & Fran Sindi, Joel, Fern, Marissa & Mark Kachuck

I's . . .

Joseph & Faye Isakow and Family

10 Barksdale Avenue

wish their relatives, friends and neighbours a happy and healthy New Year.

J's . . .

Isaac & Basia Jesin & Family & Sonia Slawin

wish all our friends & extended families a Happy, Healthy & Prosperous New Year.

Wolfe & Miriam Justein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

K's . . .

Bernyce & Marvin Kalifer
Ronnie, Nancy & children
Debbie, Wayne & children
Ellen, Gerry & children

Wish their friends & families a peaceful, happy and healthy New Year

לשנה טובה

Mara & Eugene Katz
Linda, Leon, Michael, Aaron & Daniel Katz

Wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Ruth Kerbel and daughter Donna

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS, TO OUR CHILDREN, MACHATONIM, RELATIVES AND FRIENDS AND THE PEOPLE OF ISRAEL.

Joe & Jean Kichler

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year

שנת שלום

Betty & Izzy Kirshenbaum

Ronny & Shelli Klayman

Best wishes to our children, relatives and friends for a happy, healthy & peaceful New Year.

Blossom Klein & Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Wishing all our family and friends a happy and healthy New Year.

Susie & Murray Klein
David, Robbie & Jamie

Nancy & Howard Kleinberg
children and grandchildren

wish their relatives and friends a happy and healthy New Year.

Freda & Leo Kon

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Israel Koplowitz

Best wishes to our children, grandchildren, friends and relatives, for a happy, healthy and peaceful New Year.

Marilyn Kostman
Elayne & Roberto Slimak
Sasha, Jonathan & Noah
Arny, Jesse & Tyler Kostman

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends.

Izak & Regina Kozlowski and Family

wish their relatives and friends a happy and healthy New Year.

Helen Krieser
Robert & Regina
Alisse, Jodi & Brian Lee

Wish their relatives and friends a peaceful, happy and healthy New Year.

Mrs. Rose Krieser and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year

L's . . .

Simon Laski

Best wishes to my children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sonia & Ben Lant

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Sandra, Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes

wish their relatives and friends a happy and healthy New Year.

I wish my family and friends a happy and healthy New Year.

Mary Levitt

Rose Lipszyc & Family

Best wishes to our friends and relatives for a happy, healthy & peaceful New Year.

Veteran poets 'paved the way'

Continued from page B57

From *The Search*

Iconoclasts, dreamers, men who stood alone:
Freud and Marx, the great Maimonides
and Spinoza who defied even his own.
In my veins runs their rebellious blood.
I tread with them the selfsame antique road
and seek everywhere the faintest scent of God.

Winnipeg-born poet Miriam Waddington negotiated her own path along the Jewish Canadian divide. Her poetry demonstrated a concern for both contemporary social issues and an indebtedness to her Jewish heritage. As a scholar and translator of Yiddish poetry, she was instrumental in bringing the important contribution made by these poets to the mainstream. In an appealingly tight, lyrical style, Waddington attempted to bring Jewish worlds past and present together in a search for language and meaning:

From *When We Met*

Was I my mother?
Were you your father?
Did we meet on a street
in Odessa or a birch forest
on the Volga or was it at
the artificial lake I dug out
in miniature and planted round
with tall buttercups for trees
behind an old hotel
in Winnipeg?

Why did it take me
so long to find our
lost languages,
to learn our songs?

Klein, Layton and Waddington, through their various approaches, paved the way for later generations of Jewish Canadian poets. Some drew their inspiration and material directly from Jewish sources while others preferred to maintain a certain distance and explore other cultural opportunities as they continued to arise.

Leonard Cohen initially grounded his poetic voice in Jewish sources with poems like *Isaiah* from *The Spice Box of Earth*.

From *Isaiah*

Between the mountain of spices
the cities thrust up pearl domes and filigree spires.
Never before was Jerusalem so beautiful…

…The rocks go back to water, the water to waste,
And while Isaiah gently hums a sound
to make the guilty country uncondemned,
all men, truthfully desolate and lonely,
as though witnessing a miracle,
behold in beauty the faces of one another.

But Cohen's predisposition for artistic and spiritual experimentation led him in a direction that would neither affirm his Jewishness nor permit him to settle on poetry as his main mode of artistic expression.

Sakatchewan-born Eli Mandel was another poet who tended away from Jewish subjects in favour of other interests, including classical Greek mythology. In his poem *Houdini*, however, there is a subtle connection between the escape artist's Jewishness, death and a fixation with wordplay:

Continued on page B59

Rosh Hashanah Greetings 5762

Latter poets make new contributions

Continued from page B58

From *Houdini*

I suspect he knew that trunks are metaphors,
could distinguish between the finest rhythms
unrolled on rope or singing in a chain
and knew the metrics of the deepest pools

I think of him listening to the words
spoken by manacles, cells, handcuffs,
chests, hampers, roll-top desks, vaults,
especially the deep words spoken by coffins…

The generation of poets who came of age during the 1960s and '70s vacillated between a fragmented sense of Jewish affiliation on one side, and broader local, national and international cultural trends on the other. Some, such as David Solway, Joe Rosenblatt, Tom Wayman and Artie Gold, demonstrated a certain ambivalence to their Jewish background. Nevertheless, these poets distilled the Jewish obsession with language into wholly original and individually recognizable contributions to Canadian letters.

Others, such as Seymour Mayne, Shulamis Yelin, Phyllis Gotlieb, Carol Rose, Joseph Sherman and Sharon H. Nelson, drew closer to traditional Jewish themes and imagery in their work. Yelin, a contemporary of Layton, only published her first book in the early 1970s. Steeped in Jewish spiritual sources and Yiddish literature, there was never a question where she would seek her inspiration:

From *Seeded in Sinai*

From the seeds engendered in me
with the shattering of Tablets
at the foot of Sinai
comes my flowering…

Of the latter poets, Mayne distinguished himself through an unwavering devotion to the development of a distinctly Jewish poetic in the Canadian literary landscape. No other Jewish poet writing in English, perhaps since Klein, has so consistently and confidently expressed close ties with the inhabitants and land of Israel. Mayne also faithfully engaged Jewish texts and references as a means of renewing the traditional material. In the poem *One* from *Song of Moses*, he writes:

From *One*

And God said, Let there be –
…and hesitated. Wasn't
it slightly off-key? They would get it
wrong for centuries, perhaps even
longer. A great smile
widened over the deep. God
said, Let there be a profusion
of words on the tongues
that will speak…

Several Jewish poets have emerged in the last 20 years who demonstrate a vibrancy and refinement of individual approaches while dipping only occasionally into overt Jewish subject matter. Saskatchewan-based poet David Margoshes, Montrealer Robyn Sarah and Torontonian Kenneth Sherman, to name only a few, have made notable contributions in this respect. Sarah, in the following example, reflects on gender divergence, polishing her poetic language against the grindstone of a male-centred biblical image:

Continued on page B60

Blayne, Adrienne, Samantha & Bradley Lastman

wish their relatives, friends and neighbours a peaceful, happy and healthy New Year.

Fela Lichtblau and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year

Rose Lipszyc & Family

Best wishes to our friends and relatives for a happy, healthy & peaceful New Year.

Shelly & Marilyn Little Adam, Jeremy & Sari

Wish their relatives, friends & neighbours a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

M's . . .

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

Mrs. J. Mendlewitz Shirley & Jamie Hanet

wish their relatives & friends a happy and healthy New Year.

Mr. & Mrs. Seymour Marcus

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ida & Harry Melnik children & grandchildren

Wish all their relatives, friends & neighbours a peaceful, happy and healthy New Year.

David Mendlowicz Simon, Lisa, Jordan & Danielle Mendlowicz

Wish their relatives and friends a happy and healthy New Year.

Sam & Lori Merson

Wish their family and friends a Happy, Healthy & Prosperous New Year

Mr. & Mrs. Max Moneta

wish their family & friends a happy and healthy New Year.

JOE & HELEN MORGAN AND FAMILY

wish their relatives and friends a happy and healthy New Year.

***The families of* Sid & Sandy Moshenberg**

Wish their relatives and friends a peaceful, happy and healthy New Year.

Dr. & Mrs. Seymour Moskovitz and Family

wish their relatives and friends a happy and healthy New Year.

N's . . .

Bernard & Edie Nayman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Chaim & Sarah Neuberger Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

O's . . .

Mark & Barbara Obar Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Sam Orlan

Matthew, Shawna, Lewis & Ryan Orzech

Best wishes to our family and friends a happy and healthy New Year.

P's . . .

Rosh Hashanah Greetings 5762

Hope: a language of its own

By RABBI REUVEN P. BULKA

Hope is a most potent word, and an even more potent idea. Reflect, for a moment, on the many ways we employ the word hope in our daily conversation: "I hope you are well," "I hope to see you soon," "I hope you pass the exam," "I hope to be at the meeting," "I hope you enjoy yourself," "I hope you like it [the birthday or anniversary present]," "This task is hopeless." These are just a few examples.

Quite likely, if you kept count, you would be surprised at how many times you say the word "hope" during an average day. And each time, in all we do, we are expressing hope without even realizing it. We get up in the morning hoping it will be a good day. We go to work hoping we will do well. We eat our meals hoping we will enjoy them. We get married, hoping it will bring us happiness and contentment. We have children, hoping they will bring us joy.

These are all instances of what I call implicit hope. The hope is there, even though it is not explicitly expressed.

There is another form of hope, the hope with which we are more familiar. It is the hope that we mobilize within our psyches, or that is mobilized for us, when without it we would be lost, or at least in danger of being lost.

One example of this is when we lose our job, and we need to be hopeful that
we will be able to feed our families. If we sink into despondency, we will not be able to lift our heads to recognize an opportunity when it presents itself.

Another is when we are saddled with a serious illness. There is no hard and fast correlation between hope and survival. Some people who have given up hope do nevertheless survive. Others who are full of hope nevertheless succumb. But it is generally acknowledged that the more hopeful an ill person is, the better that person's chances are for survival. Without hope, the body gives up, and is less likely to be able to fight off intrusions.

Then there is hope on a national scale. We get a taste of it every time we sing Israel's national anthem, *Hatikvah*, literally meaning "the hope." How wonderful and apropos a title this is. How descriptive it is of the main ingredient of our survival, the fact that we never lost hope, even when matters seemed futile and maintaining hope must surely have seemed delusionary.

This leads to a most interesting and challenging question. Why do I say that
the main ingredient of our survival was hope, when it can be argued that the main ingredient in our survival was faith in God?

Indeed, what is the difference between hope and faith? The two are not as intertwined as we may think. It is possible to have no faith yet to be hopeful, if not on a national scale, certainly on an individual scale. And, surprising though this may seem, it is possible to have faith, but to lose hope. After the destruction of the Holy Sanctuary and the throwing of the Jewish people into exile, it is entirely possible that some Jews still believed in God, but lost all hope for a return to Israel.

At that time, with faith, hope was not guaranteed. Without faith, hope was impossible. But with faith, it was at least possible. And it was via hope, infused by faith, that we survived.

On a personal level, it is possible for a religious person to give up hope of recovery from an illness. And it is possible for an atheist to fight with determination against the ravages of disease, full of hope for recovery. I have seen these diametric opposites quite often.

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Resurgence of interest in last decade

Continued from page B59

From *A Man Has To Make Waves*

What is it, in a man?
It is an unquiet thing in him,
a thing that beats
like a ram in a thicket,
– nor will be still
until he seize it by the horns
and offer it up to God.

In the last decade, a surprising resurgence of interest in an authentic Jewish poetic has developed. One result was a reappraisal and renewed enthusiasm in Klein's work among scholars, writers and readers. Another was the founding of *Parchment* in 1991, the first literary journal devoted exclusively to Jewish Canadian creative writing. *Parchment* was the idea of a group of writers, including Shel Krakofsky, a London, Ont., based physician and poet. As a leading proponent of the trend back to a Jewish esthetic, Krakofsky recognized the need for a forum that would acknowledge creative self-expression that was unabashedly Jewish. Krakofsky writes about his own unquestioned sense of Jewishness:

From *Trapped in Mea Shearim*

...Still, I am back with Zaida in his shtetl
and like the ovens of Europe, I can never
escape some places I have never been.

Parchment seems to be successfully cultivating a committed readership of Jewish Canadian poetry. The publication has enabled many poets like Ron Charach, Roger Nash and Malca Litovitz to develop their craft while enjoying an exposure that might not otherwise be available.

There are more practitioners than ever before and while the trend to return to traditional and historical Jewish sources is apparent, the poetic approaches have never been so diverse and ambitious. This may indicate a comfort with both the Jewish and non-Jewish sides of the poetic equation. I'm thinking now of Montrealer Stephen Schecter's recent epic, book-length poem called *David and Jonathan*, which reimagined the relationship, both real and implied, between these two biblical figures.

Another example is the series of poetic monologues by Toronto-based poet Harold Heft to be published this fall under the title *The Shape of This Dying*. Heft adopts the voices of several individuals, including Klein, to explore the life and death of the Montreal painter Alexander Bercovitch. Here is Heft as Klein meditating on the tension between the mortality of the artist and the "incomplete" nature of the art he pursues:

From *The Poet Klein Editorializes*

...And that is where incompletion
is exposed. The immortality we seek
is in that which we take,

not what we leave behind. It is
in the debt for marble chipped away,
not in the value

of the remaining statue...

Our obsession with language is healthy indeed if recent Jewish Canadian poetry is any indication. The enterprise is far from complete, the debt to poets who came before has yet to be fully repaid.

B. Glen Rotchin is a Montreal poet and co-editor with Seymour Mayne of two anthologies, Jerusalem: An Anthology of Jewish Canadian Poetry, *and* A Rich Garland: Poems For A.M. Klein, *both published by Véhicule Press.*

Rosh Hashanah Greetings 5762

'Immediate' and 'ultimate' hope

Continued from page B60

But there is a difference between immediate and ultimate hope. The atheist has no ultimate hope, believing that there is nothing beyond this world. The expression of hope is for a limited engagement. On the other hand, the religious person who has given up hope only does so within the limits of this world, but remains full of hope about the world beyond, what we refer to as Olam Haba.

Hope is an especially important component of the Torah selections for Rosh Hashanah. We begin with God remembering Sarah, who, at an advanced age, conceives and gives birth to a son. Earlier, in a part that is not read on Rosh Hashanah, Sarah laughs at the thought that at her advanced age she can still have a child. Insofar as childbirth is concerned, she has given up.

An important part of Rosh Hashanah Torah selections

When the child is born, the name given to him is none other than Yitzchak, literally meaning "he will laugh": we laugh at the notion of hopelessness. We dismiss it as an undesirable ingredient in life. There is no room for it, it has no place in our lives.

We are again exposed to loss of hope as Avraham Avinu's second wife Hagar abandons her son, whom she is sure will die in the desert heat with no water in sight. Hagar cannot bear the prospect of watching him die, and so she gives up hope, leaving him to die alone rather than be with him. But she is jostled out of her hopelessness when she sees a well of water, from which she fills a flask and gives her son a drink. The message, once again: never abandon hope, especially when that abandonment condemns others in your charge to a tragic but avoidable fate.

The story of the binding of Isaac is a story of ultimate hope. The binding, the Akedah, is a complex episode with many nuances, but there is a hope ingredient in it that almost escapes us. Avraham Avinu is promised by God that his descendants will receive His blessing in the Holy Land. But Yitzchak is his only son from Sarah, and Sarah is by now 37 years older than she was at the time of his miraculous birth. If Yitzchak is now to be taken back to God, how will God's blessing to Avraham ever unfold? Without Yitzchak, there are no descendants via Sarah. And it is via Yitzchak, Avraham has earlier been told, that the Avrahamic posterity will unfold.

Avraham Avinu never loses hope

But Avraham does not raise the question. He trusts God. He knows that He will not break a promise, that He will somehow work it out. He never loses hope.

We see, then, that in our Torah reading selections, we are surrounded by the language of hope, even though the word "hope" is nowhere to be found in the actual text.

Rosh Hashanah and Yom Kippur are themselves all about hope: The hope that God will forgive. The hope that we will be given a new lease on life. The hope that our tomorrows will be brighter, both personally and communally.

Continued on page B62

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jordan
Michael, Zane & Samantha
Jack, Tommy, Mickie & Tal

Isaac & Sylvia Peck
Ryan & Judith, Jared & Samantha

wish their relatives and friends a happy and healthy New Year.

Isaac, Minny, David, Barbara, Sammy & Alyssa Peters
Morris & Marsha Goldstein
Michelle, Wayne & Dahlia
Jennifer & Harold

Wish all their relatives and friends a peaceful, happy & healthy New Year.

Zalman & Pola Pila
199 Clanton Park Road

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Leib and Fanny Pillersdorf and Family
83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours a happy and healthy New Year.

Mr. & Mrs. Philip Price
Devorah & Tzvi Snitz
and children

wish their relatives & friends a happy and healthy New Year.

Sam & Dora Prince

Wish their family & friends a Happy and Healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Moniek & Genia Prusznowski

R's . . .

Ralph, Jesse, Danielle, Joanna, Kari Rabinowicz & Mrs. Bella Rabinowicz

wish their relatives and friends a happy and healthy New Year.

Genia & Henry Rakowski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Martin, Lena, David & Joshua Rauchwerger and Helen Rauchwerger

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. P. Rechtsman and Family

Wish their relatives and friends & neighbours a happy and healthy New Year.

Willie & Bertha Rosengarten & Family
672 Briar Hill Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Bella Robinson

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Adele & Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy and healthy & peaceful New Year.

Lily & Mike Rosenberg, Marilyn, Robert, Daniel & Sarah Jacobs, Pauline, Vanessa, Jon & Ben Elias

wish their relatives & friends a happy and healthy New Year

Myer Rosenberg

Best wishes to my children, grandchildren, my special new great granddaughter Maya Shira, friends and relatives for a happy, healthy & peaceful New Year.

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

THE ROSENS
Hannah, John, Amy and Eric

wish their relatives and friends a happy and healthy New Year.

Mike & Sally Rosen

31 Denmark Crescent

Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Heddy Rydel

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Pinchos & Luba Rywiec

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

S's . . .

Rosita & David Salomon

Wish their relatives, friends & neighbours a happy and healthy New Year.

Samuel J. Sable & family

1 Ava Road

Wish their relatives, friends and neighbours a happy and healthy New Year.

Rachelle, Lisa, Mindy & Jessica Salamon

Wish their relatives and friends a happy, and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David Scheer & Naomi Weinfeld and their children

Adolf and Alice Schmid
Monique, Amanda & Jordana Irwin

Wish their family and friends a Happy and Healthy New Year

JOSH & MALKA SEGAL

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Florence Shainhouse

Best wishes to my children, grandchildren, great-grandchildren friends and relatives for a happy, healthy & peaceful New Year.

At this time, we recite special psalm

Continued from page B61

And all through the time from Rosh Hashanah to the end of Sukkot, we add, twice daily, a special psalm, a selection from Tehillim. It is popularly called *L'David Ori*, but I like to call it the Psalm of Hope, not because other psalms are not full of hope – indeed they are. But this psalm, identified as Psalm 27, stands out because its culminating verse is a classic expression of hope. This verse reads as follows, according to my somewhat unconventional but "hopefully" more accurate translation: "Hope unto God, strengthen yourself, and God will empower your heart, and hope unto God."

L'David Ori

This verse, as indeed all of psalms, is loaded with profound insight. It is much easier to place our hopes in the laps of immediate and visible entities. We are more likely to place hopes for a job in a placement agency, for finding a spouse in the hands of a matchmaker, for a cure in the hands of a doctor.

Yet the first part of the verse tells us that this is an error. We err when we place our hopes with mortals. We can request of mortals, but the hope is always "unto God."

Classic expression of hope

To realize this, to switch our hope pointer unto God, takes strength, it takes resolve. Yet once we take that step, once we make that leap, we find that God empowers our heart, that He gives us a repository of strength.

Armed with that strength, we then jump into the next phase, when we again "hope unto God." This is hope of a different sort. In the first phase, we shift the compass of hope heavenward. In the second phase, we invest that hope with a sense of the ultimate.

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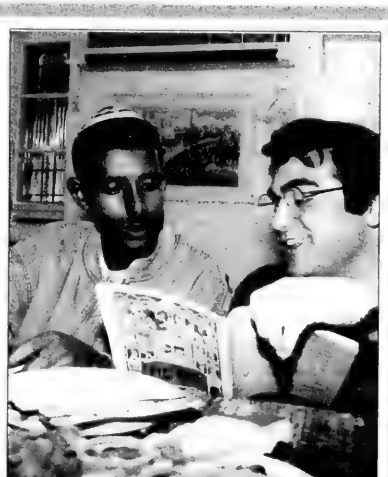

Reciting the Exodus together [V. Etzion photo]

Rosh Hashanah Greetings 5762

A wish for a life of purpose, value

Continued from page B62

Much as we live in the present, our immediate desires are not always fulfilled. But it is the ultimate desires that are of greater importance, the desires that express ultimate, eternal, Godly values. This is what the content of our hopes should be, a wish for a life that has purpose and lasting value.

So the first exhortation to hope is a re-directional pointer; the second, a plea for the right content of the hope.

The Talmud (Berakhot 32b) uses this verse of Psalm 27 to back its statement: "If one sees that one has prayed but has not been answered, one should pray again." Perhaps the reason why you have not been answered is because you have prayed for the wrong things. Pray again, pray for the ultimate.

Another subtle message in this talmudic directive is equally instructive. What we translate as "hope" the Talmud employs as the word for "prayer." "Pray to God, strengthen yourself and God will empower your heart, and pray to God" is the Talmud's way of understanding the culminating verse of this Tehillim chapter.

Prayer and hope, meaningful hope – they are one and the same. We know the
language of prayer. We have just now learned that this language is simultaneously the language of hope.

In this supplicative period, hope surrounds us and embraces us. All we need
to do is realize this, and become infused with it. After all, hope is the indispensable language of life.

Rabbi Bulka is the spiritual leader of Congregation Machzikei Hadas in Ottawa.

Welcome to Israel!

Nathan & Helen Shiff
Martin, Michelle, Mitchell, Jaimie & Jeremy Shiff
Jeffrey, Aviva, David, Tatum & Melissa Shiff
Adam, Barbara, Matthew & Carly Altberg

Wish all their relatives and friends a peaceful, happy & healthy New Year.

Nachum & Lea Shore
23 Fanshawe Dr., Richmond Hill

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Lois, Jordan and Miriam Smiley
of Richmond, B.C.

Wishing our parents, family and friends a happy and healthy New Year.

Susyn, Henry & Carl Smith
Lisa, Derek & Taylor Frankfort

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

MINKA SMITH
IAN, TOBE & SHELDON TWEYMAN
AUBREY, KAREN & SAMUEL LIPMAN

David & Luba Smuschkowitz and Family

Wish all their relatives, friends a year of peace, good health and happiness

Leon & Bela Sniatowski

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Laury & Evy Snow

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends

Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family
Mr. Leo Snow

Rob & Hedy Steen
Samantha, Ben and Jeremy

Wish their relatives, friends and neighbours a happy and healthy New Year.

Anne & Joe Steinberg
Bella, Elliot, Jason & Adam Sinukoff
Wendy, Stuart, Zachary, Cory, Matthew & Michael Himmel
Evy, Elliot, Hailey, Carly & Jordan Sugar

Wish their relatives, machatunim & friends a happy & healthy New Year.
52 Green Acres Road

Alter & Helen Steinfeld

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Steinman Family
6 Barclay Court

Derek, Jill, Zachary & Jared Stern
100 Macarthur Drive
Thornhill

Wish their relatives, friends & neighbours a happy and healthy New Year

Morris & Yetta Sternberg and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

Max & Dorothy Stern

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Zanvel & Sylvia Stern and Corinne

37 Steele Valley Road
Thornhill

Wish their relatives, friends & neighbours a happy and healthy New Year.

Mr. & Mrs. Jack Stork and Family

wish their relatives and friends a happy, and healthy New Year.

Jack, Lola, Rose-Mary Sylman Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac and Mary Szames

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Louis Szikla & family

Mr. & Mrs. Jack Szmeiser Leora, Robyn & Justin Hazan David, Shelley, Tabitha, Daniel & Shawn Star

wish their relatives and friends a happy and healthy New Year.

T's . . .

It's time to change language of crisis

By GIL TROY

Again and again in the coming weeks traditional Jews will beat their breasts and say: "For the sin we have committed before You by the expressions from our lips... For the sin we have committed before You with the words of our mouths... For the sin we have committed before You in profaning our lips... For the sin we have committed before You in the foolishness from our mouths... For all these, o God of forgiveness, excuse us, pardon us, grant us atonement."

The holidays force us to reevaluate the words we use

In many ways, the High Holy Days function as an advanced seminar on language. The prayers, and especially the *viduis*, the public confessionals, force us to re-evaluate the words we use, the conceptual structures we rely on, the linguistic habits we fall into every day. What Jews call tshuvah, loosely translated as repentance, moderns would call consciousness-raising. In both the traditional and the trendy processes, we focus on specific behaviours and identify deeper patterns, all as a prelude to change. The tendency these days, for those who bother to focus at all, is to concentrate on the individual words, the personal structures, the idiosyncratic habits we each have. But especially considering that the confessionals are in the plural, it is worth re-examining the language we use as a community – the ways we talk about ourselves, and the ways we talk to each other.

Far too often, the language of contemporary Judaism is the language of crisis. Today, as terrorists throw bombs at Jews daily, as knee-jerk critics lob rhetorical mortars at the Jewish State systematically, such a complaint may seem indulgent. For the sad truth is that Israel, Israelis, Jews and the Jewish people are in crisis. Dozens have been murdered, hundreds have been mutilated, and all of us are targetted. The renewed and reinvigorated assault on the legitimacy of the Jewish State encourages the violence and compounds the threat.

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The Kessim (Cohanim) lift the sefer Torah and our spirits. [UIAFC/JAFI photo]

'We Jews respond much better to negative stimuli'

Continued from page B64

Nevertheless, despite the terror and the pain, the anger and the fear, we need to undertake our annual *din* and *cheshbon*, our personal and communal accounting. In fact, the response of the Jewish world this year to events in Israel is part of a broader – and troubling – phenomenon. We Jews respond much better to negative stimuli than to positive ones. I am not a good enough philosopher or psychologist to know how "Jewish" a phenomenon this is, and how universally "human" a phenomenon it is. All I know is that the language of crisis, the addiction to crisis, is deeply ingrained in the Jewish psyche – and is only reinforced by the very real challenges we do face.

Deeply ingrained in the Jewish psyche

It is a staple of Jewish humour – both crisis-mongering and the ability to laugh it all off. To the non-Yiddish speaker, Yiddish is a language of pain and sorrow, of *oys* and *gevalts*. Hundreds of Jewish mother jokes over the years have revolved around the formidable maternal figure for whom everything is a crisis – from streaked linoleum to the rise of the Nazis. And the backlash, the frustration with all the hysteria, all the guilt, is a staple of modern Jewish literature. In his infamous masterwork, *Portnoy's Complaint*, Philip Roth seethes: "And instead of crying over he-who refuses at the age of 14 ever to set foot inside a synagogue again, instead of wailing for he-who has turned his back on the saga of his people, weep for your own pathetic selves, why don't you, sucking and sucking on that sour grape of a religion! Jew Jew Jew Jew Jew Jew! It is coming out of my ears already, the saga of the suffering Jews!"

Yes, today the Jewish community is rallying around the blue and white flag. And, of course, that is a necessary and important response to the Palestinians' lethal rejection of the Oslo peace process. But as we all take up our battle stations, as we rally and lobby, as faxes fly and e-mail in-boxes fill, it is hard not to wonder whether we are simply falling into a familiar and possibly outdated pattern.

Are we falling into familiar, outdated pattern?

Consider the anomaly: exactly a year ago, when Israel was relatively peaceful and increasingly prosperous, how many of us paid much attention to it? More of us, it seemed, either disengaged, or dismissed the country entirely because it was too religious or too secular, too pushy and thus unpleasant, or too placid and thus not in need of us. A year ago, Israel fundraising was low on the communal agenda and the reasoning was quite clear: Israel did not "sell."

Continued on page B66

Dina and Willie Tenenbaum

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Uli, Tamara & Odeyah Sara Friedman

Wish their relatives, friends & neighbours here and in Israel a happy, healthy & peaceful New Year.

Mrs. Rose Tenenbaum

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Morris Teper & family

Mr. & Mrs. G. Thaler and children
Sam, Bess and grandchildren
Jason and Amy Wagowsky

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Norm & Ruth Trachter

Wish their children, grandchildren, relatives and friends a happy, healthy & healthy New Year.

Abraham and Genia Tushinski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

U's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Harry & Yetta Ungerman and Family

Irving & Sylvia Ungerman and family

Wish their relatives & friends a peaceful, happy and healthy New Year.

V's . . .

Gordie, Debra, Betty, Jaime & Courtney Verk

700 Woburn Avenue

Wish their relatives, friends and neighbours a happy and healthy New Year.

W's . . .

Albert & Helen Waisglass

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sarah & Abe Wertman

Best wishes to our children, grandchildren, friends and relatives for a happy holiday and a healthy & Peaceful New Year.

Dr. & Mrs. Joseph Weinstock
David, Moss, Mark & Daniel

Wish their relatives, friends & neighbours a happy & healthy New Year.

Sylvia & Henry Waks

Wish all their relatives and friends a peaceful, happy and healthy New Year.

David & Ruth Warsh and their Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Ted Waxman

83 Stonedene Blvd.

Wish all their relatives, friends and neighbours a happy and healthy New Year.

Jack & Anne Weinbaum & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ida Weisleder, Marsha
Mark & Jodi Weisleder, Hillary & Gillian
Louis & Marlene Weisleder,
Joshua, Lindsay & Zachary
Anne & Sam Himelfarb,
Adam & Eric

wish their family, machatonim, neighbours and friends a happy and healthy New Year.

John & Marcia Wenus
Dustin, Shelby and Brittany

Wish their relatives, friends and neighbours a happy and healthy New Year.

Shana Tova

To our friends & relatives for a happy & healthy New Year

Stefanie & Steve Winter

MR. JACK WINE
Ted & Annette Wine
Madison & Eden

Esther & Bruce Newman
David & Sharon and Jamie

Alyssa & Mark Rolnick

wish their relatives, friends and neighbours a happy & healthy New Year.

THE WISEBERGS
Leonard & Gloria
Barb, Darrel & Joseph Hotz (Canada)
Azriel, Sigal, Nitzan, Dafna & Maya Har Lavan (Israel)

Wish all their relatives and friends a happy, healthy and prosperous New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Victor & Klara Wise

Sidney Wolbrom

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lou & Helen Wronzberg
Rick, Debbie, Alexis & Danielle
Larry, Darlene, Lynsey & Tarah
Randy, Debbie, Jordan, Ashley, Dustin & Melissa
Donna, Jonah, Nechama, Chaim & Shmuel

Wish all their relatives and friends a happy and healthy New Years.

Y's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Yermus Family

'Once again, North American Jews have rallied to defend Israel'

Continued from page B65

What a difference a year makes. Israel is back in fashion. Last spring, news reports about the American Israel Public Affairs Committee (AIPAC) Convention were practically giddy. The front page of the weekly Jewish newspaper, *The Forward* proclaimed, "Lobbying group in up mood at first parley of post-Oslo era." One AIPAC official rejoiced, "Membership is up, donations are up, and people feel charged."

Once again, North American Jews have rallied to defend the beleaguered Jewish State. The Jewish Federation of Las Vegas held a peace rally. The Jews of Chicago mounted a letter-writing campaign "To the People of Israel" affirming that "at this time of anguish and violence, our hearts ache and we grieve for your pain." Over 100 different Jewish organizations in Montreal united in a solidarity project to raise a dollar from each Jew in the city to help support trauma centres in Jerusalem under the tag line: "Everyone counts. It is not about how much, it is about how many." And from north to south, from east to west, the e-mails have been flying; the money has been flowing; the lobbyists have been arm-twisting; and the thousands of solidarity missionaries have been parading around Israel with that extra spring in your step that comes from feeling that you are being particularly brave (especially when what you are doing is extraordinarily safe and quite cushy).

'E-mails have been flying, the money has been flowing'

Unfortunately, a different reality has existed behind all this moving rhetoric and worthy action. Most North American Jews have gone about their daily lives; for them it has been business as usual, with maybe an extra grimace thrown in after the Dolphinarium disco massacre or the Sbarro pizzeria bombing. And with Israel-program providers experiencing drops of 60 to 80 percent in one year, it is clear that North American Jews have voted with their feet. The ads pleading "Show Your Solidarity with Israel" got it right. We have shown just how far our solidarity extends. It is easy to promise, as the Jewish Federation of Broward County, Fla., did, "You cannot stop us. You cannot keep us down. We will continue to live and thrive." But standing "in sombre solidarity with Israel" at the Bernard Milken Jewish Community Campus in West Hills, Calif., is one thing. Actually going to Israel is another – the friendship, in fact, may not be all that solid.

The sad truth is that many Israelis spent much of last year feeling very lonely. In mid-June, I received an e-mail from a recent olah (immigrant) from Montreal. She reported that she and her friends felt abandoned – few friends or relatives from back home were calling and giving her the moral support she craved.

Continued on page B67

'Let us acclimate to a new sound'

Continued from page B66

After visiting Jerusalem the golden, brassy Tel Aviv, and the green of the Galilee, visit the proud communities of North America. Behold the richness and yes, the riches, of North American Jewry. Institutionally, the American Jewish community sparkles from sea to shining sea. Out west, in Los Angeles, the Skirball Jewish Museum glistens atop the California hills, serving as an imposing sibling to the glorious, billion-dollar Getty Museum. In America's heartland, Cincinnati's Hebrew Union College remains a centre of Reform Jewry and the location of the splendid American Jewish archives. Out east, New York has dozens of formidable religious seminaries, especially the Conservative Jewish Theological Seminary and the modern Orthodox Yeshiva University. The sprouting of Holocaust memorials may not be to everyone's liking, but from the Mall in Washington to New York's Battery Park, who can doubt that the prominence of these institutions reflects the prominence and power of North American Jewry?

Too many of us denigrate those who disagree with us

Yet rather than celebrating this golden age of world Jewry, our language remains the language of pre-'48 oppressed Jewry. We careen from crisis to crisis, from the Arab-Israeli crisis and the Soviet Jewish crisis to the crisis of intermarriage and our "continuity" fears. When we talk about the good, everybody yawns; when we shout "never again," the heart stirs, the tears well, the money flows, and the action begins.

The same dynamic that plagues communal discussions about Israel distorts the Jewish identity issue. Those who sing, "*Mah Tovu Ohalecha Yaakov*" (How goodly are your tents, O Jacob) feel ignored. Those who shout "the sky is falling," command attention.

This pathology is most clear in the way too many Jews approach the intermarriage issue-crisis-phenomenon (how you fill in the last word reflects where you stand on the issue). Many more Jewish parents have berated their children "Don't marry out" than have taught their children the value of staying in the fold. Many Jewish parents, after 2½ decades of failing to excite their children about the joys of Judaism, go rushing to their rabbis when their children bring home a non-Jewish boyfriend or girlfriend. All of a sudden, the alarm bells ring, the guilt begins, the hysteria mounts. But the message "Don't marry a non-Jew" sounds provincial at best and racist at worst to the children raised with egalitarian values. The negative, the "you should not," does not work anymore. It is far more effective to work on celebrating the joys of living a Jewish life, which includes building a Jewish family.

The ways we talk about ourselves, the constant claim that our communal ship is sinking, poisons the way we speak to each other. If we view every communal challenge as a matter of life and death, our rhetoric necessarily intensifies. As a result, too many of us, on too many issues, choose to denigrate those who disagree with us. Too many of us commit verbal violence against each other regularly, instinctively. This past June, when the leader of the Reform movement cancelled all of his movement's summer trips to Israel, he did not simply say, "This was a difficult decision, honest people can differ." Instead, he demagogically and self-righteously pronounced, "We don't make political statements with other people's children." The comment implied that those who continued with the summer programs were indeed exploiting "other people's children." That insensitive remark provoked an equally unacceptable response from an Israeli politician, dismissing Reform Jews as interested only in "bagels and lox."

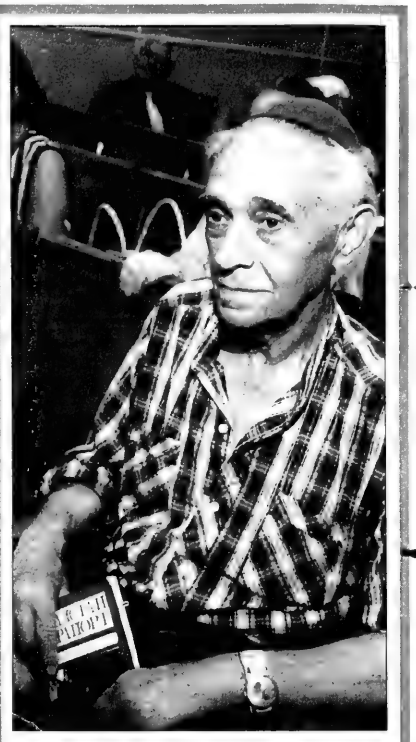
There is an Arabic expression, *sikin b'sikin* (knife to knife), which means that each blade sharpens the other. Verbal violence begets verbal violence. The combatants in that case deserved each other.

Similarly, in the last few years the community has become increasingly polarized over the religious issue. Too many liberal Jews who pride themselves on their tolerance for diversity, spit out the word "Orthodox" as if it were an epithet. And too many religious Jews ignore the importance of "klal Yisrael," the unity of the Jewish people, by dismissing less traditional Jews as "goyim."

For too long, our Jewish agenda has been distorted and driven by what we have feared. Jean-Paul Sartre may have overstated it in 1946 when he claimed that "it is the anti-Semite who makes the Jew" but it certainly seems that it is anti-Semitism and other challenges that make Jews passionate. Even during this time of crisis, we have to look for what we love, what we can love, and what we can learn, both from Judaism at its broadest, and from Israel itself. Better to view Judaism as a chocolate layer-cake, multi-dimensional and gushing with goodness, than to keep on sucking on our Philip Rothian "sour grapes."

During the McCarthy era in the United States, the patron saint of American liberalism and two-time Democratic candidate Adlai Stevenson said, "Patriotism is not the fear of something, but the love of something else." This Rosh Hashanah and Yom Kippur, as we beat our breasts and confess our sins, let us acclimate our eyes, ears, hearts, lips and mouths, to a new sound – a more upbeat melody that emphasizes the good, and that speaks a language of Jewish optimism and hope rather than a language of Jewish defensiveness and fear.

Gil Troy is professor of history at McGill University. His latest book, Why I am a Zionist, *has just been published.*



In shul, in the FSU, an elderly man prays.

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This Week

Attack on US

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Jewish community helps stranded Israelis. *Page 5*

National

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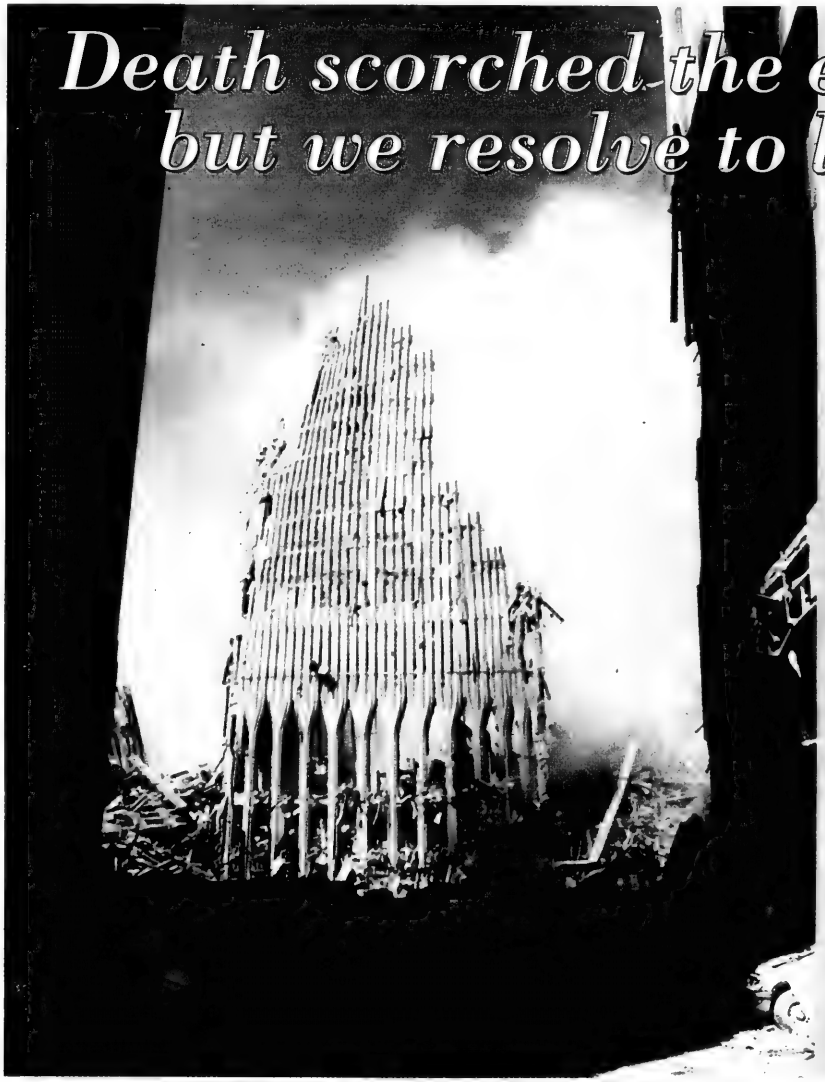
Death scorched the earth but we resolve to live



The landscape is one of complete devastation, desolate, destroyed. The teetering last remnant of what was once New York's World Trade Center, a small jagged, sharded facade of one of the buildings, strains upward toward the highest part of heaven, a makeshift monument to the horrible, hideous death that hurtled from the sky last Tuesday morning and scorched the earth.

Editorial

What is there left to say?

Most of the earth's inhabitants have undoubtedly seen the unbelievable images of the hijacked airplanes slamming into the twin towers, minutes apart; of the fierce, red-orange fires exploding in all directions; of the thicket of black smoke pouring out and upward, engulfing the sides of the stricken buildings; of the handful of doomed, helpless individuals trapped above the raging fire, impossibly far away from safety, facing the terror-filled truth of their imminent deaths; and then the implosions of the buildings, collapsing upon themselves, like two mortally wounded giants expiring, their enormous strength spent, their existences at an end.

Continued on page 8

Greater Toronto Area

Shabbat Shuvah: Vayelech
Candlelighting: 6:58
Havdallah: 8:03

Hate speech and terrorism — please see page 9

Canada

Special Fund

TORONTO — Two emergency funds have been set up by the Jewish community to aid in the rescue of survivors of last week's terror attacks in the United States, and to provide relief for the victims' families. For information about donating to the fund established by UJA Federation in co-operation with United Jewish Communities, call 416-631-5705. For the B'nai Brith Canada special fund, call 416-633-6244.

CJC Reacts

TORONTO — Canadian Jewish Congress expressed "shock and horror" at the series of terror attacks in the United States last week. "We extend profound condolences to the many victims and their families. Our hearts are with the people who have suffered so terribly today," said CJC president Keith Landy. "While this attack is obviously unprecedented in its enormity, we must remain calm while the situation is assessed. We call for our community and for all Canadians to carry on as normally as possible under the circumstances. We are sure the Canadian government and our security and police services will take the appropriate measures called for by this situation." Added Landy: "We strongly condemn these evil acts and call on Canada and all civilized countries to take determined measures against the international or domestic terrorists, who have declared war on freedom and on democracy."

Islamic Statement

TORONTO — The Canadian Islamic Congress has condemned the U.S. attacks. In a statement, Congress president Mohamed Elmasry said, "We are deeply, profoundly shocked at what has happened. Whoever planned and executed these heinous acts is insane. We can only hope and pray for the many victims and their families. For Muslims, even the taking of one innocent life is like killing all of humanity; it is against all we believe and are taught as children of God."

Israel

'Never Surrender'

JERUSALEM — Israel's president, Moshe Katsav, last week called the terror attacks in the U.S. "a turning point in the history of humanity. The world has changed and must be rebuilt from scratch on strong moral foundations… The attack in the United States is a declaration of war against the free world and against morality and justice, and it is forbidden to surrender," Katsav said.

Sharon's Statement

JERUSALEM — The following is the statement by Prime Minister Ariel Sharon following the terror attacks in the United States: "On behalf of the people of Israel, I wish to send our deepest condolences and heartfelt sympathy to the American people, President [George] Bush and the entire United States government, following the terrorist attacks against the United States and against our common values. The fight against terror is an international struggle of the free world against the forces of darkness who seek to destroy our liberty and our way of life. I believe that together, we can defeat these forces of evil. In this most difficult hour, all Israelis stand as one with the American people. Our hearts are with you and we are ready to provide any assistance at any time." Israel declared Sept. 12 a day of mourning.

Rescind Orders

JERUSALEM — Sephardi Chief Rabbi Eliyahu Bakshi-Doron called on Islamic clerics who ordered suicide bombings to rescind those orders and to forbid large-scale attacks on innocent civilians. "I call on the leaders of the Arab world who are condemning this terrible tragedy to call on religious leaders to immediately cancel the definition of a suicide bomber as a martyr and forbid all large-scale attacks." Rabbi Bakshi-Doron stated.

Jubilant Palestinians Threaten Journalists

NABLUS — The Associated Press last week refused to release its footage of Palestinians celebrating the terror attacks on New York and Washington. The move came after Palestinian militiamen threatened to kill the AP cameraman.

In the West Bank, thousands of Palestinian men, women and children took to the streets of Ramallah and the Balata refugee camp in Nablus. They sang, danced and handed out sweets.

In Nablus, armed Palestinians reportedly trapped foreign photojournalists inside a hotel to prevent them from covering the festivities.

The revelry spread to eastern Jerusalem, and Arab television networks rushed to deliver the pictures to the entire Arab world.

Similar scenes occurred in the streets of Baghdad. Iraqi leaders remained silent, but state-controlled media said the "American cowboy" deserved the attacks for its "crimes against humanity."

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Community on security alert following attacks

By PAUL LUNGEN
Staff Reporter

TORONTO — A bomb scare led to the evacuation of hundreds of elementary school students at the Bayview campus of United Synagogue Day School (USDS) last week.

Staff at the Beth Tikvah Synagogue, which shares a building with the school, received the bomb threat at 12:45 p.m. last Thursday. School personnel immediately implemented its security protocol and evacuated the children in an orderly manner, according to Bernie Farber, executive director of the Ontario region of Canadian Jewish Congress.

Police searched the building but found no bomb, he added.

Classes at USDS, which had experienced a bomb threat earlier this year, resumed the next day.

The bomb scare came only days after Jewish organizations, community centres and synagogues across the country were advised to go to a heightened state of alert in the wake of terrorist attacks in the United States. The warning came in the midst of an already high state of vigilance that Jewish groups normally adopt in the High Holy Day period.

Congress said the decision to issue the warning was purely precautionary. "Police and security services are saying very clearly there is no indication of any threat to Canada or to the Jewish community," said Congress spokesman Manuel Prutschi.

"Nevertheless, in light of the horrendous events [in New York and Washington], prudence dictates that we issue a high security alert to all communities and institutions across the country."

Community organizations are being asked to refer to written guidelines that were distributed long before the U.S. attacks, and put into place the guidelines' security measures.

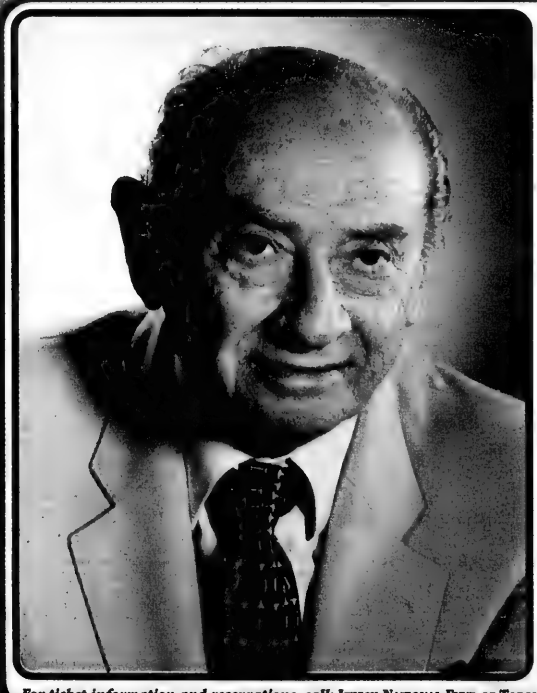
"A high level of vigilance should be in place until further notice," Prutschi said.

Farber pointed out that USDS/Beth Tikvah implemented the security protocols effectively, leading to a rapid evacuation of the building and notification of police.

Police had stepped up their patrols following the U.S. bombings, Prutschi continued. "Police

Continued on page 32

A Canadian pays his respect at the American consulate in Toronto last week following the attacks in New York and Washington. [RNS/Reuters photo]



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A SPECIAL PRIZE — A random draw at the Dinner will provide two *FREE* return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.

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Attack on US

The Canadian connection

By RON CSILLAG
Staff Reporter

TORONTO — News of a Canadian connection to last Tuesday's horrific terror attacks in New York and Washington will doubtless revive debate in this country on the presence of suspected terrorists, and their freedom to go about their deadly business.

U.S. media outlets were reporting throughout the week that at least five people involved in the attack entered the United States from Canada.

If true, that would embolden those who view Canada as soft on terrorism.

Experts say terrorists are attracted to Canada because it is relatively easy to enter and leave; cash can be raised and sent overseas; one can be anonymous in a multicultural society; communications aren't monitored; and there's a generally quiet atmosphere.

And, of course, large American cities are just a few hours' drive away.

In a *CJN* interview last week, Liberal Senator Jerry Grafstein blasted Canadian laxity when it comes to fighting international terrorism and curbing the activities of those in Canada with suspected ties to terror groups.

"We've been lax on security in several ways. For one, there's no parliamentary overview, no standing committee in the House of Commons dealing with that," Grafstein said, adding that the Senate does have a standing committee on security matters.

"We have a serious lapse when it comes to internal subversion," he was quoted as saying. He called for a public inquiry "into the whole question of Canada supporting or providing bases for terrorist networks."

The matter is bound to become a high priority in this session of Parliament, which opened Monday, Grafstein believes.

High on the agenda will be Bill C-16, which has been stalled in committees since its introduction in March. The bill would strip charitable status from groups that raise money for international terrorist organizations, and would target domestic social welfare groups, clubs and other front organizations posing as charities. The Canadian Alliance has proposed that such fund-raising be made illegal altogether.

Grafstein sees last Tuesday's attacks as "not just an attack on the United States, but an attack on democracy [and] on Canadian nationals too."

Last February, Canadian Jewish Congress urged Ottawa to beef up its fight against terrorism.

CJC presented a six-point plan to several government departments, calling for tighter border and immigration controls, better support of security services and stricter enforcement of the Criminal Code.

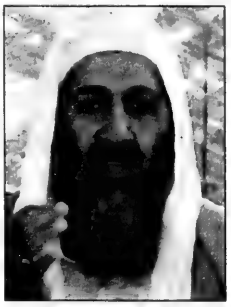
Earlier this month, it was revealed that Mahmoud Jaballah, an Egyptian refugee claimant arrested three years ago as a terrorist suspect, worked for a brief time as part of cleaning crew at the Bathurst Jewish Community Centre.

Court documents alleged that Jaballah admitted ties to members of Al Jihad, which the Canadian Security Intelligence Service (CSIS) says is a radical offshoot of the Muslim Brotherhood and is allied with Osama bin Laden, widely believed to be the prime suspect behind last Tuesday's terror attacks in New York and Washington.

Critics of Canada's laxity often point to the case of Ahmed Ressam, a Montreal shopkeeper from Algeria who was arrested in Dec. 1999 trying to sneak a trunkload of bomb-making materials across the British-Columbia-Washington state border. The bombs were destined for Los Angeles Airport, where they were to be detonated to usher in the new millennium.

Ressam arrived in Montreal on a false passport in 1994, and applied for refugee status, admitting he'd spent five months in detention in Algeria for confessing to having been an Islamic terrorist.

He failed to turn up for his refugee hearing, and was deemed to have abandoned his claim. He appealed that decision to the Federal Court, lost, and was issued a deportation order. Instead of being forced to leave, he was ordered to report to immigration officials once a month. This went on for over two years.


Osama bin Laden

Ressam stopped checking in, and in 1998, he was arrested by Montreal police for stealing laptop computers and cell phones. He served two weeks in jail. By then, he had faked a Quebec baptismal certificate to acquire a Canadian passport in another name.

At Ressam's U.S. hearing, the judge blasted CSIS for having destroyed wiretap evidence.

At the time of his arrest for attempted bomb-smuggling, U.S. authorities said Ressam was connected to the Algerian Islamic Group, a violent terrorist cell known by its French acronym, GIA. Around the same time, U.S. officials arrested three other Algerians, including one who had walked across the Canadian border through some woods into Washington state.

Ressam, currently awaiting sentencing, has been linked to bin Laden.

Last year, a CSIS report warned that an increasing number of extremist acts are being planned in Canada.

The report said terrorist activity in Canada was undergoing a "dangerous evolution." Whereas extremist groups once used Canada primarily as a base for fund-raising and support, they have escalated their activity to include the preparation of terrorist strikes, the report said.

"We have noticed a disturbing trend as terrorists move from significant support roles, such as fund-raising and procurement, to actually planning and preparing terrorist acts from Canadian territory," the report stated.

Testifying in 1998 before a Senate committee, CSIS director Ward Elcock said Canada is home to more international groups with suspected ties to terrorism than any other country except perhaps the United States.

"We know that the infrastructure has been established here to support a terrorist act in Canada," said Elcock. Over the past decade, many terrorist groups have used Canada as a haven, a source of financial and material support, and even a base of operations, he said.

He cited Canadian ties to suicide bombings in Israel and to the 1993 World Trade Center bombing (one of the suspects was said to have escaped through Canada).

Elcock said CSIS was investigating about 50 organizations, including groups linked to Hezbollah and Hamas.

In 1997, CSIS said Hezbollah had established an infrastructure in Canada that can assist terrorists seeking safe haven in North America.

Also in 1997, one of two Palestinian men arrested for planning the bombing of a Brooklyn subway was said to have sneaked in and out of Canada with ease.

Hani al-Sayegh, an admitted member of Saudi Hezbollah, was detained by Ottawa on suspicion that he helped carry out the 1996 truck bombing that killed 19 U.S. soldiers in Saudi Arabia. He was said to have provided CSIS with evidence that Hezbollah had set up a base of operations in Canada, before his deportation in 1997.

The same was found in 1994, when a suspected member of Hezbollah was deported from Canada.

And in 1991, Ottawa admitted that it had allowed a man wanted by French police as a member of Islamic Jihad into Canada as a refugee. The man later fled the country.

Can be found on page 24

Attack on US

Jewish community helps stranded Israelis

By PAUL LUNGEN
and LEILA SPEISMAN
Staff Reporters

TORONTO — Ever since the chilling terrorist attacks on the World Trade Center in New York, Canadians have been anxious to show their support for the victims, to lend a hand, to somehow, tangibly, do something that helps.

Last Tuesday, Toronto's Jewish community rallied to help El Al passengers diverted to Toronto when U.S. air space was closed to incoming flights.

It may not have equated with firefighters searching for survivors, but the spontaneous demonstration of compassion and caring answered the deep-seated need of many to come to the assistance of others under stress.

More than 100 families volunteered their homes to billet almost 400 El Al passengers who were en route from Israel to Newark, N.J. The number of volunteers was so overwhelming that dozens were turned away when all the passengers had been accommodated.

After spending the night in volunteers' homes, about 100 passengers chartered two buses to ferry them to New York (fortified by food donated at no cost by Tov-Li Pizza and Yehudale's Pizza), while others tried to find their way to the United States individually. Some chose to spend their vacations in Canada, while 100 others decided they wished to return to Israel, said El Al spokesperson Stanley Morais.

"The community showed its strength by opening its hearts and homes," he said.

The series of events that led to the outpouring of community support began with a routine flight from Tel Aviv to Newark. Part way through the flight, while the jetliner was somewhere over the Atlantic Ocean, the flight crew were told they would not be allowed to land in Newark. They were told to return to Israel, but the captain demurred, telling air traffic control he did not have enough fuel to turn around.

Stranded Israelis get help in Toronto.

Joining more than 200 U.S.-bound flights diverted to Canada, El Al 19 was originally slotted for a landing in Gander, Nfld. In Toronto, El Al's staff fought to have the plane re-routed to Toronto. The plane, they knew, is an afternoon flight that is regularly crowded with Orthodox Jews, elderly people and many women and children. In Gander, they would not be able to find kosher food and many, unable to speak English, would be totally out of their element, Morais explained.

When aviation authorities relented and allowed the plane to land in Toronto, El Al contacted community leaders to help arrange accommodations for the soon-to-arrive passengers. The airline chartered eight buses and on arrival, the passengers were taken to three locations: the Lubavitch Community Centre in Thornhill, the Bathurst Jewish Community Centre (BJCC) and Yesodei Hatorah, a synagogue in the Bathurst Street and Lawrence Avenue area. There, numerous families were already on hand to offer their hospitality to the travellers. The BJCC was ready to offer cots and hot showers to anyone who could not find a billet.

Spokespeople for both Lubavitch and Yesodei Hatorah said as soon as people realized that flights to the United States were cancelled, they called to offer their homes. In addition, representatives of Bar-Ilan University (BIU) and Hatzoloh, a volunteer paramedic group, were on hand to provide assistance.

Jerry Tollinsky, national director of Canadian Friends of BIU, said that "people cared so much and were so affected [by events in New York] they wanted to be part of the process of assistance when they could."

Families were paired with travellers, and accommodations were found for everyone, he said.

Jeannette Adams, a staff member of the Lubavitch Community Centre, said most of the El Al passengers, "being Israeli, and more used to this kind of thing, were more stoic than one might expect. We were glad as a community to do what we could," she said, noting that many in the Lubavitch community had relatives and friends in the New York area.

Dina, a staff member of Yesodei Hatorah who would only give her first name, said people were given supper at the synagogue, and then taken to volunteers' homes.

Meanwhile, Lubavitch Rabbi Moshe Spalter collected donations from Perls, Sobeys and Elite salads – a vanload of food and drinks – and brought them to the airport to provide food for passengers of other flights who needed kosher food.

"I called airport administration to ask permission to come in to bring the food and to see what we could do, but they never called us back."

Rabbi Spalter, together with some young men of the organization, decided to go anyway, and they set up a stand to give away the kosher food. They were unceremoniously kicked out by airport administration, with no explanation.

Steve Shaw, vice-president of corporate affairs and communications for the Greater Toronto Airport Authority, said that while the rabbi's actions were "nice and thoughtful," nevertheless "it was inappropriate because of security concerns in the terminal area. Security was paramount, and the Peel Region Police were worried about food packages being distributed."

Due to the hectic nature of the day, Rabbi Spalter's call was not returned, he said.

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Teaching children to cope in times of crisis

By ANNA MORGAN
Staff Reporter

TORONTO — During times of crisis, parents often find themselves glued to their television sets watching horrific news and television reports.

However, parents need to be careful how much news children are exposed to, said Teri Kay, director of family and community services at Jewish Family & Child Service.

Young children shouldn't be allowed to watch repetitive television clippings of the tragedy, Kay said.

One of the lessons learned during the Gulf War was that, with best of intentions, parents watching the crisis on television with their kids were exposing children to too much stress, she said.

The horrors on the television may be too much for children to bear, said Otto Weininger, a professor of child psychology at the Ontario Institute of Studies in Education – especially for kids who have been affected by this atrocity, by continuing events in Israel or by the Holocaust.

Parents should be turning on radios instead of TVs, he added. "Radio is a much softer medium and parents can continue talking calmly to their children while the radio is on."

Kids of various ages will respond differently to the tragedy, Kay said. It is important for parents to listen to children and not be afraid to talk about what happened.

How much information needs to be discussed depends on the child, Weininger said. Parents should take cues from their kids and not overload them with too much distressing information.

Children need to be able to express their fears without feeling undermined by their parents' anxieties.

"Let them ask the questions," Weininger said.

Young children especially need to be paid close attention.

Many of a young child's anxieties centre around the fear that something may happen to their parents, he added. For that reason, it is important for kids to feel that parents are in control.

Sometimes, "young kids don't have the verbal skills to articulate their feelings and may not have the appropriate responses to situations," Kay said.

Some children arriving at Jewish day schools may be startled by the police officers there as part of the heightened security.

Remains of the World Trade Center. [RNS/Reuters photo]

Parents need to help younger kids by encouraging them to express their feelings by doing things like drawing pictures or taking part in physical activities, Kay noted.

Weininger said that children may be experiencing bad dreams at night or appear distracted during the day.

"It's important not to belittle the dreams and to be constantly reassuring them that they will be safe.

"Simply having their parents around them is reassuring."

It's important not to treat middle-school kids like young children, Weininger said. However, they're not ready to be exposed to all the news.

Kids need to feel their environment is safe and they're not helpless, Kay said.

"They should be able to speak about their feelings in a calm, controlled environment," Weininger said. "Kids shouldn't bury their anxieties because they will only resurface in other ways."

Boys and girls may express their worries in different ways – boys could become more aggressive and girls more concerned.

If kids are distracted at home or in the classroom, it may be because they don't want to deal with their anxieties, Weininger added.

Parents also need to be sensitive to their children's levels of maturity. When ready, teenagers should be included in the more adult discussions.

Older kids should be encouraged to talk about what is going on with their friends and take part in community events.

After the Sept. 11 tragedy, some of the Jewish day schools organized rallies and special prayers.

In the classrooms, teachers should be encouraging kids from Grade 4 onward to engage in meaningful action, said York University professor Alex Pomson.

Pomson, co-ordinator of the Jewish Teacher Education Program at York, noted that teachers can turn kids from passive recipients of terrible information into active researchers so that they don't feel so powerless.

In geography or language arts classes, students could engage in analysis so that they can try to make sense of the events. Various curriculum suggestions are available on the Internet, Pomson said.

Jewish schools could engage in Tikkun Olam projects such as fund-raising endeavours for those who have suffered so that kids have a way to deal with the events in a meaningful way, Pomson said.

Before Grade 3, teachers have a duty to respond to kids who bring the issue into the classroom.

However, teachers should keep it simple.

"Kids at that age see things in binary terms – good and evil," Pomson said. "You need to reassure kids that there are plenty of good people out there and that they're safe."

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We resolve to live

Continued from page 1

As the towers crumbled, more than 5,000 people were pulverized into a vast, grey rubble, their lives taken from them because they were nothing more to the murderers than obligatory details on a grisly to-do list, than detritus on a sidewalk.

The sheer evil of the acts was unimaginable, or so we thought, or so it should have been. But it was not, alas, to the people who planned and perpetrated the murders.

Now, more than a week later, we are still numb from the dull ache of disbelief that continues to gnaw at our subconscious.

Memorial services have been held around the world; leaders and statesmen have expressed their condemnations; commentators and analysts have shared their expertise. The macro issues arising from this grotesque terrorism are being dealt with by our elected officials and by our security personnel. But the micro issues fall to each of us, individually, to deal with. Beyond the unanswerable question "Why?" we are left with the compulsory question: "What must we – each one of us – do now?"

To guide us in our struggle to find answers to this rather important and urgent question, perhaps we might find our inspiration in the actions of the firefighters and police, the men and women who risked their lives last week in order to save other lives. As people were running away from the unfolding massive terror, the firefighters and police were actually running towards it, to rescue, to comfort, to aid. More than 300 of them lost their lives.

When questioned late last week, one firefighter, having worked through the chilly, wet night, still desperately seeking any stirrings of human life in the death-drenched debris, explained his determination. "My mind was set when I came here that we would not give up. It is our duty as firefighters. What keeps me going is seeing everyone working together to achieve one goal: find survivors."

Thus, we must find our example in the "ordinary" firefighter, in whose behaviour, nothing has been ordinary. Like the firefighters, we, each one of us, must *never give up* being sentinels and sentries for the values we so deeply cherish. Like the firefighters, we too – personally and collectively – have duties; namely, each day to be exemplars of those values.

Whatever challenges and difficulties lie ahead, as our society confronts the people who planned and perpetrated the terror last week, we, like the firefighters, must remain individuals of courage and compassion, of goodness and decency, a testament to the excellence and indomitability of democratic ideals and the democratic way of life.

The landscape of destruction has been watered by countless tears.

But it will soon again bring forth life.

Though death scorched the earth, we resolve to live.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

Fight for freedom

Last Tuesday was a day of mourning, one which will forever live in our hearts and minds and serve as a constant reminder of the pervasive evil and hatred from the far depths of this earth. There are numerous questions, some or most of which, will forever remain unanswered.

The objective of these terrorists was to shake our foundation, our stability, to set us off balance. True, there is evil in this world. But there are more good people than bad. It's up to each one of us to continue with our daily lives, to stand strong and to believe that freedom will prevail.

Each of us must work harder to fight hate and intolerance in our daily lives. Take a moment today to do one *good* deed that will have a ripple effect on society and send a message back to the forces of evil that they cannot possibly shatter our lives, our liberty and our peace.

In the words of Simon Wiesenthal, "Freedom is a gift from heaven... We must fight for it every day." The fight began last Tuesday.

Avi Benlolo
National Director of Development, Canada
Friends of Simon Wiesenthal Center

* * *

Canada should have left Durban

The UN must have known that the true agenda of the Durban conference was Israel- and United States-bashing, and yet the UN organizers did nothing to stop it. They could have, at the very least, ensured that anti-Semitic signs did not appear, but didn't do so. Even the countries that objected to the procedures objected to the language used, not to the essence of the conference. Israel and the United States were right in protesting its essence as well as its wording. It was surely a conference designed to denigrate the United States and Israel and nothing more.

To give a parallel example: if the UN were to hold a conference on criminal activities with the Taliban, Iraq, the Mafia and the Hell's Angels as participants and with the main agenda being the redress for damages that law agencies have done by "wrongfully imprisoning innocent persons," would Canada attend in order to reduce objectionable wording? Does this make sense? Should not the conference be boycotted to protest its wrongful nature and esence? The answer is obvious. We should not have taken part in conferences designed to promote hatred and the destruction of our best institutions and countries.

The Durban conference essentially gave the green light to anti-Semitism and hatred against Israel and the United States and approved the promotion of hatred and baseless bigotry. It was not a success but the beginning of the disintegration of the values of liberty, tolerance and honesty.

Jonathan Usher
Toronto

* * *

Correction

As a result of typesetting errors, some words were omitted in the following letter published last week, unintentionally changing the meaning. We reprint the letter below, with the omitted words included in italics.

Opposes Syria's candidacy

Anything other than a resounding negative vote (not an abstention) by Canada on Syria's candidacy for a seat on the United Nations Security Council would be a betrayal of everything for which this country stands.

In addition to its sponsorship *of terrorism*, its continued occupation of Lebanon and its dictator's brutish anti-Semitism voiced in front of the Pope, Syria's abysmal record of ignoring human rights has existed for decades.

Its oppression of its minorities has been catalogued by such organizations as Amnesty International and Middle East Watch. The brunt of this oppression was visited upon its Jewish community which was held hostage for over a half century.

That a country which ransomed off human beings in the latter part of the 20th century, extorted bribes to permit Jewish businessmen to maintain their activities, and which lived by the rule of arbitrary arrest and imprisonment without charge or trial (or sometimes trial in a kangaroo court where defendants were not permitted legal representation or the right to speak), would be laughable if it were not so serious.

Canadian governmental authorities have been well aware, over these many years, of that kind of treatment meted out by Syria to its *Jewish* population, and for a country that has always prided itself on preserving human rights, it would be hypocritical for Canada to avoid *doing* everything in its power to block such a scandalous elevation.

In what sometimes seems to be a world gone mad, it would be a welcome breath of sanity for Canada to take the principal position and vote "no" as a clear example for all UN members.

Judy Feld Carr, CM
Toronto

* * *

Our solidarity mission to Israel

We recently spent three busy days in Israel, meeting with speakers from the Ministry of Defence, Foreign Affairs, Immigration and others, as well as with the mayor of Jerusalem. We visited the Ethiopian settlement in Jerusalem and the absorption centres. We marvelled at the help Israel offers the olim, subsidizing each family for a period of nine months. Everyone we met welcomed us with open arms, happy to see Jews from Diaspora. Missions leaving from Toronto, Montreal, the United States and other parts of the world are helping morale in Israel. All of us were happy to be there.

Mort Spiar
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Hate speech & terrorism

By HOWARD ADELMAN

Is there any relationship between the events at Durban and the unspeakable terrorist hijacking of four planes, two of which were used to demolish the World Trade Center in New York, with the loss of thousands of innocent lives?

There is almost certainly no direct organizational link. But there are important similarities. In Durban, an anti-racist conference was turned into what Elie Weisel described as a "circus of calumny" against Israel. In New York, civilian airliners were hijacked and turned into lethal gigantic Molotov cocktails that destroyed the economic hub of the capitalist world.

Those who use and abuse language to create a tissue of lies and a mountain of hate are linked to those who hijack civilians for suicidal Kamikazi attacks that reduce elegant towering skyscrapers into a mountain of rubble and collide into those buildings with such force that millions of pieces of paper are turned into missiles that penetrate car tires for blocks around. There is a link between hijacking conferences and hijacking civilian aircraft.

In both cases, the instigators are non-state actors who view America and Israel as the twin evils that are to be attacked. In both cases, an Orwellian world is fostered. In one, language with meaning and sense is turned inside out. In another, peaceful means of transportation and communication are turned into lethal bombs. A barbarian world of nihilism and destruction is fostered.

The NGO forum in Durban voted to allow each caucus to express its grievances in its own way so language could be used to mean anything. Except for the Jewish caucus.

The language describing Jewish victimization was removed from the final declaration. Yet the final document was celebrated as a product of consensus, a consensus achieved by shouting down even those who favoured multiple expressions. In a conference with pages and pages of resolutions denouncing any incitement to hatred, anti-Jewish hatred was manifest in demonstrations and placards. In a conference that repeatedly celebrated the values of inclusion, Jews were excluded as a people deserving self-determination. The members of the Jewish caucus were demonized, delegitimized and marginalized.

The term "Holocaust" with a capital "h" was coined to apply to the genocide of Jewry in World War II. The most repugnant assault on language was the attempt to appropriate the term to apply to any disaster.

The first draft proposition, under "Victims of Racism, Racial Discrimination, Xenophobia and Related Intolerance," number 36, read: "We salute and acknowledge the memory of all victims of racism, racial discrimination, xenophobia and related intolerance, slavery and the slave trade, colonialism, [[holocausts/Holocaust], [ethnic cleansing of the Arab population in historic Palestine] and in Kosovo and apartheid and foreign occupation all over the world and at all times]." The conjunction of "holocaust" and "ethnic cleansing" were two totally inappropriate depictions of the Israeli/Palestinian struggle.

In another twist, Tim Wise, a self-professed anti-Zionist Jew, charged Israel with anti-Semitism against the Arabs since the Arabs are Semites. Here again, a term, born in the latter half of the 19th century explicitly and exclusively to depict hatred against Jews, was misused, this time to misdescribe most Jewish attitudes to Arabs.

The debris of the World Trade Center

But for the delegates at the NGO Forum, words could be used in any way a caucus decided, except for the Jewish caucus. As Marwan Bishara of the Center for Policy Analysis on Palestine in Washington wrote, "All the caucuses voted against their cynical use of anti-Semitism."

Any delegation that criticized the language was labelled pro-Israel defenders of the Sharon government and anti-Palestinian. While appropriating the language of liberal rights groups that Jews had played a prominent part in creating, the language of genocide and the Holocaust was expropriated from those who truly suffered that fate. At the same time, Jews were not permitted to describe their own past history of victimization in these terms.

Bishara lauded the 3,000 NGO delegates for turning the Durban conference into a success story. Solidarity with Palestine was a rallying cry of consensus, he claimed. The NGO forum was declared democratic (who elected the delegates?) and transparent – yes, in its intention to delegitimize Israel.

It is no surprise that Weisel declined Kofi Annan's and Mary Robinson's pressures to participate when the term "democracy" and "transparent" are applied to PLO militants who intimidate and murder those who co-operate with (not spy for) Israelis. Bishara characterized the results as "a victory for international civil society" and popular movements. In fact, it was a victory of the new partnership between good intentions and evil goals, between the morally righteous and calculating fanaticism.

I returned from Ethiopia immediately before the cataclysmic attack on New York and Washington. I had been collecting material on the deportations of Eritreans by Ethiopians and of Ethiopians from Eritrea. In both cases, large numbers of each group had been born and raised as minorities in the other group's state. But no one suggested this "voluntary" population exchange was a holocaust or even ethnic cleansing. In fact, I could find no evidence that the issue was even raised in Durban. Yet words like holocaust, genocide, colonization, oppression and apartheid were used to label Israel. An Arab elected representative of the Knesset in Durban said he was a victim of apartheid, as if his situation bore any resemblance to the situation of Blacks in apartheid South Africa that did not allow Blacks any representation, let alone the opportunity to speak critically and openly of his own state to the media.

This year, 2001, is the UN International Year of Mobilization against Racism, Racial Discrimination, Xenophobia and Related Intolerance. The World Conference Against Racism (WCAR) was intended to mobilize efforts to eliminate racism.

A clash of opinions at Durban [RNS Reuters photos]

But the conference was hijacked. It was used as a forum for anti-Israel diatribes. Israel was chastised as racist for defining itself as a Jewish state though many European countries define themselves as Christian states while guaranteeing equality to citizens of all faiths. Many Muslim countries define themselves as Muslim states and do not guarantee such equality. Yet they were not targeted. Many countries (for example, Japan, Germany) guarantee automatic rights to return to their nationals wherever they were born and brought up. But only Israel was criticized for having similar laws.

Israel has been described as an outpost of American imperialism even though it was America that led the world community in rolling back Saddam Hussein's efforts to conquer Kuwait, an Arab country.

Israel has been described as an outpost of American colonialism on the fringe of the Muslim and Arab world even though relatively small numbers of North Americans (regrettably or not) have moved to Israel. In addition to the Sabras, Israel has largely been settled by Jews from Arab lands, European Jewish survivors of the Holocaust whom no other country would admit, Jews fleeing from the collapsing Soviet Union and the resurgence of anti-Semitism in Russia, and Jews fleeing discrimination and impoverishment in Ethiopia.

What the gentle and self-righteous NGOs and the terrorists share in common is the demonization of America as the "Great Satan" with Israel as its junior partner. The humanitarian NGOs are more polite. But they are no more sensitive or correct in their depiction.

Comment after comment after the inferno of the World Trade Center was made stating that the "chickens have come home to roost," "America has reaped what it has sown." Immediately after deploring the bombing as a deplorable act, these commentators stressed the importance of understanding that the roots of such violent behaviour rested in the oppressive, imperialist and colonialist policies of America. Similarly, Yasser Arafat pledged to reject violence, yet his return to violence was said to be "understandable" and has been excused.

There is an American conspiracy to control the world. There is a Jewish conspiracy to control the world. There is an American-Jewish conspiracy to control the world. This crude formulation permeated the thoughts and politer language of the NGO delegates at Durban consciously and unconsciously. It is a language shared by terrorist organizations that target the United States. Obscene thoughts produce obscene language and result in obscene, horrific actions.

The use of words to misinform rather than inform, to deceive rather than enlighten, to purvey falsehoods rather than truth, is a practice as old as language. Speech conceals as much as it reveals. It is used to disseminate lies perhaps even more than to distribute facts and analysis. And I am not speaking of dissimulation to avoid persecution, but of deceit to foster persecution.

Words are used to sow the seeds of toxic hatred in children who grow up to be suicide bombers who graduate from the destruction of coffee houses and discotheques in Israel to the commercial towers of New York. Once the foe was identified and branded, the abusers of language and of the freedoms America offers could follow Bertolt Brecht's rhetorical query from *The Measure Taken*. "What meanness would you not commit to stamp out meanness?" Terrorists have simply graduated from the willingness to abuse language to the willingness to abuse the families of tens of thousands of civilian victims.

Howard Adelman is a professor of philosophy at York University and hosts the television show Israel Today on Crossroads Television's Channel 36.

On Sept. 23 at 9 p.m., a one-hour special will be broadcast on Hate Talk and Terrorist Action.

** Israel Today can be seen on Cable 9 in Toronto, Cable 17 and 36 in Hamilton, Cable 26 in Burlington and Oakville, Cable 23 in Kitchener/Waterloo and across Canada on Channel 439 on Bell Express View and Channel 355 on Star Choice.*

Zionism under attack

This article is being written while the Durban Conference, allegedly dealing with racism, is still in progress, and by the time you read this you will know whether the disgusting motion to single out Israel and Zionism for obloquy went into the record books, or whether it was "toned down" to some degree. Israel and Jews are often in the news these days, second in frequency only to the reportage on sex crimes and automobile accidents.

Rabbi Gunther Plaut in Toronto

Astute observers have repeatedly pointed out that the current campaign of vilification is not directed at Zionism alone, whose real nature is of no interest to its detractors. They have two main targets: one is the Western world and its culture, and the other is the Jewish people – a modern update of old-fashioned anti-Semitism.

As reasonably literate people ought to know, "Zion" stands for the Promised Land, and for Jerusalem in particular. Ever since biblical times, Zion was to be the place where Jews would worship God and experience the benefits of observing Divine commandments. During two millennia of exile from the land, this became a fervent dream, of which Zionism was the political expression. Jews would take their place among the nations and have a state of their own like everyone else.

Born in war, Israel became the only democracy in the Middle East, but even if it had been perfect (which, being human, it could not be), it would not have been embraced by the world as a state among equals. Its democracy, its reclamation of swamps and desert and its scientific and economic achievements aroused not admiration but envy. The legitimacy of the State was negated from the beginning by Arabs and others, and when all else failed, the enemies' target was enlarged to include all Jews, worldwide. Even the dead were not left alone, and today, Holocaust denial is a standard aspect of anti-Zionist propaganda. The isolation of Jews and Israel has wrapped itself increasingly in the mantle of Nazism.

No wonder that this development has had a serious effect on the Jewish psyche, both in Israel and in the Diaspora. Israel looks to the Jews of the world for support, but not all Jews are ready to give it. They themselves feel attacked, which has led many to devalue Zionism – word and content.

A term of pride has thus become an embarrassment to quite a few of our people. Obviously, we have not made as good a case for Zionism as we should have done (and neither has Israel itself), but that should be no reason to abandon ship. I myself am planning to visit the Jewish State later this week, and when I come back, I hope I have more to say on this subject.

May the new year be a better one for our people.

'Don't let the light go out'

Last Chanukah, I received a card and newsletter from someone in the United States. The card said: "Happy Chanukah and Happy New Year." Initially, I thought that I was the only one perturbed by this "ecumenical" card, but after reading it, my mother had a few thoughts about it, too.

Darcie Richler in Halifax

Only in America, we thought, would they encompass the secular new year and Chanukah into one card. Only there would they temporarily put aside our own new year, Rosh Hashanah, which actually falls in Tishrei (which normally corresponds with September or October).

Much of American assimilation has been a result of the Jewish immigrants of the first half of the 20th century wanting to fit in once they moved to the United States. Social acceptance to anyone is important; however, to many of the Jews coming from Europe, it was even more crucial. Another issue was the disillusion with religion for many Holocaust survivors. These two factors played a role in why many ultimately intermarried, eliminated their ethnicity and refused to be part of Jewish community. The children of that generation did not obtain a strong Jewish identity, so they could not be expected to pass on strong values to their children. It is now 2001 and much is uncertain. In the United States, the Jewish community has barely increased by one fifth while the population as a whole has doubled.

American assimilation is no longer something that we as Canadians should pass off as a problem just south of the border. We are living in a time where Judaism is really being threatened through the assimilation of holidays, where "everybody" celebrates Christmas, because it has been so commercialized that many do not even associate it with anything Christian. I have acquaintances who will categorize themselves as Jewish, but really, that is all that is Jewish about them.

Things can get confusing when living in the Maritimes. While the Jewish communities are small in general, they are still strong and vibrant. One can be involved very readily in any given community, but at times it is easy to feel alienated. Many school-aged children here might be the only Jewish kids in their classes. For them, it can be difficult to start explaining why they do not celebrate Christmas or Easter, or furthermore, why they miss school a few times during September and October. It is even more important here to differentiate oneself from the other religions.

And what if one is not deeply observant – not eating the "forbidden foods" but not maintaining a kosher kitchen? Do not fret if you fit the picture. I celebrate all of the Jewish holidays, but I do not always go to synagogue for every moment of them. Although I might not attend for all of the holidays, I will definitely not go to class; how would that look for those who must justify why they will not work or go to school on such a day?

As the musical artists Peter, Paul and Mary once sang about Chanukah, "Don't let the light go out, it has lasted for so many years...," we must remember it too, especially around this time of renewal. Our ancestors moved away from anti-Semitism in Europe and other unfriendly places so that we could live our lives in freedom, where we do not have to be afraid to show our faith and beliefs. For some there is the mitzvah of following the Talmud on a rigid line, but we should all consider applying the principles of religion that have meaning for us to our lives. More important, we should try to maintain as many of the traditions as possible that have been passed on, and hopefully learn about other ones. Religion is here to guide us and provide insight for times that are good and bad. Let us not allow ourselves to lose our identities to a religion of secularism.

Until next month, I want to wish you all Shanah Tovah. For Israel may the new year be more peaceful than the one that is about to end.

A new chapter, a new experience

University hallways are now bustling with eager students looking to find their place in the "real world." Psychology classes are bursting at the seams and a new crop of first years are walking into school with bright eyes and high hopes. This is the time when lives change, when old friends drift, and when getting together means calling a friend who lives several hundred kilometres away.

Bryan Borzykowski in Winnipeg

The transition from high school to university can be a difficult one. There are many reasons for the stress of first year, such as fear of the unknown, the fact that marks actually count, and those hundreds of pages of reading that you are faced with on the weekend.

When I started university, the biggest change for me was that several of my friends went to schools outside of Winnipeg. Even today, four years later, people are still leaving the city either to attend an out-of-province university or to begin jobs in bigger cities. It is very difficult to see your friends leaving, because it means that you have to admit things are never going to be the same. This is a legitimate anxiety for students and at least for me, it affected my daily routine for a while.

Part of the stress that comes with friends leaving can be attributed to a little bit of jealousy. Your friends begin a new experience, become independent and meet fresh faces. For the last three years, I have wondered what is beyond the confines of my experiences in Winnipeg. After this year, I will hopefully be moving to Toronto and finally see what else is out there. The funny thing about moving to Toronto is that most of my friends who have moved away in the last few years have ended up there and many others will eventually move there as well.

Winnipeg's politicians always ask and continually work to answer the question, why are young adults leaving Winnipeg? Winnipeg is a great city with a friendly atmosphere and plenty of opportunities for teenagers. The problem begins when these teens begin to enter university. Whatever the city has to offer slowly begins to look less appealing, and the opportunities become harder to find. Unfortunately for Winnipeg, it is not the centre of business and industry in Canada – Toronto and Vancouver are.

Toronto is appealing to me because the opportunities for journalism appear more fruitful than they do in Winnipeg. There are more newspapers to write for, more action to seek out, more magazines looking for contributors.

I do think Winnipeg has increased its appeal over the past years. Izzy Asper has helped to create a more competitive business school and he is also bringing more opportunities and jobs for people living here and challenging other businesspeople to invest in the city, in order to retain and encourage young adults to stay or move here.

Yet young adults do not only move away because of work. Many move away for independence, to begin a life on their own, something which cannot be avoided. It is human nature to want to get your own apartment and buy your own things, and I think this is something that a lot of people overlook when discussing the reason that people leave Winnipeg. People don't have to leave town to become more independent, but I think that it is more appealing to try out someplace new.

For those first-year students, the disappointment of groups disbanding and friends departing mingles with feelings of excitement: the excitement that university is a new chapter in life, and whether it be in Winnipeg or somewhere else, the opportunities and experiences are just beginning.

You can e-mail me at cjnbryan@hotmail.com.

The Kirshner File

What the terrible events of Sept. 11 mean

The horrific images sear the mind and assault the senses: thick, black smoke billowing from the north tower of the World Trade Center in lower Manhattan seconds after being rammed by a hijacked commercial airliner piloted by terrorists; a fireball engulfing the upper floors of the centre's south tower after being hit by another kamikaze-commandeered aircraft.

Sheldon Kirshner in Toronto

Within about two hours of being penetrated by these malevolent missiles, both skyscrapers, shining bastions of American capitalism, crumbled into sickening, stomach-turning heaps, consigning thousands of terrified, hapless bankers, lawyers, stockbrokers, clerks and secretaries to a horrible death under the sheer weight of molten, twisted steel, chunks of concrete and shards of glass.

In this grey zone, a scene of sooty desolation previously thought to be the exclusive domain of fervid Hollywood blockbusters such as *The Siege* or *Independence Day*, we awoke to a new, ominous reality that may well define the 21st century.

The unimaginable tragedy that befell New York City on the morning of Tuesday, Sept. 11, truly a day of infamy, was not just America's worst peacetime catastrophe, far surpassing the 1995 Oklahoma City debacle, but the opening shots of a much more deadlier phase of global terrorism, the bane of civilized societies.

The barbarians who initiated and carried out the attacks against the World Trade Center and the Pentagon in Washington, D.C., and who apparently tried to crash a plane into the White House, stand in the vanguard of a phalanx of new-age terrorists where ends justify bloody-minded means.

These audacious, meticulously planned attacks represent nothing less than a declaration of war against the United States and its allies and the values and norms they uphold. As political theorist Samuel Huntington observed, we face the bleak prospect of a seminal "clash of cultures" whose outcome will surely shape our universe.

The perpetrators of these crimes, who supposedly wielded knives and cardboard cutters and who exhibited not the slightest regard for the men, women and children they would callously kill in fiery crashes, left no return address.

As I write these lines, no group has taken credit, and probably never will. But circumstantial evidence strongly suggests that the mastermind is none other than the infamous Osama bin Laden, the Yemeni-born Saudi fugitive and avatar of Islamic fundamentalism who has been linked to the 1993 bombing of the World Trade Center and the 1998 bombings of the U.S. embassies in Kenya and Tanzania. At present, he is in hiding in Afghanistan, protected by the rigidly Islamic Taleban regime.

In 1997, a bin Laden acolyte, the Kuwaiti Ramzi Ahmed Yousef, was convicted of directing and helping carry out the 1993 bombing, which consumed six lives. In 1996, Sheik Omar Abdel Rahman – an Egyptian fellow traveller – and nine of his followers, including El Sayyid Nosair, the assassin of Rabbi Meir Kahane, were given lengthy prison terms for a plot to bomb the United Nations, the George Washington Bridge and the Holland tunnel in New York City.

This past summer, several men of Arab descent were sentenced for their involvement in the embassy bombings in Africa. All had ties with bin Laden.

Ahmed Ressam, an Algerian national who was caught before he could unleash an attack in Los Angeles, was a bin Laden recruit, too.

Bin Laden, the originator of the International Islamic Front Against Jews and Crusaders, issued a fatwa – or religious order – in 1998 calling upon Muslims "to kill U.S. citizens, civilian and military, and their allies everywhere."

Three months ago, Israel's defence minister, Binyamin Ben-Eliezer, warned that bin Laden was trying to build local cells in Israel and the territories. Gen. Amos Malka, chief of Israeli intelligence, disclosed that bin Laden was working closely with Hamas, whose suicide bombings have left a grisly trail of blood, gore and body parts in Israel since 1994.

Over the short run, the events of Sept. 11 will pull the United States still closer to Israel, its most reliable ally in the Middle East. Since the birth of Israel in 1948, and particularly in the past few years, Israel has been victimized by Arab terrorism. It is a phenomenon the United States has felt deeply itself.

In 1983, Hezbollah, an Islamic group aligned with Iran, bombed the American embassy and the U.S. Marine Corps barracks in Beirut, mowing down scores of diplomats and soldiers. In 1995 and 1996, Islamic bombers attacked U.S. facilities in Saudi Arabia, a training centre and an apartment building, killing 26 servicemen. Last October, the *Cole*, a U.S. destroyer docked in Aden, Yemen, was bombed by terrorists reportedly associated with bin Laden, leaving 17 sailors dead.

And now this.

Having been bloodied on home ground by what appears to be the forces of Islamic fundamentalism, the United States will now better appreciate Israel's existential predicament and its need to vigorously confront its enemies in the absence of a viable and credible peace process.

Realizing that the Sept. 11 events have strengthened Israel's alliance with the United States, Muslim spokespersons have launched a concerted campaign to persuade U.S. public opinion that Israel's methods of dealing with the Palestinians have in fact spawned the rotten excesses of Islamic fundamentalism.

Smoke pours from a World Trade Center tower.

Israel's sometimes unwise policies toward the Palestinians, its encouragement of Islamic elements in the 1970s and 1980s as a counterweight to the secular PLO and its victory in the 1967 Six Day War, doubtless gave Islamic fundamentalists a sense of purpose, momentum and invincibility.

More importantly, however, Islamic fundamentalism, which threatens Israel as much as secular Arab regimes, is a product of widespread poverty, recurrently high levels of unemployment and endemic waste and corruption in the Arab world.

It is also a reaction against modernity, material consumerism and Western "infidel" culture and beliefs.

Washington's support of Israel, especially during the current Palestinian uprising, is a factor as well. It explains why some Palestinians in the Palestinian autonomous areas broke into spontaneous celebrations after hearing the news that airliners had smashed into the World Trade Center and the Pentagon. Their joyous outburst was a public relations disaster for the Palestinian Authority. In a desperate attempt at damage control, Hanan Ashrawi characterized Palestinians as fellow victims, while in Gaza, Yasser Arafat was photographed donating blood to the American victims.

Islamic fundamentalism was revitalized by four additional factors: the 1979 Islamic revolution in Iran, the 1989 rout of the Soviet army in Afghanistan, the U.S. military presence on Arab soil and the 1991 Gulf War.

Bin Laden denounced and never reconciled himself to the airlift of U.S. troops and equipment to Saudi Arabia – the birthplace of Islam – during that war. And he was irretrievably offended by the allied economic sanctions imposed on Iraq and the punishing air strikes that turned Iraq's industrial infrastructure into a smoldering wreck.

There are innumerable reasons for the growth of Islamic fundamentalism, but Israel's existence and its desire for security are the least of them.

The Isabel Silverman Canada International Scientific Exchange Program (CISEPO)

September 12, 2001

We are deeply distressed by the terrorist attacks which took place in the United States and the tragic results of these attacks for the thousands of people and families who are our neighbours, our friends and our relatives.

The Canada International Scientific Exchange Program (CISEPO), based at Mount Sinai Hospital and the University of Toronto, and all CISEPO members express our support for the victims and for their loved ones.

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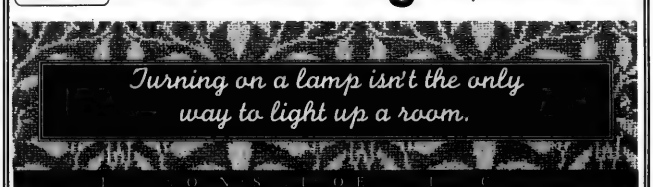

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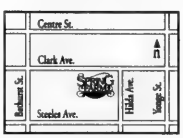

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Jewish Life

Portal into our past

By ZE'EV GLICENSTEIN

Edmund Scheuer (1847-1943), an early Jewish leader in Hamilton and Toronto, is known for founding the first religious school in Hamilton, the first Reform temple in Canada (Hamilton, 1882) and for bringing many changes to the Holy Blossom congregation in Toronto. A justice of the peace since 1902, he also attempted to found a Jewish agricultural school in Georgetown, Ont.

Known for his philanthropy, the Prussian-born Scheuer was the oldest established diamond importer in Canada. One shouldn't really be surprised, then, to discover (as I did recently) that he sailed from Southampton to New York in 1923 in the distinguished company of Lord Beaverbrook, prime minister William Ferguson Massey of New Zealand and Prince Dimitri of Russia. Also on board the S.S. Aquitainia were a clutch of high-ranking diplomatic officials from Europe and Japan and sundry bank officials, civil servants and buyers from the T. Eaton Co.

The passenger list is easily available through the Ellis Island Data Base (EIDB) Web site, located at www.ellisislandrecords.com. What is less easily available are answers to the many questions it raises. Were Scheuer and Beaverbrook friends? Was their trip a trade mission? Like most genealogical-historical documents, this one is swathed in mysteries that demand further research.

As I wrote in a previous column, the EIDB Web site makes the passenger records of some 22 million immigrants accessible to the public. I am writing about it now to report that a couple of computer-savvy members of the Jewish genealogical community, Stephen P. Morse and Michael Tobias, have developed an innovative search tool that helps enormously in pinpointing ancestral names in EIDB that may be terribly misspelled and thus hard to find.

The Morse-Tobias search tool, located at http://home.pacbell.net/spmorse/ellis/ellisjw.html, is especially designed for searches for Jewish passengers by a variety of simultaneous parameters, including name, age, year, ship, port and town name.

Some researchers have reported success by searching by town name and only the initial of an ancestral surname. An elusive ancestor named Hersz Poznanski of Vilna, for instance, might turn up in a search for all the P surnames from Vilna, under the erroneously transcribed name of Porransky. The search can be done on a year by year basis, if necessary.

The Morse-Tobias search tool makes it easy to find Canadian Jews like Scheuer, who were returning home from Europe via New York. Here are some family names that came up by searching under the town name Montreal and the initial P: Pappelbaum, Paskin, Pierce, Pozner. Using Toronto and the initial L: Lavine, Levin, Levy, Lewis, Lipowice, Litowitz, Lorie, Lubelsky. Using Winnipeg and the initial G: Gassner, Goodman.

Starting in the 1880s, the Statue of Liberty shone a beacon of light and hope to millions of Jewish immigrants from Europe and Russia who became the "poor, tired, huddled masses yearning to breath free" that Jewish poet Emma Lazarus immortalized.

Today a new beacon – the Ellis Island Data Base – is attracting the contemporary Jewish masses. Anyone whose ancestors landed in New York between 1892 and 1924 stands a good chance of recovering an important part of their family history at this remarkable site. Once considered the portal to a new future in America, Ellis Island now offers a wonderful portal into the past.

* * *

Good Books: The newly published *Discovering Your Jewish Ancestors*, by Barbara Krasner-Khait (Heritage Quest) is one of the best general reference books I've seen in several years. And so popular has the subject become that even Reader's Digest has gotten into the act: its *Genealogy Handbook*, by Ellen Galford, is a colourful and appealing beginner's guide.

The Holocaust in one volume

The Holocaust Encyclopedia, edited by Walter Laqueur, Yale University Press, 2001.

This massive tome of 765 pages is the only comprehensive single-volume work of reference that provides both a reflective overview of the Holocaust, as well as overflowing detail about every aspect of the subject.

The entries are arranged alphabetically from "Albania" to "zyklon B," the cyanide compound used in the Nazi gas chambers. More than a hundred experts from a dozen countries contributed to this vast project, including such well-known authorities as Raul Hilberg, Saul Freedlander, Michael Marrus, Robert Wistrich and Ruth Bondy.

A host of subjects, which are discussed in lucid and readable essays, include: the major ghettos and concentration camps, gypsies and homosexuals, the Holocaust in cinema and television, resistance in Eastern Europe, the Righteous among the Nations, Nazi policy, Holocaust denial, displaced persons, religious life, Russia and the Soviet Union, memorials, historiography, and American and British Jewry.

Laqueur is among the world's pre-eminent historians of modern Europe and a leading authority on the Holocaust. In his preface, he indicates that many new facts became known during the last decade of the 20th century, especially in the former Soviet Union and the countries of Eastern Europe. Important archival material is still unavailable, for one reason or other, to scholars, but "it is most unlikely that any future revelations will necessitate a radical revision of the present picture."

It is doubtful, he believes, that a written order by Hitler concerning the extermination of European Jewry will ever be found. There is no reason to assume that such an order ever existed in writing. "The greater the crime, the less the likelihood that written evidence will be found at the highest level of government," he writes.

It is surprising that widespread interest in the fate of European Jewry developed only in the 1960s, beginning, perhaps, with the trial of Adolf Eichmann in Jerusalem. Claude Lanzmann's nine-hour documentary *Shoah*, released in 1985, had a much greater impact on public consciousness throughout the West than had any earlier work. In the Third World there was little or no interest in the Holocaust, a subject remote from the Asian and African experience.

Laqueur is forthright in his opinions: Neither the Roman Catholic nor the Protestant churches, and not even the international Red Cross thought that they had been guilty of major sins of commission or omission as far as the murder of Jews was concerned. Even documents cannot possibly tell the full story. After all, they "do not smell, they do not starve or freeze, they are not afraid."

For those who question the lack of Jewish resistance, Laqueur responds, "It is both unethical and indecent to pass judgment on the behaviour of persons in the most extreme peril of their lives and the lives of their families in the 1940s, from the vantage point of the present and with the benefit of hindsight."

The volume includes a full chronology of events for the years 1933–1945 and an up-to-date bibliographical essay including Web sites. The volume includes 276 photographs and 19 maps. Many of the searing photographs are the work of Adam Kaczkowski who beginning in 1960 spent 10 years in a photographic tour of Polish extermination and concentration camps.

A vast library of Holocaust literature now exists, but *The Holocaust Encyclopedia* will endure as an indispensable tool to explore an inexhaustible subject for many years to come.

Jewish Life

Peace for ourselves & with God

By RABBI YEHIEL BEN AYON

Yom Kippur is a time of dissociation. One tries to remove oneself from one's failings and falsehoods.

When the final declaration of the Durban conference was read, Canada was the first to take to the microphone to dissociate itself from its failings and falsehoods.

"Canada is still here today only because we wanted to have our voice decry the attempts at the conference to delegitimize the State of Israel and to dishonour the history of the Jewish people."

These noble words of Paul Heimbecker, our ambassador to the UN, were drowned by the loud cries of "Shame! Canada, shame!"

Shame indeed to the conference and to the nations that participated in this great farce. The very same world conference against racism succeeded in itself becoming pro-racist.

At this time, in today's world – with the Hutus and Tutsis of Rwanda; China and the people of Tibet; the situation in Zimbabwe; India's caste system; the Kurds in Turkey, Syria and Iraq; the Christians and Muslims of Sudan; the Native North Americans; and the Catholics in Ireland – to single out Israel as the centre point of concern is outrageous.

Of course, any meeting blessed with the participation of the likes of Fidel Castro and Yasser Arafat and graced by African heads of state who themselves daily outdo each other in setting new standards for tyranny, corruption and oppression of their own people, is doomed by its own hypocrisy.

It wasn't only the Americans and the Israelis who walked out of this performance. On Saturday afternoon, a roll call was taken. Only half of the hundred and sixty three countries in attendance at the opening session still had delegates on the floor when the final declaration was adopted. Presumably, those who left did so in frustration and in recognition of both the futility and stupidity of this charade. Sadly, the high principles that the gathering was to address were effectively derailed by its own anti-Semitic and anti-Zionist mischief.

Shame! World shame!

From the very beginning, the people of Israel viewed the Durban conference with bitter cynicism. For them, it was yet another meaningless world condemnation. What matters to them is that Palestinian terrorism has turned the Middle East into the Wild West, where a trip in which one ventures anywhere away from home can be potentially deadly. It is a "situation" in which life certainly continues, and in which one makes do as best as one can and should. But all the while, everyone knows that before the "situation" gets better it will probably get worse.

On Yom Kippur, as we stand before God, each with our own prayers, prominent as always among them is the prayer for peace. May we strive for peace, first inner peace, then peace amongst ourselves, a peace that reconciles one to another, and then peace that reconciles us towards God. Then, please God give us Your divine gift of peace – osei shalom b'imromav, hu ya'asei shalom alaynu ve'al kol Yisreal.

Yom Kippur, food & the Web

By MARK MIETKIEWICZ

Yom Kippur food. It may almost seem like an oxymoron.

After all, Yom Kippur is the day that we refrain from food and drink so that we can focus on repentance and prayer. But there are plenty of mitzvot, customs and even recipes that tie the fast of Yom Kippur to food. Today, a look at Yom Kippur and food on the Internet – along with tips to make the fast go as easily as possible.

The final meal before Yom Kippur is called Seudat Mafseket, or "the final meal." According to the Talmud, eating the day before Yom Kippur is a mitzvah equal to the mitzvah of fasting on the day of Yom Kippur [**http://judaism.about.com/library/holidays/highholidays/bl_yk_fast.htm**]. As for the meal itself, "It is traditional to eat soup, but important to put as little salt and seasoning in the soup as possible. The boiled turkey or chicken from the soup can be served as a healthy pre-fast entrée. It is also traditional to serve the soup with kreplach, dough filled with potato, because we hope any strict judgment from God will be covered with kindness." [**http://judaism.about.com/library/food/bl_recipes_yomkippur.htm**].

If you are looking for some other ideas for the pre-fast meal, there are suggestions of everything from sautéed porcini chicken and arugula salad [**http://www.cjnews.com/pastissues/00/sept21-00/food/food1.htm**] to Moroccan chick pea soup with tomatoes and rice along with potato and leek kugel [**http://www.jpost.com/Editions/2000/10/02/Food/Recipes.13062.html**].

Your preparation for the fast should start well before the final meal. Several sites have tips to help you ease through those 25 hours of fasting. Here are some:

• Drink lots of water, about two litres the afternoon before the fast. Diluted orange juice is also good but alcoholic beverages will make you dehydrated [**http://www.joi.org/celebrate/yomkipp/fastpig.htm**].

• Don't stuff yourself. Eat a normal meal that emphasizes carbohydrates and some protein.

• Taper off caffeine in the days before the fast. According to dietician Judy Baumann, "The nausea and headaches many people report while fasting have nothing to do either with food or fluid. They are usually the result of caffeine withdrawal." [**http://www.jflmail.com/articles/1380.html**].

• Another site suggests that if you eat at regular times, then you should vary your meal schedule the week before the fast so that your body won't expect to be fed at precise times. On Yom Kippur itself, don't hang around people who are talking endlessly about food and hunger [**http://www.jewfaq.org/fasttips.htm**].

Although most people can tolerate fasting for a day, pregnant women, nursing mothers and people with diabetes should get medical and rabbinical advice. "These women do not have to be put at risk," says Rabbi Dovid Goldwasser of Congregation Bais Yitzchak in Brooklyn, N.Y. "God's most important commandment to the Jewish people is to respect their bodies" [**http://www.riskworld.com/PressRel/1999/PR99aa77.htm**].

After the sun has set and the final blast of the shofar has been sounded, it is time to break the fast. It is often ended with something sweet to represent the sweet year ahead – apples or challah dipped in honey [**http://food.homearts.com/food/cookings/bringhom/90kipp11.htm**]. Dr. Elliot Berry, head of clinical nutrition at Hebrew University Hadassah Medical School, suggests a non-carbonated drink and a slice of bread or cake one hour before a full meal [**http://www.jewishsf.com/bk971010/ustips.htm**].

Once that hour is over, you may want to eat something a bit more substantial. At Joan Nathan's American break-the-fast buffet, you'll find recipes for challah, lick-your-fingers kugel, whitefish salad and cheesecake [**http://www.epicurious.com/e_eating/e06_jewish_cooking/recipes/yomkippur.html**]. If you're really adventurous, try a traditional Italian Yom Kippur break-the-fast meal. La Vigilia di Yom Kippur consists of *triglie con uvette e pinoli* (reef mullet with raisins and pine nuts, a Roman Jewish dish that likely dates back to ancient times), *polpettone di tacchino* (turkey loaf in broth) and *bruscandole* (a sweet made with toast, sugar, spices and wine) [**http://italianfood.about.com/library/weekly/aa091299.htm**.

Have a *tzom kal* – an easy fast!

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

AMNESTY AND REDEMPTION!
JNF 100

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Kids help kids deal with trauma of terrorism

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Yeshara Gold knows the strength of kid power.

A Miami native who has lived in Jerusalem for 25 years, Gold is founder of Kids for Kids, an Israeli-based organization that has kids helping out other kids who have been "orphaned, maimed and traumatized by terrorism."

Gold, a journalist with five children ages 11 to 19, said she knows of many children who are afraid to go to school.

"When travelling by bus, some children put their feet up when they pass through an Arab village so if a bomb goes off they won't lose their legs. Others have begun bed-wetting or sucking their thumbs.

"There are a lot of problems. It is a very sad situation," said Gold, who was recently in Toronto, New York, Dallas, Los Angeles, Denver and Florida to raise awareness of the organization.

The idea for Kids for Kids was "so simple that I can't understand why it was not done before. It just became so obvious to me. Arabs were using their youngsters as fodder; they used their children for violence.

"Our education and our direction has always been towards kindness. It is simple for children to do kind acts for other children," she says.

Among its activities, Kids for Kids has children making hospital visits and bringing gifts, performing concerts for injured children, and conducting international e-mail get-well letter campaigns.

As well, Kids for Kids arranges appointments for kids at a psychology clinic, and is seeking funding for a crisis intervention training program which will enable relatively isolated settlements to manage community crises. "When children are affected by a trauma, someone has to be there, and that is why we are training lay people."

It also arranges for fun, yet therapeutic activities such as visual and performing arts sessions with traumatized kids. "In all these activities kids are volunteers and kids are recipients of the kind acts," said Gold.

As one of their fund-raising projects, said Gold, they produced Jewish New Year cards from kids' artwork. "We had children in New York raising money through a read-a-thon, and we also have a CD of music performed by singing stars who donated their time. Children around the world will be selling these CDs, with proceeds going to the program."

Kids for Kids does not have a fixed agenda, said Gold. "We have a youth advisory board and we are open to suggestions. We are very open to hearing from people. We believe that kindness is giving people what they need."

After the recent bombing at a Tel Aviv discotheque, a group of teens visited the victims, she said. "We had them collect jewellery to bring to the hospital, and we put together a concert to entertain them.

"We never know what people are really feeling but we are hoping to make them feel a little bit better – to make a dent."

One teen, said Gold, was a volunteer at a Kids for Kids event one week, and was in a bombing the next week. "One day she was passing out bagels to other kids, and a few days later she was hospitalized. We never know what will be."

It is important for children around the world to know that what is going on in Israel is real, said Gold. "It is not a TV program. These are real children very much like them, and they are suffering. It is uplifting for children to see that others care."

National Conference of Synagogue Youth (NCSY) has sponsored an essay contest in Israel, said Gold, and the winners will come here and be a guest at a regional Shabbaton. "Children will see their counterparts; they will meet real human beings."

When people hear about something happening in Israel, they "are truly concerned and really do want to help. Kids for Kids gives them that opportunity.

"There is no political solution to the situation, but if we all share, feel each others' pain and perform tangible acts of kindness, then we can change the situation," said Gold.

For information on Kids for Kids, call D'vorah Hoffman at 416-398-6779.

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DVI program set for Sept. 30

By CYNTHIA GASNER
Special to The CJN

TORONTO — Despite the troubled times in Israel, normal services must go on, says Dr. Stanley Jacobson, Canadian chair of Dental Volunteers for Israel (DVI).

Dr. Barry Chapnick

DVI will present its annual Musical Soirée at McDonald's Headquarters on Sept. 30 at 7:30 p.m. Funds raised will provide free dental and preventive services for underprivileged children and new immigrants in Jerusalem who would not otherwise have access to regular dental care.

Ten-year-old Rebecca Brenner will be the featured guest violinist. She has performed with the Toronto Symphony Orchestra and has appeared in a series of nine concerts for students at Roy Thompson Hall.

Brenner has also been in a summer outdoor concert series on Centre Island, and she has appeared with the National Academy Orchestra in Hamilton to celebrate the Brott summer and autumn music festivals, and has played with the McGill Chamber Orchestra in Montreal.

The young violinist will make her official debut with the Toronto Symphony Orchestra in January 2002 in the Light Classics Series.

Brenner has also developed a career in acting and appears in a number of popular children's television and animation series.

Dr. Barry Chapnick, the immediate past president of International Alpha Omega Fraternity, will be honoured by DVI at the soiree. Chapnick was the fifth Canadian to serve as international president of the fraternity, which supports the work of DVI.

Violin soloist Rebecca Brenner

Chapnick, who maintains a private endodontic practice, is a lecturer and associate in dentistry at the University of Toronto's faculty of dentistry. He is also an endodontic consultant at the Mount Sinai Hospital and Humber River Regional Hospital.

He served as president of the Canadian Academy of Endodontics in 1990-91 and was dental consultant to the World Basketball Championship in 1994. He serves as a volunteer dentist for the Jewish Family and Child Services.

"Chapnick has served the Toronto community as a whole and the dental community particularly with dedication and generosity," said Jacobson, an endodontist with a private practice in Toronto.

Chapnick's support of the DVI project in Jerusalem has made a difference to the quality of life of many children, Jacobson added.

Jewish and non-Jewish dentists from 14 countries work at the DVI clinic in Jerusalem for periods for one to four weeks.

They get free apartments for their families and the families participate in trips, lectures and other activities.

Jacobson said that as a result of the unrest in Israel, there has been a drastic decrease in the number of volunteer dentists at DVI. "At this time, it is even more important for dentists to come forward to serve in the clinic."

For more information on Dental Volunteers for Israel or for tickets for the Musical Soirée, call Jacobson, 416-781-8607 or fax 416-781-6090.

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Thank you, as well, to 600 dedicated UJA Federation volunteers who demonstrated their commitment to Campaign 2002 - Israel Now and Forever.
Special thanks to Telethon Chairs Harvey Cooperberg and Dodi Weill for their tireless efforts.

We'd also like to thank Bell Canada for its support.

Volunteer opportunities are available for the upcoming telethons, October 14 -17.

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Greater Toronto Area

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Fun and friendly competition is the order of the day at the Wheelchair Relay Challenge, which raises funds in support of the Canadian Paraplegic Association Ontario.

The annual event takes place this year on Sept. 23, 9 a.m. to 1 p.m., in the Yorkdale Shopping Centre parking lot. Spectators can enjoy entertainment, music, displays and children's activities while cheering on their teams.

Corporate and community wheelchair teams with both disabled and able-bodied competitors are invited to race for the fastest speed. Each team is made up of 10 individuals. Every member completes one lap around the one-kilometre course, for a total of 10 kilometres per team.

The Canadian Paraplegic Association Ontario is dedicated to enabling adults with mobility impairments to reach their potential and to live independently in the community. Business and community members are invited to register a team by contacting the Canadian Paraplegic Association at 416-422-5644, ext. 221.

***

Women and their families across Canada will be lacing on their walking shoes Sept. 23, to participate in the seventh annual Cheerios Mother Daughter Walk for Heart & Stroke, organized by the Heart and Stroke Foundation,

The walk, which supports research into and public awareness of women, heart disease and stroke, will begin at Ontario Place at 10 a.m. Participants will have the choice of a four-kilometre or eight-kilometre route. They will be led by Canadian television personality Dini Petty.

Registration for the 2001 Cheerios Mother Daughter Walk for Heart & Stroke takes place until the day of the event at various locations in Metro and in the Greater Toronto Area. You can register by mail: P.O. Box 3706, Stn. Industrial Park, Markham, Ont. L3R 6G9; fax: 905-479-8665; phone: 416-489-3724, or online: www.heartandstroke.ca.

For more information, call 416-489-3724.

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פח יזיקה

קשה באיך ישראל, וכל יום קשה מקודמו. חפלשתינאים יכולים לצעוק עד מחרתיים שישראל היא מדינה נוצעית ומציתת ומה לא, ביצוים אלה חם חפלשתינאים שחורגים ומתאבדים כדי לחרוג אנשים עם היותם יחודים. אני נתקלתי באנטישמית באופן אישי בקנדה . ומחי אנטישמית מתוחכמת, לא ישירה, שקופצת על כל חזדמנות לחראות את ישראל כמקום לא מוסרי. עכשיו ואנטישמית חזו חונגת, וכל אחד מאיתנו צריך לעשות את מה שביכולתו להתנגד לכך. למשל לא לקנות עיתונים שמציגים את ישראל כיוצרי ערבים, כשתם יודעים חיטב שמאות צעירים פלשתינאים מחכים לפקודה להתפוצץ ולשלוח למותם כמה שיותר יחודים. ומחי צביעות מחסוג המלוכלך ביותר שיש. יש בעלי עסקים יחודים שחפסיקו לפרסם בטורונטו סטאר, ורבים חפסיקו לקנות את העיתון. אני שוב ממליץ בחום על חנשיונאל פוסט, שרואה את חצד הישראלי כמו שחוא. חשוב לתמוך בעיתון חזה שנלחם את מלחמת חקיום שלו, כדי שגם לנו יחיה עיתון שמייצג נאמנה את חצד הישראלי. אבל שיישאר ביניט.

סרטים שאסור לחחמיץ

בדרך כלל יוצא לנו ללכת לשלושה סרטים מאכזבים על כל סרט טוב. אז חיטה קרה חנס, ובאמצע חקיץ חצלחנו לראות ארבעה סרטים שעושים טוב, כל אחד ממדינה אחרת. אני מקווה שלפחות חלק מהם יישארו על המסכים עד שיתפרסם חטור חזה.

חיטאליה חוא סרט טיקטי בחפקח צרפתית שמספר את סיפורו של כפר קטן במרומי חחיקלית, ובמרכזו המאבק בין שני דורות של מגדלים. גם אם אתם לא אוחבים סרטים מתורגמים, חסיפור כאן כל כך חוק ומרתק, שיעשה לכם טוב בנשמה. עשר בסולם קורן.

המנדולינה של קפטן קורלי חוא סיפור אחבה בין קצין איטלקי ונערה יוונית באי קפלונית. חסרט גילה לי קטע מפלחמת חעולם חשניה שלא חיה ידוע לי. חסיפור עושה טוב כמעט לכל אחד, מה שקוראים " סרט בלי סיכון", חצילומים מדחימים. שמונה בסולמי חאישי.

The closet חוא סרט צרפתי ציתי ומצחיק על מנהל חשבונות לא יצלה שמפוטר מעבודתו אך מצליח להישאר בעבודה על ידי חצגת עצמו כחומוסקסואל, דבר שמעורר חרדות עצומות אצל חמעביד שמפחד להיות "פוליטיקאלי אינקורקט". זח אולי חסרט חכי נקוב שנעשה בעניין של פוליטיקל correctness. שמונה בסולם קורן.

ואחרון חביב, **Green Fingers** חוא סרט בריטי קטן על קבוצת אסירי עולם, כולם רוצחים מסוג זח או אחר שמגלים את חנגנות ואת חיופי שבגידול פרחים, וחופכים לסלבריטיס. חסרט כל כך אנגלי שאפתה ממש יכול להריח את חפרחים. תשע בסולם קורן.

כיצד לחיות מיליונר- יפורט פיינגלך

יוסף קראטר, שחקן כדורסל מחונן שמתגאה לגובה של גמל ביתני ובעל כף יד של תמנון פולקיי, חתם לפני זמן קצר על חוזה לשש שנים עם קבוצת חכדורסל של טורונטו, ועבור שיחותיו חצנועים יקבל תבחור מאח ארבעים מליון דולאר. או במלים אחרות עירית מוזמנים שיכולה לצייד חטיבת שרין בטנקים חדשים ובעודף שיישאר לבנות שכונת מגורים כולל בריכים ובוב. ואם כל זח לא די, חקאפטורס חחתימה עוד כמה שחקנים חופשיים על חוזים צנועים יחסי של תשעים מליון עבור אכטוניי דיויים, שבעים מליון לאלווין וליאמס ורק חמסכן חאכים אלינואן נאלץ להסתפק בעשרים ושמונה מליון לשלוש עונות. כמובן שחרומת חשחקנים אשר חתמו על חחוזים חצנועים תחיה אדירה. חם יכניסו את טורונטו לרשימת חערים שבחן כדורסל חוא חחליף חוגן ללחם ושעושים, ובאותה חזדמנות יצליחו לחקל על כאב אובדן חחלום חאולימפי שעלה חשמיימה בסמוג של חקיץ חאחרון. אז לסיכום אני מאחל לראפטורס חצלחה וחליפות ראשונה אחרי אלפיים שנה.

ומה שחשוב יחתר, אני מציע לכל משפחה שבמקום לשלוח את חילדים לבית ספר לרפואה או משפטים, לבנות בכסף שנחסך מגרש כדורסל קטן על מגרש חחניה או במקום בריכת שחייה, ולאלץ את חדרדקים אפילו באמצעי כפייה לשחול דרך חחישוק כמה שיותר כדורים מכל חטוחים וחזוויות חאפשריות. אני גם מתכוון לקנות מחאינקוזיציה בספרד מיטה אורטופדית ובעזרתה למנוע את צצאני עד שיגיעו לגובה של ג'יראפה בת שנה. אחרי חכל מה לא נעשה כדי להצליח בחברה קאפיטאליסטית שבה כל קשר בין חתרומה וחתמורה אפילו לא מקרי.

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Nava Barak calls for action against terror

By FRANCES KRAFT
Staff Reporter

TORONTO — It's time for the leaders of the western world to unite and take immediate action against terror, terrorists, their leaders and supporters, said the wife of Israel's former prime minister, just hours after last week's devastating attack on the World Trade Center and the Pentagon.

Nava Barak, whose husband Ehud offered unprecedented concessions to the Palestinians during his term as Israeli prime minister, was the keynote speaker at last week's Lion of Judah luncheon, sponsored by UJA Federation of Greater Toronto's Women's Campaign & Advocacy. The gold Lion of Judah pin has been presented to 336 Toronto women who make contributions of at least $5,000 to the annual UJA Federation campaign.

One hundred and sixty women were expected for the luncheon, held at the elegantly restored Liberty Grand (formerly the CNE's Horticultural Building), but at least three tables were empty.

On hearing of the devastation wrought by hijacked American airplanes, Jill Reitman, a former president of Jewish Women's Federation (a precursor of Women's Campaign and Advocacy) considered not going to the luncheon. "It was touch and go for me," she said. "I feel we're all in jeopardy." But ultimately she felt a sense of responsibility to attend, and said she wanted "that sense of solidarity, the feeling of togetherness."

Nava Barak

Barak echoed that sentiment, saying, "My heart – our heart – is with all those people who lost their lives or were wounded in this murderous terrorist attack."

Nothing will be the same again, she said.

"It's not only Israelis and Palestinians today. Today it's the terrorists and the rest of the world, and today, Tuesday, Sept. 11, 2001, we all woke up to a new reality."

Barak had arrived in Toronto the previous night, before airports across North America were shut down as a result of Tuesday morning's tragedy. Following her appearance in Toronto, she was driven to Montreal where she spoke the following night at another Lion of Judah event.

As a mother of three daughters and a soon-to-be grandmother, Barak said she's found herself wondering what kind of world her grandchild would grow up in.

Barak, who lives in the border town of Kochav Yair, said that to her great sorrow, not even her closest friends hide their fear of coming to visit.

But "even Tel Aviv, Jerusalem, Haifa and, today, New York and Washington, have become virtual battlefronts. The cellular phone is always turned on to check if all our friends and dear ones are safe and sound. Even if we go into town to buy something, our eyes are always moving, making sure there are no suspicious objects nearby."

"I come from a land that dreams of peace," said Barak, "and with great disappointment sees that peace being shattered."

Three days before last year's outbreak of the ongoing violence in which almost 200 Israelis have lost their lives, PA Chairman Yasser Arafat was a dinner guest in Barak's home, along with his leadership team and the Israeli peace delegation, she said.

"He spoke privately with my husband in the garden, he ate my food, and both of them were talking about responsibility of leaders in the region towards their people."

Now more than ever, Israel needs the moral support and influence of Diaspora Jewry, Barak said. "Diaspora Jewry strengthens Israel, for we are part of one extended entity."

Lesley Binstock Offman, Women's Campaign & Advocacy Chair, voiced her own message of solidarity. "Our partnership with Israel is a partnership without a cancellation clause," she said.

Barak noted the importance of UJA contributions in bolstering aliyah and social programs. As president of ELEM – Youth Distress in Israel, Barak is particularly conscious of those needs.

In Toronto, Campaign 2002 – known as Israel Now and Forever – has established a challenge fund in response to Israeli government cutbacks of $700 million (diverting funding from social services to security-related ministries). The fund will match pledge increases dollar for dollar.

Michael Bregman, co-chair with David Koschitzky of Campaign 2002, announced that more than $2 million had already been raised during the Super Sunday/Super Week telethon, which had not yet concluded. Contributions were up 20 percent card for card, he added.

Barak expressed her hope to see members of the audience in Israel "sending a message to the world that we stand proud and united."

She also asked her listeners to consider themselves "soldiers in the front lines of the battle for hearts and minds… Get out the word about what is really happening. In many ways you can have more of an effect locally than we can from far away."

Even in these difficult times, she said, "we have not lost hope. The path leading to our dreams is less certain. Peace is the only way."

AMNESTY ... REDEMPTION ... AND A TAX RECEIPT!

POWER PROGRAM FOR OSTEOPORSIS

Seniors with osteoporosis are invited to register for the **POWER** program, (promoting osteoporosis wellness through education, exercise and resources) offered by Baycrest Centre for Geriatric Care along with North York General Hospital Senior's Centre and Yee Hong Centre for Geriatric Care.

The goal of the pogram is to provide seniors with the skills and resources needed to manage their osteoporosis in the community.

The seven weekly sessions begin Thursday, October 11, 1:30-3:30 p.m.
Cost is $70. To register call 416-785-2500, ext. 2395.

A LITERARY EVENING IN HONOUR OF PERETZ MIRANSKI (1908-1993)

Sunday, September 30, 2001 - 7:30 p.m.
The Workman's Circle
471 Lawrence Avenue West

Guest Speaker: **Prof. Itzhok Niborski**
Director, The Medem Library, Paris and Professor at The Sorbonne University will speak on:

"Eliezer Shteynbarg - the Classic Yiddish Fabulist"

Also participating: **Anna Miransky, Hindi Nosek-Abelson, David Newman**

Admission - $3.00

Sponsored by: The Miransky Endowment Fund, Kultur Gezelshaft, Friends of Yiddish, The Workmen's Circle, and the Committee for Yiddish, UJA Federation

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פּרץ מיראַנסקי (1908-1993)
זונטיק דעם 30טן סעפּטעמבער, 2001
7:30 אָוונט
אין אַרבעטער רינג,
471 לאָרענס עוועניו וועסט
גאַסט רעדנער: **פּראָפֿ. יצחק ניבאָרסקי**
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The Gerald Schwartz/Heather Reisman Centre for Jewish Learning at Holy Blossom Temple

Holy Blossom Temple is as much a House of Study as a House of Worship. Our Gerald Schwartz/Heather Reisman Centre for Jewish Learning affords members of the community the opportunity to study nearly every day of the week, at many different times and in many different locations, so everybody who wishes to learn may do so. Come and learn with us.

THE GERALD SCHWARTZ/HEATHER REISMAN LECTURE SERIES AT HOLY BLOSSOM TEMPLE

The Struggle for the Zionist Soul and State

At a time when Israel and the Middle East are in turmoil, three outstanding figures in the Jewish world bring to bear their perspectives on the situation.

The Situation: Confronting War, Pursuing Peace
Amos Oz
Sun. Nov. 4, at 7.30 p.m.

Amos Oz is an author and Prof. of Literature, and holds the Agnon Chair of Hebrew Literature at Ben-Gurion University of the Negev. Born in Jerusalem, he spent his early life writing, farming and teaching on a *kibbutz*. Today he devotes his time to writing, teaching and actively campaigning for the Israeli peace movement.

The Divorce: Can Israel and the Palestinians Make Peace?
Hirsh Goodman
Wed. Nov. 14, at 8 p.m.

Hirsh Goodman is Founding Editor of *The Jerusalem Report*. Born in South Africa, he immigrated to Israel in 1965, and served in the Israeli army during the Six-Day War, the Sinai Campaign and the *Yom Kippur* War. His career as a journalist spans more than 30 years. He's currently the Senior Research Fellow at the Jaffee Center for Strategic Studies at Tel Aviv University.

The Third Jewish Commonwealth: Three Strikes and We're Out
Ruth Wisse
Wed. Dec. 12, at 8 p.m.

Ruth Wisse is the Martin Peretz Prof. of Yiddish Literature and Prof. of Comparative Litera-ture at Harvard University, and is a commentator on Israel-Diaspora relations. She's also held academic posts in Literature and Jewish Studies at McGill University. As a political commentator, she's been a regular contributor to journals such as *Commentary, The Jerusalem Report, The New Republic* and *Moment*.

Other Lectures

A Tribute to Mordecai Richler
Elaine Newton
Mon. Oct. 22, 7.30 p.m.
Prof. Newton, a Prof. of Humanities at York University, is well known for her outstanding reviews and book series. The focus of this lecture will be Mordecai Richler's last book, *Barney's Version*.

Holocaust Memories: The Strange Case of Binjamin Wilkomirski
Michael Marrus
Tue. Oct. 30, 8 p.m.
Prof. Marrus, the Chancellor Rose & Ray Wolfe Prof. of Holocaust Studies and Dean of Graduate Studies at University of Toronto, is widely sought after for his views and scholarship on the Holocaust. He'll speak about *Fragments*, the fraudulent 'memoir' by Binjamin Wilkomirski, as part of Holocaust Education Week.

Challenges of Judaism and the Jewish People in the 21st Century
Donniel Hartman
Wed. Nov. 7, 8 p.m.
Rabbi Hartman is Associate Director and Director of Education of the Shalom Hartman Institute in Jerusalem, a leader in the field of pluralistic Jewish thought and Judaic research, and a major centre for rabbinic, teacher and lay leadership education. This lecture is co-sponsored by Beth Tzedec Congregation.

Other Study Opportunities

We offer many ongoing classes, affording our community the opportunity to study sacred texts in depth. You're invited to study regularly, or as time allows. Though some courses have already begun, please feel free to join in.

Sisterhood Torah Study: The Prophetic Books
Rabbi Edward Goldfarb
Wednesdays, 9.30 a.m., ongoing
This class will continue to delve into the passionate writings of our prophets. New and returning students are welcome.

The Yiddish Novel: Di Aguna by Haim Grade
Rabbi Edward Goldfarb
Wednesdays, 11 a.m., beginning Oct. 17
New and returning students are welcome to join as we continue our study of the works of Yiddish author Haim Grade. A reading knowledge of Yiddish is desirable; however, all discussion will be in English, so everyone is welcome.

Shabbat Morning Torah Study: The Genesis Project; a Look at When the World Was Young
Rabbi John Moscowitz
Saturdays, 9 a.m., ongoing
What is the worldview of the extraordinary book of Genesis? Can we trust this book — both as a factual document and as the word of God? What is God's plan for the Jewish people — and how do we fit in today? We'll examine these and other critical questions as we engage in a line-by-line exploration of Genesis — from the very beginning when the world was young.

Jewish Characters in the Novels of Anthony Trollope
Prof. Harvey Kerpneck, *University of Toronto*
Thursdays, 7.30 p.m., Oct. 11, 18, Nov. 1, 15, 29 and Dec. 13
There are so many Jews in the novels of Anthony Trollope, the greatest realist of the 19th century, that hasty readers have leapt to the conclusion that Trollope was an anti-Semite. But, Trollope writes always from a devout Christian point of view and the many Jews in his most important novels serve his purpose of testing the Christian aspirations and intentions of his society.

A Weekend of Yiddish Literature
Rabbi Edward Goldfarb
Fri. Oct. 12 to Sun. Oct. 14
Kick off this year's Yiddish course with a weekend of study. The topic for the study weekend and the weekly course will be Haim Grade's *Di Aguna*. The weekend includes: Friday night Services, dinner and evening study session; Saturday morning study session and Services; lunch and afternoon study session; Yiddish movie in the evening; and Sunday morning study session. All programs will take place at Holy Blossom. There will be a nominal fee of $50 for meals. Participants must pre-register by phoning ext. 527, at the Temple.

A Public Conversation on Reform Judaism: Where have we been? Where are we now? And where are we going?
Rabbis John Moscowitz and W. Gunther Plaut
Tuesdays, 12.30 p.m., Nov. 6, 13 and 20
Please join with Rabbis Moscowitz and Plaut as they provide generational, yet shared, perspective on these important questions.

Kohelet and the Quest for Meaning
Rabbi Jason Rosenberg
Wednesdays, 7.30 p.m., Nov. 7 to Dec. 5
The book of *Kohelet* (Ecclesiastes) is known to most of us only in snippets. Come explore it in depth. We'll see what *Kohelet* really had to say, look at some of the poetry of the language, and see if *Kohelet* found any answers in his quest for the meaning of life.

Library Lectures
The Library Committee is proud to present lecturers with a special interest in Jewish arts and letters.

Jewish Nobel Prize Winners
Prof. Joaquin Kuhn, *Dept. of English, St. Michael's College, University of Toronto*
Tue. Oct. 23, 7.30 p.m.

Dethroning Freud: The Answer to Freud's Question
Prof. Phyllis Grosskurth, *Dept. of English, University of Toronto*
Tue. Feb. 19, 2002, 7.30 p.m.

2,000 Years of India Through Jewish Eyes (slide show and lecture)
Rochelle Carrady
Tue. Mar. 19, 2002, 7.30 p.m.

Resistance in Germany: The Story of The White Rose
Prof. Michael Bodemann, *Dept. of Sociology, University of Toronto*
Thur. Apr. 4, 2002, 7.30 p.m.

Upcoming in Spring 2002

A Focus on Israel

Israel — The Challenge From Within
The Harry Posen Memorial Lecture
Shira Herzog, *Vice President, Kahanoff Foundation*
Wednesdays, 7.30 p.m., Apr. 10, 17, 24, May 1 and 8
Israel is generally seen from the perspective of political issues, specifically its relations with Arab countries and the Palestinians. Even within the Jewish community, there's rarely the opportunity for in-depth study and discussion of domestic, quality-of-life issues. Ironically, for most Israelis, these social issues have the greatest impact on their daily lives. Moreover, how Israelis deal with these issues will determine the ethical under-pinnings of their existence, as much — if not more so — as the future of the peace process (or lack thereof). Over five evenings, using film and background reading, participants will be exposed to: the role of the military in Israel; "the stranger in our midst"— challenges of multiculturalism in a Jewish and democratic state; and the role of the voices of moderation and bridge building.

For Zion's Sake: Songs of Israel's Pioneers
Naomi Bell
Thursdays, 7.30 p.m., Apr. 11 to May 2
In this course, participants will learn the songs of Israel's pioneers within their historical context. Themes will include *Chibat Tsiyon* — longing for the homeland; *Aliyah* — going up to the land; *Avodah* — the ethos of labour; *Adamah* — the beautiful landscape; and *Chalutzim* — the personality of the settlers.

Other Spring 2002 Courses

Reading the Rav
Rabbi John Moscowitz
Tuesdays, 7.30 p.m., Apr. 9, 16, 23, 30, May 7, 14 and 21
Rabbi Joseph B. Soloveitchik was the pre-eminent figure of 20th-century Orthodoxy. We'll discuss the writings of this unique, brilliant teacher and master of Jewish law, who was known simply as The Rav.

Celebrating Shabbat at Home
Rabbi Jason Rosenberg
Tuesdays, 8 p.m., Apr. 23 to May 21
Would you like to create *Shabbat* traditions in your home? Have you wondered about the meaning of the *Shabbat* rituals? Come learn the how, what and why of celebrating *Shabbat*.

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stands in solidarity with Israel at this crucial time.
We encourage the entire community to do the same.

We invite you to join any of our members taking missions this year:

October 10-30	Rabbi Howard Morrison, Rabbi Philip Scheim	Beth Emeth/ Beth David
February 20-March 6	Rabbi Larry Englander	Solel
March 10-21	Rabbi Elyse Goldstein	Kolel
March 10-21	Rabbi Danny Komito-Gottlieb	Kol Ami

We will keep community members informed as more missions are planned.

PLEASE NOTE NEW DATE
for the ANNUAL MEETING AND DINNER
of The Canadian Society for the Weizmann Institute of Science

A Special Invitation to
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PROFESSOR HAIM HARARI
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To celebrate and recognise his enormous contribution during his term as President for 13 highly successful years, leading the Institute from strength to strength, enhancing its activities in every possible way and bringing it to its present state of scientific excellence and financial prosperity.

MONDAY, OCTOBER 1, 2001
4:00 p.m. Annual Meeting
6:00 p.m. Dinner
at
THE FACULTY CLUB, University of Toronto
41 Wilcox Street, Toronto

Guests welcome — *Reservations required*
Couvert: $50 per person — *No solicitation of funds*

Dinner Chairman: Murray B. Koffler

For information, to receive an invitation, or to reserve, please call Sheri Federman at 416-733-9220.

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Greater Toronto Area

Peace process in a 'deep coma': Rabin-Pelossof

By FRANCES KRAFT
Staff Reporter

TORONTO — Like a doctor assessing the status of a critically ill patient, Israel's deputy minister of defence said she believes the peace process is "in a deep coma."

The wry comment was Dalia Rabin-Pelossof's sole attempt at humour – albeit dark – in a phone interview last week from her Tel Aviv office.

The fiftyish member of Knesset, an attorney by profession, was speaking on Monday, a day before the terror attack on New York and Washington. She was scheduled to speak at the Sept. 23 solidarity rally for Israel to be held at Queen's Park, but the event has been postponed because of the tragedy.

Dalia Rabin-Pelossof

The daughter of former Israeli prime minister Yitzhak Rabin recalled being "full of hope and belief" in the early days of the Middle East peace process, before her father was slain in 1995.

"Look what happened," she said quietly.

Yet despite the tensions in Israel and the proliferation of Palestinian suicide bombings, Rabin-Pelossof sounded composed and low-key, her comments reflective and articulate.

Although she admitted to a sense of betrayal regarding PA Chairman Yasser Arafat, she still refuses to believe that he misled her father from the beginning, she said.

"My father was a very realistic politician... My father gave his life because of this peace process. I wouldn't like to think my father's sacrifice was in vain."

Arafat's a "tough, problematic partner'

Arafat is still a peace partner, she said, but he's a "tough, problematic partner, because he doesn't show any signs of goodwill to sit and talk, and we know he's orchestrating all the terror movements. He's behind everything that's happening. As our enemy, he is our partner too."

The current situation in Israel "seems depressing and hopeless," said Rabin-Pelossof. "For me personally it's very difficult."

In her opinion, it's "worse than a war, because the whole country is the front. Almost everywhere is a potential place to be hit by suicide attacks."

Israel is trying its best to "take every measure possible for self-defence, without – as much as possible – hurting Palestinian civilians."

Ultimately, however, she believes the answer lies in negotiation and a peace accord. "I don't think in the battlefield we can solve this problem. We have to have separation, and a Palestinian state, and I don't see this happening without negotiations."

The support of Jews here is "very important nowadays."

It's also important, she said, for the community here to know "that we hold on, that we are still strong, that we believe that we are right, and that we still believe that finally peace will come."

Today, nowhere in Israel is safe, she said. "But we live here and go on with our everyday life. It's important to see that life goes on."

CORRECTION

In the article "New Reform congregation under way in Barrie" (Sept. 13), the name of the property developer who donated the land for the new synagogue was misspelled. The land was donated by Henry and Esther Bernick. *The CJN* regrets the error.

CHIROPODY SERVICE

Baycrest Centre for Geriatric Care Chiropody Department is now open to community patients.

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Files on alleged Nazi war criminals increase

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Canada does not go after every person who lied 50 years ago in order to get into the country, says the director and senior counsel, crimes against humanity and war crimes section, Department of Justice.

"We only go after those people who we say were war criminals," Terry Beitner said at a recent regional executive meeting of Canadian Jewish Congress, Ontario region. It was CJC's first meeting of the new administration.

When a case comes before the courts, Beitner said, "we are not asking the judge to say this person is a war criminal; that is not the question. The question is whether the person lied to gain admission to Canada.

"When the court determines that the person lied, the matter is handed back to the minister of citizenship and immigration who is permitted to go to cabinet and ask them to strip that person of his citizenship. After cabinet revokes citizenship, there is a process of judicial review."

Beitner, who has been with the unit since last year, said his unit was formed after Jules Deschenes, who in the mid-'80s led a commission into the prosecution of Nazi war criminals, submitted a list of 883 names to the government.

"Out of those, Deschenes told us to prioritize about 20 cases because with the other [over] 800 cases we could be wasting 20 years and not looking at the cases we should be," said Beitner.

When Beitner makes an allegation, he said, "I have to have a standard. When is a guy a war criminal? Is he a criminal if he drove a tank through a village?

"We look at those individuals – given the life of the target and our resources, which are sufficient – where we can find some kind of criminal responsibility. [I need] evidence from a policy perspective."

Since 1986 when the unit was given the 883 cases, said Beitner, it has examined 1,600 files. "We get new allegations all the time; there has to be a mechanism to make these decisions."

As the current height of activity diminished in the courts, he said, he has been able to commit resources to send lawyers overseas to interview witnesses, and commit historians to wrap up their investigations. "We'll see the fruits of those efforts shortly."

Also at the meeting, Bernie Farber, executive director, CJC, Ontario region, said that in the case of Helmut Oberlander, who was recently stripped of his citizenship, "I wish we could say that the case is over.

"There will be a judicial review by the Federal Court of Appeals on the cabinet decision, and that decision can be appealed to the Supreme Court of Canada. Potentially, he can be here another two or three years before the case is dealt with," said Farber.

He added that Steven Rambam, a Nazi hunter, had located Joseph Kisielaitis, a member of the Lithuanian police unit, in Montreal. Kisielaitis had lived in the United States, and then moved to Burlington, but left after a demonstration was staged in front of his home. Rambam had planned a public meeting in Montreal exposing the fact that Kisielaitis is now there, said Farber.

In other business, Ed Morgan, chair, CJC Ontario region, said that there has been a lot of activity regarding the Ontario tax credit for parents who send their children to private schools.

Within five years, said Morgan, the credit should increase so that parents receive $3,500 or about 50 percent of the average school tuition. Negotiations between Hebrew day schools and Christian schools, and the Ministry of Finance are planned, he said, to ensure that parents get the full advantage of the tax credit.

"We have to make sure the benefits are maximized," said Morgan.

GOLF TOURNEY: **BBYO alumni and friends of Maccabi Canada Ontario region recently held their seventh annual golf tournament, sponsored by Harendorf Lebane Moss LLP. Funds raised go to support youth programs through BBYO and Maccabi Canada. Seen (from left) are Maurice Moss, Irv Harendorf, Jeff Ambrose, partners HLM; Jeff Wagman, chair of BBYO; Chuck Swirsky, the 'voice' of the Raptors; Harold Cipin, chair of Maccabi Canada, Ontario region; and Glen Grunwald, VP and general manager of the Toronto Raptors.**

BMO Nesbitt Burns welcomes S. Jonathan Kirshblum, Investment Advisor, to our Private Client Division. Mr. Kirshblum joins BMO Nesbitt Burns after having served as an Investment Advisor with another Canadian brokerage firm for 6 years. **Mr. Kirshblum is a recognized writer and speaker about tax-advantaged estate planning strategies.** He has written for the Financial Post and the Investor's Digest, and has been interviewed on "The Business News" (ROBTV), "The Money Show" (CBC), and "The Turner Report" (CFTO). His clients include private individuals, corporations and institutions.

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BANK HAPOALIM

Important Community Notice

Israel Solidarity Rally Postponed

In view of the tragedy suffered by the American people, we are postponing the Israel Solidarity Rally scheduled for September 23rd. We will notify the community of a future date. We express our deepest sorrow to the victims of terrorism and their families.

May the New Year bring peace to the world.

IsraelNOW

A consortium of community organizations united in solidarity for Israel

Emergency Relief Fund

Here's How You Can Help

On September 11, 2001, the unimaginable happened.

An unprecedented terrorist attack struck the United States.
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of tending to the needs of those who survived.

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UJA Federation

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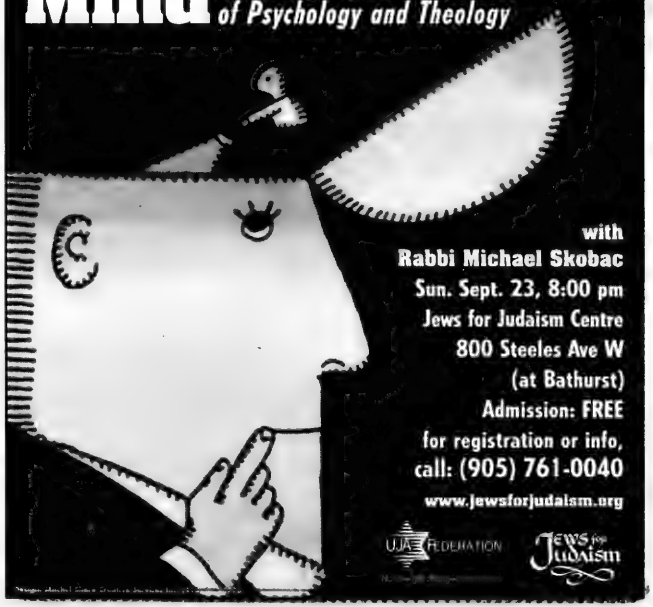

with Rabbi Michael Skobac
Sun. Sept. 23, 8:00 pm
Jews for Judaism Centre
800 Steeles Ave W
(at Bathurst)
Admission: FREE
for registration or info, call: (905) 761-0040
www.jewsforjudaism.org

UJA FEDERATION — Jews for Judaism

Greater Toronto Area

Hypocrisy and ignorance

The spectacularly sickening acts of terror last Tuesday were rebroadcast countless times on every network. After awhile though, most of us had to avert our eyes, as a small personal gesture of humanity, and in acknowledgment of the fact that the scenes being played over and over again were neither computer animated, nor examples of video-game violence.

Rather, they were scenes of real deaths, terrifying and horrible.

Denial quickly gave way to anger, and anger to a searing desire for justice.

Somewhat surprisingly, even as the debris continued to fall at the World Trade Center, less than 48 hours after the monstrous acts of terror, some of our pundits were already corrupting Justice's scales, finding excuses and justifications for the attack.

From the editor's desk

The analysis followed upon a variation of this general theme:

Only people with enormous hatred towards the United States, these experts correctly proclaimed, could be capable of committing such atrocities.

And what would inspire such hatred, they logically asked next. America's foreign policy, was the quick reply.

And what specifically about America's foreign policy spawned such hatred, came the disingenuous, next question. Its support for Israel!!!

The most blatant attempts to deflect blame from the terrorists came from some of the reporters of the BBC. But a report last Wednesday by CBC reporter Carol Off was not far behind.

It was a short five to seven minute report in which only anti-Israel opinions were expressed. Not even one countervailing opinion was heard.

"America is reaping the harvest it has sown in its foreign policy," opined one young man. Expert in nothing but his own ignorance, he offered the following observation: "There are daily situations [in the West Bank and Gaza] in which dozens of mothers and children are being killed by M16s and airplanes [provided to Israel by the United States]."

This grotesquely false statement was left unchallenged, "on the record" as it were, a deeply disturbing thought, hanging in the acrid air like a sharp, dangerous knife pointed at Israel.

The viewer was essentially told by the reporter that the midwife who gave birth to the hatred of the United States is a three-headed monster consisting of pro-Israel foreign policy, "the much-loathed policy of sanctions against Iraq" and, of late, "the walking out of the Durban conference [by the United States] in support of Israel."

Variations of the same argument also appeared in the print media.

The nub of the argument always boiled down to this: that the creation of the State of Israel displaced some 700,000 Palestinians from their lands. They remain displaced and without their own homeland even today. The despair wrought by this displacement has not abated over the past five decades; indeed, it has evolved into an unslakable thirst for justice from the Jews, who after all, are a non-indigenous colonial outpost in the Muslim Middle East.

But the argument, both at its nub and along it periphery, is perniciously false. In its most benign form, it is shallow, specious and tendentious; at its worst, it is hypocritical, ignorant and malevolent.

Thankfully, a number of political commentators, such as Marcus Gee in the *Globe and Mail* and Norman Doidge in the *National Post*, had the courage to refute the arguments.

In last Saturday's *Globe*, Gee wrote, "Terrorism is a deliberate form of political or ideological warfare waged by fanatics with a disposition for unlimited violence... Addressing 'root causes' will not stop people like that. Even if Israel pulled out of the West Bank tomorrow, Islamic terrorist groups would keep trying to kill Israel. To them, it is not the Israeli occupation that rankles. It is the very existence of Israel. It is pure hatred, more than grievance, that drives them."

Even the enormous atrocities of last week have not eliminated the absurdity and surrealism of the manner in which Israel is treated by the nations of the world.

There was the example last Friday of the offensive statement by the French ambassador to Israel that the terror committed against Israel was not comparable to that committed against the United States. He was not referring to quantitative measurements but rather to qualitative ones, as if the slaughter of innocents at the Dolphinarium discotheque or at the Sbarro pizzeria was a lesser grief for its mourners than for the mourners at the World Trade Center.

An ominous and eerie replaying of the coalition of 1990-91 against Saddam Hussein also appears to be taking shape. Arab states object to Israel joining the American-sponsored and American-led coalition against terrorism.

And in the absurdities of all absurdities, U.S. Secretary of State Colin Powell hinted Sunday that the condemnations by Iran and Syria of the Tuesday attacks in New York and Washington could open the door to cooperation with them too.

There is a creeping sense that some officials in the American administration may attempt to differentiate the terror suffered by the United States from the terror constantly aimed at Israel.

If that is indeed the case, what lesson will those officials have learned from the terror that struck America last Tuesday?

–MBD

An inter-denominational Jewish service of memorial and hope for the victims and survivors of the U.S. tragedy, sponsored by the Toronto Board of Rabbis, will take place at the Beth Emeth Bais Yehuda Synagogue, 100 Elder St. in Toronto on Sunday, Sept. 23 at 8 p.m. Police security will be provided. The entire community is encouraged to attend.

UJA Federation announces nominations

TORONTO – Joseph Steiner, Nominations Committee Chair for UJA FEDERATION OF GREATER TORONTO, has announced the nominees for the Board of Directors and Individual Representatives to Council.

Elections will be held during UJA FEDERATION'S annual meeting on Monday, October 29, 2001 at Beth Tzedec, 1700 Bathurst Street at 7:30 p.m.

In accordance with the new by-laws, the governance consists of a Council, a Board of Directors and an Executive Committee. The Executive Committee will be elected by the Board of Directors from among the Directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following by-laws:

"Only members of the Federation who have made a financial commitment to the United Jewish Appeal in respect of the previous year, and are in good standing with the United Jewish Appeal, shall be eligible to serve as an individual or Group Representative on the Council.

"Any 20 Representatives may nominate any individual member of the Federation for election to the Board of Directors and the positions of Chair and Vice-Chair, provided that: (a) any one Individual representative many nominate not more than three nominees for election to the Board of Directors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council.

"Any seven members may nominate any individual member of the Federation for election to the Council provided that: (a) any one member may nominate not more than three nominees for election to the Council; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council."

Nominated for Chair of the Board is Ralph Shedletsky and Vice-Chair of the Board is Leslie Gales. Nominees for the Board of Directors include: Brent Belzberg, Lesley Binstock Offman, Lawrence Bloomberg, Michael Bregman, Sandra Brown, Karen Chisvin, Peter Cohen, Peter Ekstein, David Engel, Judith Finer-Freedman, Ron Frisch, Allen Gales, Marty Goldberg, Leo Goldhar, David Goldstein, Toddy Granovsky, Louis Greenbaum, Marshall Kesten, Warren Kimel, Igor Korenzvit, David Koschitzky, Julia Koschitzky, Howard Lichtman, Glennie Lindenberg, Baila Lubek, Jack Mintz, Neil Nisker, Elliott Peranson, Morris Perlis, Allan Reitzes, Gerald Richler, Naomi Rose, Alan Sandler, Jacques Sayegh, Howard Sokolowski, Joseph Steiner, Carole Sterling, Lawrence Tanenbaum, Cyrel Troster, Henry Wolfond and Shirley Worth.

The following Individual Representatives are to be elected for a two-year term 2001-2003 to the Federation Council: Irving Abella, Stephen Altbaum, Alan Applebaum, Calvin Avertick, Brent Belzberg, Eric Bornstein, Michael Bowman, Michael Buckstein, Gloria Clamen, Robert Cohen, Samuel Cohen, Stephen Cole, Helen Daniels, Jeff Dermer, William Draimin, Elliott Eisen, Wendy Eisen, Judy Engel, Sheila Engel, Michael Florence, Stephen Freedhoff, Henry Goldbach, David C. Green, David Y. Green, Norman Grill, Aaron Grubner, Sabrina Kerbel, Jules Kronis, Susan Maldoff, Agi Mandel, Michael Miller, Karen Morton, Alan Mostyn, Berl Nadler, Harvey Naglie, Paul Nightingale, Allan Offman, Clifford Orwin, Elisa Palter, Murray Perelman, Joel Reitman, Andrea Ritter, Brooky Robins, Michael Rosenberg, Dr. Miriam Rosenberg, Ellen Rosenbluth, Riva Rosenfeld, Benjamin Rubin, Lorraine Sandler, Mark Sarner, Honey Sherman, Eileen Silver, Brian Simon, Marsha Slavens, Leanne Spier, Dr. Howard Stevens, Francie Storm, Barry Tissenbaum, Dodi Weill.

In addition to the Individual Representatives listed, each Group Member of the Federation shall be entitled to two representatives on the Council (Group Representatives). Any Group Member which has membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional Group Representative on the Council. "Group" means any charitable, educational, social, cultural, religious or recreational agency, organization or congregation, unincorporated or incorporated (without share capital) whose activities are carried out primarily in the Greater Toronto Area (including the main Greater Toronto Area branch or division of national organizations), having a Jewish membership of at least 25 persons, or such other agency or organization which may be accepted by the Directors.

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What's New

By Miriam Herman

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11 A.M.
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Perpetuate the memory of a loved one
Information:
416-785-1333

DEADLINE REMINDER

Please note these holiday deadlines for What's New and About People: Thursday, Sept. 20, is deadline for Oct. 4 issue; Monday, Sept. 24, is deadline for Oct. 11, and Thursday, Oct. 4, is deadline for Oct. 18. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Saturday, Sept. 22

SHABBAT SHUVAH DRASHA

Rabbi Moshe Stern of Shaarei Tefillah Congregation delivers the Shabbat Shuvah Drasha 5:30 p.m. at the synagogue. Men and women welcome.

Sunday, Sept. 23

TORAH DEDICATION

Chabad@Flamingo Torah dedication ceremony, 10 a.m., beginning with the completion of the last letters of two sifrei Torah under the tent at Rosemount plaza (Bathurst and Atkinson, Thornhill) followed by a parade up Bathurst St to Chabad@Flamingo shul where there will be food, dancing, music, fun, children's activities. Contact the shul, 905-763-4040.

YIDDISHLAND CAFÉ

Workmen's Circle presents a Yiddishland Café evening: Stories and Songs by Isaac Bashevis Singer and Songs From Our Treasure, 7:30 p.m. at 471 Lawrence Ave. W. Performers are **Nathan Garnick** (readings in Yiddish and English), **David Wall** (songs) and **Sasha Luminsky** (accordion). Tickets 416-787-2081.

WINGATE BRANCH PARADE

General Wingate Branch 256, Royal Canadian Legion Parade and Memorial Service to the cenotaph at Mount Sinai Cemetery, Wilson Avenue at 10 a.m. Members of government and local municipalities will be attending. The general public is also invited to remember and honour over 400 Jewish war veterans who lost their lives in World War II.

JEWISH STORYTELLING

Jewish Stories by Candlelight hosted by **Alec Gelcer,** 7:30 p.m. at Riverdale Jewish Community Centre, 179a Danforth Ave. 416-699-8914 or 416-398-2614.

Monday, Sept. 24

CAARI 2002

Jewish National Fund CAARI 2002 (Canadian and American Active Retirees in Israel) information meeting, 2:30 p.m., Lipa Green Building, 4th floor. 416-638-7200.

NAGILLAH CHAPTER, JWI

Nagillah chapter, Jewish Women International (50+ singles) general meeting, 7:30 p.m., at Conquest Travel, 3307 Bayview Ave. Program is a travelogue by **Marilyn Shalma** and a cooking demonstration by **Suzie**. Prospective members welcome. **Norma** 416-657-8763 or **Helen** 416-638-4326.

ISRAELI ARTISTS GROUP

The Israeli Artists Group of Toronto first meeting of the new year. New members welcome. **Aliza** 905-881-4393 or **Mani** 416-636-0842.

Wednesday, Sept. 26

A SECULAR OBSERVANCE

A secular observance of Yom Kippur at 7:30 p.m. at the Morris Winchevsky Centre, 585 Cranbrooke Ave., includes readings, poetry and music with guest **David Wall** singing Kol Nidre and other appropriate selections accompanied by **Sasha Luminsky**. Advance reservations required. 416-789-5502.

And What Else Is New

TICKET TO HEALTH

Temple Har Zion Sisterhood major fund-raising event, Ticket to

Continued on page 27

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What's New

Continued from page 26

Health: Relax, Recharge and Rejuvenate, with guest speakers, displays, prizes, lunch, Sunday, Oct. 14, at the temple, 7360 Bayview Ave., Thornhill. Registration/information **Ann** 905-889-7105 or temple office 905-889-2252.

CONCERT AND RECEPTION

Aviva chapter, Hadassah-WIZO concert on Sunday, Sept. 30, features three top graduate students of Glenn Gould Professional School, **Claire Chapman**, flautist; **Saralyn Robinson** harpist; **Tamas Erdi**, pianist. 2:30 p.m. Reception following. Ettore Mazzolini Hall, Royal Conservatory of Music, 273 Bloor St. W. **Luba Richardson** 416-633-9801.

CREATION AND RENEWAL

From the University of Jerusalem, acclaimed teacher of Torah **Rabbi Benjamin Hollander** lectures on Creation and Renewal: Biblical Narrative, Part 1, Sunday, Sept. 23, 7:30 p.m., and Part 2, Monday, Sept. 24, 7:30 p.m., at Beth Tzedec Congregation. 416-781-3511.

JEWISH SOUNDBYTES

Ancient Jewish Soundbytes for a New Millennium, a seminar based on the text Ethics of our Fathers. with **Rabbi Dan Rand** every Tuesday for those in their 20s and early 30s. At 2 locations, Aish HaTorah, 949 Clark Ave. W., Thornhill, 8-9 p.m. or Friedberg & Mercantile (2nd floor BCE Place), noon to 1 p.m.

BETH RADOM NEWS

Beth Radom Congregation, 18 Reiner Rd. 416-636-3451.

Junior Kindergarten for ages 7 and up and Story Hour for younger children, every Shabbat 10-11:30 a.m. Kiddush to follow program.

Daily minyan, 7:30 a.m. followed by breakfast; 6:30 p.m., Minchah Ma'ariv.

SINGLES SCENE

An evening of practical wisdom by some of Toronto's top speakers and how to get the most pleasure out of your life, plus pizza and beer and lots of shmoozing, for those in their 20s every Sunday at 7:45 p.m. at the Village Shul, 1072 Eglinton Ave. W. **Ilana** 905-764-1818, ext. 219.

PARENT & TOT

At Temple Emanu-El, a program for moms and youngsters to enjoy together (18-30 months of age). Crafts, music, parachute, movement, toys. Wednesdays 9:30-11 a.m. Register 416-449-3872.

SELICHOT AT KIEVER SHUL

Thursday, Sept. 20, Friday, Sept. 21, Monday, Sept. 24, Tuesday, Sept. 25, Wednesday, Sept. 26, at 7 a.m. 25 Bellevue Ave. All are invited. RSVP 905-886-6305.

JEWISH FOLK CHOIR

Toronto Jewish Folk Choir invites singers of all voice ranges to join for the coming season. Rehearsals are every Wednesday, 7:30-10 p.m., starting Oct. 3, at Winchevsky Centre, 585 Cranbrooke Ave. Group specializes in Yiddish songs, music in Hebrew, English and other languages. **Jean** 416-489-7681 or **Howard** 416-593-0750.

THE YOUNG SHUL

The 5th annual High Holy Day experience. An educational service, thought-provoking classes. Rosh Hashanah, Sept. 18 and 19; Yom Kippur, Sept. 26 and 27. Offered in both Forest Hill and Thornhill. For students and young professionals. Register 905-764-1818, ext. 307.

VENDORS WANTED

For Craft & Gift show, Monday, Oct. 8, 10 a.m. to 5 p.m. at Bayview Village Shopping Centre. Under the auspices of clubs Beersheeba and Aviva, Na'amat Canada. 416-636-5425 days or **Ruth Jacobson** 416-493-1089 evenings.

YOGA CLASSES

Yoga classes at the Pride of Israel Synagogue run Oct. 25-Dec.20 on Thursdays. Beginners daytime 1:30-2:30 p.m. and evening 6-7 p.m. taught by **Helen Mittelman**. Register with **Elizabeth** 416-226-0111.

RUN FOR THE CURE

The CIBC Canadian Breast Cancer Foundation's 10th Annual CIBC Run for the Cure on Sunday, Sept. 30 will raise funds to fight breast cancer. You can run, walk, jog or volunteer. For information 1-800-387-9816 or 416-977-CURE.

FOR SENIORS

LZA Seniors Club is taking registration for the Miami trip. Rooms are still available for 4, 6 and 8 weeks. For information and registration phone **Libby** 416-782-2059 or **Stanley** 905-669-1347. Seniors Cultural Club meets weekly every Tuesday at 10 a.m. in the boardroom at the Borochov Cultural Centre, 272 Codsell Ave. For information, call the office, 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Saturday, Oct. 6, Simchat Torah dance party, 7 p.m. Buy tickets Thursdays 7-9 p.m. Video *Jackie Mason in Jerusalem*, Sept. 20. Closed for Yom Kippur, Sept. 27. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Free symposium on Fire Safety and Falls Prevention Oct. 25; Soaring Eagle Casino and Hotel, Nov. 11-14; Casino Rama Oct. 17 and 31; dances Oct. 14 and 28. Membership open. 416-395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Osteoporosis Support Group monthly meeting Tuesday, Sept. 25, 1:15-2:30 p.m. Hear about and view the latest exercise videos. Resource person **Joan Turner**.

Movie, *The Wedding Planner*, Sunday, Sept. 23, 2:30 p.m.

Israeli Club Etrog for Hebrew speaking persons meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo, picnics. Closed Sept. 18 for Rosh Hashanah. Concert Sept. 25. **Anna** ext. 110.

BLOOR JCC

Miles S. Nadel Jewish Community Centre (Bloor JCC) 750 Spadina Ave. 416-924-6211.

Classes start the week of Sept. 23. Register.

An Evening with Judith Thompson, Tuesday, Sept. 25, 7 p.m. Playwright and award-winning author discusses her new play *Habitat*. This program is supported by Kehilla Residential Program.

Theatre lovers! Play reading is continuing the first Monday of every month, 7:30-9:30 p.m. starting Oct. 1. Reading and discussing plays just for the fun of it. No acting expected. Call **Esther Arbeid**.

A CONTRIBUTION TO YOUTH ALIYAH: Toronto Hadassah-WIZO acknowledges a generous contribution to Youth Aliyah, Netanya Technological High School in Israel. Carol Lou Spiegel (far right) presents the plaque to Jessica Shapiro (centre), who made a special contribution from her bat mitzvah gifts to the Toronto Hadassah-WIZO Bar/Bat Mitzvah Honour Roll and is seen with her parents Hymie Shapiro and Dr. Leona Fishman.

CICC EXHIBITION: The Canada-Israel Children's Centres' recent annual exhibition and brunch was hosted by Sam and Rose Reisman at their Toronto home. Pictured (from left) with their special Israeli guests are Sam and Rose Reisman, exhibition co-ordinator Janice Segal and CICC chair Joseph Frieberg.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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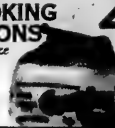

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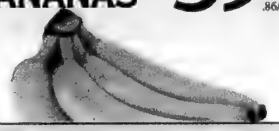

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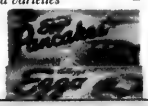

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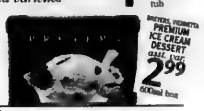

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One Glen Park is "house in condo's clothing"

Not long ago, President David Feldman and his team at Camrost-Felcorp decided to create a new development that would embody everything a condo, in a perfect world, could and should be. This project — **One Glen Park** — is part of Camrost-Felcorp's exclusive, elegant Signature Collection of condominium residences.

This jewel of a condo, set among million-dollar single-family homes in the Bathurst-Glencairn area, represents the fruition of an ambitious goal: to create a detached home environment in condominium form. Indeed, says Community Sales Manager Barbara Klein, you could call these residences "houses in condo's clothing".

As you move out of a house and into a condo, you'll want convenience: simple, uncomplicated living, without the *tsuris* of maintaining a house and yard. You'll want the lifestyle that lets you devote your time and energy to the things you've yearned to do for decades.

One Glen Park offers you this, and a great deal more. Like living in a friendly area where you know your neighbours. Like enjoying all the advantages and convenience of the condominium lifestyle while remaining connected to all your old haunts. Like being within walking distance of shuls and shopping, family and friends.

There are just over 45 condominium residences in the building. You might call this seven-storey building a medium rise; Ms. Klein refers to it as a "baby rise". There are a variety of designs available. The seventh floor has four penthouses, for example; each boasts a terrace as large as some entire condominiums!

Ushering in the New Year with a new home

Not only have One Glen Park's builders maintained the standards of fine design and craftsmanship that go with gracious living, each resident's needs will receive special consideration. This is not just a condominium, it's *your home*, and Barbara will be happy to spend as much time as necessary to ensure that it fulfills that vision.

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Coast to Coast

Events cancelled in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — A number of events were cancelled last week in the wake of the terrorist attacks in the United States, including an outdoor vigil for the attacks' victims organized by the Hillel Jewish student organization, after police advised against it.

Attack on US

Security was heightened at Jewish institutions and there were reports of many parents taking their children out of Jewish schools on the day of the attacks, but things returned to near normal the following day.

The Montreal Jewish Community Security Co-ordinating Group, a permanent body co-chaired by Canadian Jewish Congress, Quebec Region and B'nai Brith Canada, reassured the community that the Montreal Urban Community police have no evidence that there is any threat at present.

However, Jewish institutions will continue to be under enhanced surveillance by police "as a precaution."

Rabbi Reuven Poupko, the group's spokesperson, said he was pleased that the police acted immediately after the attacks, touring all Jewish institutions to verify their security. Extra measures were already in place since the conflict in Israel and with the approach of the High Holidays, he said.

However, he advised against overreaction.

"There is no reason to pull children out of school or to stay away from synagogues. The community has received no threat of any kind and there is no reason any institution should be a target. Terrorism is also a psychological assault. We have to continue to live normally, or the terrorists are winners," he said.

No major Jewish organization closed last week.

"We felt it was very important to stay open and continue as normally as possible," said FEDERATION CJA communications director Marian Levy.

She admits, however, that the day of the attacks was "a write-off" with staff having difficulty focusing on anything but the horrifying news. Televisions tuned to CNN were kept going in the boardroom and staff were free to keep up with what was going on, she said.

The Hillel event was scheduled for Sept. 13 at noon outside the McGill Student Union building on McTavish Street. It was originally intended to be a pro-Israel rally to be held two days before what was expected to be a massive march denouncing Israel by Palestinian groups and their sympathizers. That Sept. 15 march, planned months in advance by the student group Solidarity for Palestinian Human Rights (SPHR) and expected to draw upwards of 15,000 persons from North America, was also cancelled.

An SPHR spokesperson told the media that it did so because it would not be "appropriate" at this time and also out of fear of reprisals against Arabs and Muslims.

Hillel executive director Simon Bensimon said after the attacks it was decided to change the Israel event into a solemn commemoration for those who died last Tuesday. However, police told Hillel that "they would rather not see any public demonstrations by either side" in the Mideast conflict, Bensimon said.

Last weekend, Chabad Lubavitch held what it called The Torah Peace Accord, "a Jewish response to hatred and terrorism" – a 24-hour study vigil with different rabbis speaking on a range of topical Jewish issues.

"The Jewish response is to reaffirm our commitment to our 4,000-year-old Jewish heritage," said Chabad's Rabbi Ronnie Fine. "Through the study of Torah, camaraderie and solidarity, we can bring ultimate peace closer to the entire world."

There were spontaneous acts of kindness. Rabbi Saul Emanuel, director of the Vaad Hair, immediately upon hearing that incoming flights to the United States were being diverted to Canadian airports, arranged for kosher food to be available to any stranded Jews requiring it.

Working with the chassidic Tash community in Boisbriand, which is relatively close to Mirabel, the Vaad set up a system to deliver prepared kosher meals to the airport. In the two days following the attacks, 35 meals had been delivered.

Rabbi Emanuel also sent notice to every hotel in the city and notified Cara, the food supplier to many airlines, that the Vaad stood ready to supply any kosher food needed. He also set up a hot line for anyone in transit who had needed assistance from the Jewish community, such as accommodation.

"We had plenty of people calling us saying they would open their homes. It was absolutely amazing," he said.

Hatzolah, the volunteer emergency medical service, offered its free services to any organization or institution following the attacks. Hatzolah, which operates round the clock, seven days a week, has over 40 trained emergency medical workers.

The hyper-vigilance in the community was evident elsewhere. On the day of the attack, the huge Shaar Hashomayim synagogue was evacuated for awhile. The office of the executive director explained that guards' suspicions had been aroused when they noticed someone park in front of the synagogue, then drive away in another car. Fortunately, there was a plausible explanation and the synagogue re-opened.

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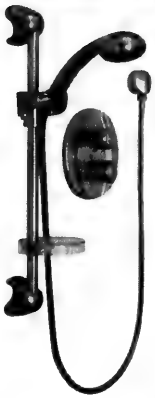

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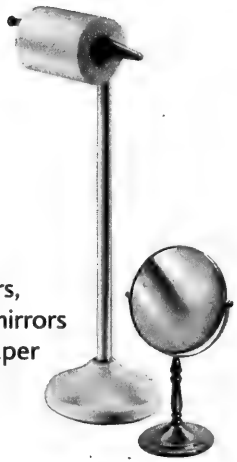

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Community on security alert following attacks

Continued from page 3

"Police in all communities in these situations put Jewish community institutions under special watch… Our approach across the country has been that institutions and people should carry on with their activities in a normal fashion, while they implement this high level of security."

Toronto police have assured Congress that "Jewish community institutions will be paid special attention over the next short while," Farber said.

Although high profile American institutions in New York and Washington were targeted, such attacks can inspire others to attack Jewish targets, said Rubin Friedman, a spokesperson for Congress' national office in Ottawa.

He noted that in the months after the Palestinian intifadah erupted in Israel, Canadian Jews were assaulted and synagogues were firebombed. "These things have happened here in Canada. We can't take these things for granted," he said.

B'nai Brith Canada called on security and immigration authorities to be on the alert in light of the planned entry into Canada of thousands of pro-Palestinian demonstrator for a Sept.15 rally in Montreal. Some demonstrators might be linked to groups that support terrorism, B'nai Brith warned.

The terrorist atrocities prompted stepped-up security measures across the country. The RCMP increased its presence around the U.S. and Israeli embassies.

In Israel, the Foreign Ministry issued directives to its diplomatic missions in the United States to evacuate most of its staff. The ministry also asked employees of Israeli foreign offices and Jewish organizations to be vigilant. On Tuesday, the embassy in Ottawa remained in operation, but with a skeleton staff.

Fallout from the attacks led to the cancellation of numerous community events. In New York, the United Jewish Communities (UJC) announced it would not hold an Israel Now and Forever Solidarity Rally scheduled for midtown Manhattan on Sept. 23. The Jewish Community of Ottawa followed suit, postponing a solidarity rally scheduled for the same day. Communities in Toronto, Montreal, Winnipeg, Edmonton and Calgary later announced they too were postponing their solidarity rallies. Farber said a new date for the Toronto rally will be discussed after the High Holy Days.

"The rally was going to be part of a co-ordinated expression of the world Jewish community's support for Israel. While our strong support for Israel is unwavering, the leadership of the Jewish Community of Ottawa has decided that as a matter of respect, it would be inappropriate to proceed with the rally at this time," a community news release stated.

Meanwhile, UJA Federation of Greater Toronto announced it was establishing a relief fund to provide financial support to organizations in New York that are assisting victims of the attacks. For more information, call 416-631-5705 or send a cheque, made out to UJA New York Relief Fund, to 4600 Bathurst St., Toronto, M2R 3V2.

The federation also called on large shuls to ask their members to billet some of the people stranded in Toronto when their flights were cancelled. The Federation-funded Jewish Information Service also opened a registry for stranded passengers who needed food and lodging.

In other developments, a tribute dinner one year in the making was cancelled only hours before it was scheduled to commence.

The dinner, in honour of cardiovascular surgeon Dr. Tirone David, was jointly sponsored by the Toronto General & Western Hospital Foundation and the Canadian Shaare Zedek Hospital Foundation.

Two thousand guests were expected at the dinner, which was to be held on Tuesday evening on the playing field in SkyDome.

A conference of legal experts on the proposed International Criminal Court, jointly planned by the Osgoode Hall law school and the Simon Wiesenthal Centre, was also cancelled.

And in Toronto, the Jewish Education Program and the National Conference of Synagogue Youth jointly sponsored a Tehillim (Psalms) and Chizuk gathering last Saturday night to pray for the victims of the terrorist attacks.

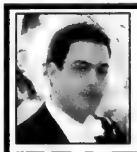
* * *

With tens of thousands of people working in New York's World Trade Center towers, and with a large Jewish population in the city, no doubt many of the victims were Jewish.

In Markham, a community just north of Toronto, the family of Edmund Glazer, sat shivah for their son, who was killed in the terrorist attacks.

Glazer, 41, the son of Norman and Lily Glazer, was a passenger on American Airlines Flight 11, one of the planes that crashed into the World Trade Center. Glazer lived in Los Angeles and was chief financial officer of MRV Communications.

With a file from Leila Speisman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Congress meeting in Halifax

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Two Hampton, N.B. lawyers were honoured by Canadian Jewish Congress and the Atlantic Jewish Council recently for their efforts in winning an appeal for newspaper cartoonist Josh Beutel against Holocaust denier and former teacher Malcolm Ross.

David and Brenda Lutz were recognized at a Congress national officers' meeting in Halifax, the first time such a meeting was held in Atlantic Canada.

"It was the most trying case of our careers," David Lutz said. "It went on for six years, from the time in 1995 when Beutel was served [with documents alleging] libel until the appeal decision came down last May."

Beutel, an editorial page cartoonist with the (New Brunswick) *Telegraph-Journal*, had caricatured Ross as a Nazi following Ross' conviction on illegally using his Moncton, N.B. classroom to foment anti-Semitism. A judge hearing the original defamation case ruled in favour of Ross but the three-member New Brunswick Court of Appeal overthrew that verdict 3-0.

"Lutz is a real mensch," said Tom Kuttner, Fredericton, a lawyer and professor at University of New Brunswick, involved with many of AJC's anti-racism and anti-Semitism efforts.

"He did all his work pro bono and didn't even ask for expenses. He did a three-week trial before the first judge after doing many hours of preparation and, with Brenda writing the appellant brief, reviewed 4,500 pages of transcript."

Kuttner said he looked for someone in the Jewish community to do the work "but Lutz had asked to help with the Ross case several years before and I went to him with this one. He readily agreed."

Lutz said this "was the most important thing I've done since I became a lawyer. Hopefully I don't have to do anything this important again."

Beutel said the March 2001 decision and the passage of the Sept. 1 deadline for Ross to counter appeal (he didn't) lifted a heavy burden from his shoulders. Still working with the New Brunswick newspaper on a contract basis, Beutel said the final outcome "means nothing practically in my role as a cartoonist with a small 'c' conservative newspaper. But the implications are important to newspapers, cartoonists and journalists."

A low profile, the best profile

One would think that with Parliament returning from its long recess following a summer of political intrigue and partisan flip-flops, all attention would be focused on the drama of Question Period and the like.

Not surprisingly, however, the interest of those who call the Hill "home" is still riveted on developments south of the border. In speaking to politicians and senior staffers, it is clear that many of their thoughts and observations turn to Israel.

The next period of time will be trying for the Jewish community for three reasons in particular. Managing them will do much to keep attention in the political sector focused where it should be – on the challenge of confronting terrorism – a phenomenon not unfamiliar to Jews and Israel.

First is the spin being advanced by the Arab and Palestinian community. They have some daunting challenges of their own and it is to be expected that in trying to deal with them, attempts will be made to direct attention toward Israel in two ways. First, Israel will be identified as the source of state-sponsored terrorism against Palestinians (in order to imply a shared experience with the American victims). We have also heard people justifying the gleeful (there is, unfortunately no other word to describe it) reactions among some Palestinians to the atrocity in New York as the natural result of a traumatized people reacting to a blow suffered by the perceived sponsor of their oppressors.

Scene in Ottawa

By G.K. SIMCOE

Second is the sentiment, finding expression in some quarters, that America brought this on itself because of its pro-Israel Middle East policies.

Finally, there are suggestions by those who are less than friendly to Israel that Jews and other supporters of Israel will now, inappropriately, proclaim: "See? This is what we have been talking about." We have already heard commentary from some of the electronic media that many Israelis are, in effect, secretly pleased that the United States finally can understand the ordeal with which Israel routinely contends.

Jews who are typically on the losing end of Middle East PR battles will find this difficult to believe, but this battle can be won if the community follows one deceptively simple piece of advice: *say nothing!*

If the civilized world is determined to finally confront terrorists and those who support them, there is no room for deflecting attention from this objective. We haven't come across any thinking person who has bought into this spin "trifecta," and engaging in a rebuttal will only give it a credibility that it doesn't currently have.

So maintain a low profile and allow others to come to the conclusions that have been well understood within the Jewish community for a long time. From this misery may yet come some good.

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Coast to Coast

Israelis need help urgently: ICMC

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Never have the services of the Israel Crisis Management Centre (ICMC) been more in demand than in recent months. With the escalation of violence and suicide bombings becoming more and more frequent, victims and their families are in urgent need of help.

The Israel Crisis Management Centre's founder and director, Ruth Bar- On, described the centre's work at the recent launch of Ottawa's United Jewish Appeal, speaking of the people whose lives have been forever altered by random acts of terror.

"We are a network of volunteers that is helping immigrants who are the most vulnerable segment of Israeli society, to support and accompany them the same way as family and friends help and support each other," Bar-On said.

"The support is immediate, but it is also long term. There are many small things that can be done for a person in distress. There are also many things that cannot be done. You cannot undo what has been done by fate; what we can do is make things a bit easier for the family, make the unbearable a bit more bearable.

"When it is not a news item anymore, when it is forgotten, when the next news item eclipses the last, the needs of the families remain."

Many of the victims have been new immigrants, without family support networks in Israel. For them, the Israel Crisis Management Centre is a lifeline.

A former new immigrant from the Ukraine who was helped by the Israel Crisis Management Centre and is now a volunteer there, Anna Krakovich had 70 percent of her body burned in a car bombing just two years after arriving in Israel. She also spoke at the event.

"I was on my way home from the high school where I worked as a teacher, in Afula, on my way home to Haifa where I lived with my daughter of ten," she said.

The bomb blew up right beside her; eight victims were killed on the spot. When Krakovich awoke in Rambam Hospital in Haifa, Bar-On was by her bedside and from that day on, volunteers visited and helped her and her ten-year-old daughter back to life.

"[My daughter] Irene has grown up a very happy person because she was not left alone when she most needed it," said Krakovich.

"When I stopped functioning as a mother, she was only ten years old and if it were not for the volunteers, she would have been helpless. She is now in the army. This adds to my feeling of belonging in Israel but for her, it is just a part of growing up there."

Krakovich has been a volunteer with the centre for the past seven years.

The opening event, organized by Bonnie Merovitz, featured the Ottawa Shira Choir, under the direction of Cantor Daniel Benlolo and two recent participants in the Birthright Israel, Bonnie Cohen and Jascha Jabes, who discussed how the trip increased their commitment both to Israel and to their own local Jewish community.

This year's chair of the UJA General Campaign, Chuck Merovitz, and of the Women's Campaign, Rhoda Levitan, urged community members to think of the sacrifices being made by the people of Israel and to contribute wholeheartedly to the campaign.

Israelis in Tel Aviv mourned the loss of life in New York and Washington last week while some Palestinians in south Lebanon celebrated. [RNS/Reuters photos]

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After racism forum, potential African-Arab rift

By TIM PULMAN
Jewish Telegraphic Agency

The strains that have emerged between African countries and Arab nations following the UN World Conference Against Racism are creating a potential rift that could benefit Israel.

Many African countries are angry with the Arab bloc for nearly ruining the racism conference. The conference ended Sept. 8 with a compromise on the Mideast conflict that deleted the harshest attacks on Israel, but only after a last-minute attempt by Syria and Pakistan to restore tough anti-Israeli language was defeated on a procedural vote.

"It's become obvious that the Arabs were hellbent on forcing through the agenda against Israel, even if it meant wrecking Africa's vital objectives at the conference," complained a key South African conference figure, who requested anonymity. "This is bound to affect the way we view those we thought were our brothers."

Pressure from Arab countries, in the form of steep oil price increases

The main focus of African delegates was to condemn slavery and colonialism, extract an apology for the slave trade, and win promises of development aid and trade concessions.

The final declaration addressed those issues only in watered-down form.

The South Africans feel betrayed because, they claim, they were vital in helping the Palestinians to find acceptable compromise language after the American and Israeli delegations stalked out of the conference, and France threatened to follow suit.

"If we had not worked so hard to convince the Europeans, there would have been not a single word about the Middle East in the final declaration," a conference source stated.

"This is how they repay us," another South African source said. "The Arabs wanted to have their cake and eat it."

It's still too early to tell if or how African countries might change their policies toward Israel in light of the anti-racism conference, but analysts see several potential benefits for Israel:

- Reluctance on the part of African states to agree to harsh criticism of Israel in future UN General Assembly and Security Council declarations;
- Exploration of trade and aid deals with Israel, especially in agriculture, technology and use of appropriate computer and Internet technology;
- Willingness by African states to speak out against the continued use of slaves and slave-like workers in Mauritania, Sudan and some Gulf States;
- Less focus on Israel as the primary human rights violator in the Middle East, with more mention made of the plight of the Kurds and other minorities in Arab states.

"We have always seen ourselves as backers of the Palestinian cause," a senior South African source said. "But now we are wondering what we are getting in return."

Other African representatives have been even more scathing. They recall that Israel provided significant aid, especially in agriculture, to several African states prior to the Yom Kippur War.

Pressure from Arab countries, in the form of steep oil price increases, led most African states to break off ties with Israel soon after that 1973 war.

"We did not get really preferential oil prices, and we wonder what the Arabs have actually done for us black Africans," said one senior African commentator who attended the conference.

The commentator pointed out that two anti-black riots have exploded in the Arab countries of North Africa in the past year, resulting in loss of life. Africans also say they feel discriminated against when seeking work or studying in Arab countries, especially in Persian Gulf states.

The feeling is growing, the commentator said, that Africans are being used as "pawns" by Arab nations whose sole agenda is the Israeli-Palestinian conflict, and are not interested in promoting African interests.

The terrorist attacks on the United States last week have added another worry – that Africa may be drawn into extremist violence stemming from the Mideast conflict.

Africans are already smarting from the 1998 bombings of the U.S. embassies in Nairobi, Kenya and in Dar es Salaam, Tanzania. More than 200 Africans died in the attacks – attributed to Osama Bin Laden's militant Muslim group – along with a handful of Americans.

The South African regime is considered unlikely to abandon the Palestinian cause. However, it is expected to become much more suspicious of potential Islamic terrorism in its own cities following a spate of bomb attacks in Cape Town.

The bombings have abated in recent months, but authorities have attributed the attacks to Islamic hardliners among the city's Malay population.

Many leaders in South Africa's ruling African National Congress continue to feel an affinity with self-described national liberation movements such as the PLO. Anti-American sentiment also is common, as many here feel that the United States did little to bring down South Africa's old apartheid regime.

In addition, after their success in "saving" the recent racism conference over the Mideast issue, South African leaders hope to play a role in mediating any future Mideast peace talks.

Few expect a sudden turnaround in South African politics – but the seeds have now been sown for a more even-handed approach to the Middle East conflict.

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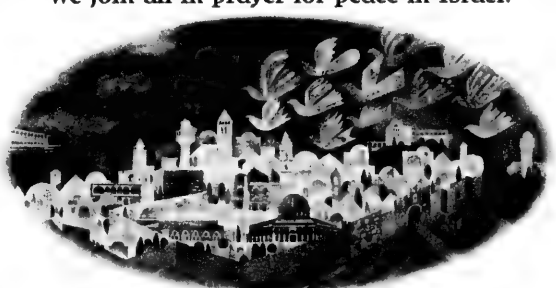

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'Terrorism' re-enters CBC lexicon

It is unfortunate that it takes a catastrophe on the order of the terrorist attacks on the United States last week to make some people, including some journalists, finally accept, in blunt terms, the reality Israelis have been contending with on a daily basis, year after year.

According to Reports

To take a prominent example, the CBC's Middle East correspondent, Neil Macdonald, had maintained a policy of not using the term "terrorist" when describing even suicide bombings against Israeli civilians. He apparently held the view that the CBC never uses the term "terrorist," favouring in all cases "militant" or "extremist."

That is not so. A quick check of CBC reports, both radio and TV, around the time of the trial of Ahmed Ressam, revealed the frequent use of the supposedly forbidden term. (Ressam was convicted in early April of nine criminal charges including conspiracy to commit terrorism for his part in a December 1999 plan to blow up the Los Angeles airport.)

The use of the terms "terrorism" and "terrorist" when properly applied to situations in which the perpetrators specifically target civilians to advance political/military goals is natural. To apply those terms to conflicts around the globe with the exception of Israel is not. Yet even in his reports of the horrific terrorist attacks in Tel Aviv (June 1 at the Dolphinarium disco) and in Jerusalem (August 9 at the Sbarro pizzeria), Macdonald only referred to "extremist groups" as being responsible, even though, with evident sincerity, he observed that the "slaughter of [Israeli] innocents has sickened the world."

Something started to change, however, on the morning of Sept. 11. During an interview with Macdonald about reaction in the Middle East to the attacks in the United States, CBC anchor Peter Mansbridge set the tone: "You know, people are obviously struck by a lot of different things today."

Macdonald, seemingly agreed, saying: "If there's an Arab angle to this, and suicide attacks are a hallmark of Arab terrorism, or what is considered Arab terrorism..." The direct reference to "Arab terrorism" was immediately qualified by "or what is considered." But the words had slipped out of Macdonald's mouth for the first time.

In his report for the National later that evening, Macdonald, initially holding true to form, referred to groups like Hamas and Islamic Jihad as "extremist." Yet in a follow-up reply to Mansbridge about the impact on Israel of the attack on the United States, he said: "Well, Peter, you heard the sorrow and the sympathy that were expressed by Israeli leaders today. It's genuine. But I think, at the same time, there is a sort of glimmer of grim satisfaction that the rest of the world has met Israel's enemy... And I think Israeli leaders are happy that the world will close ranks with them. I think to a certain extent that has begun. Simply the use of the word 'terrorism'... The word 'terrorism' is certainly on our style books now... And I think that is the start of the world's perception, perhaps, growing a little bit closer to Israel's about this sort of thing."

Prepared by Paul Michaels of the Canada-Israel Committee.

State Department report blasts PLO violence

By MATTHEW E. BERGER
Jewish Telegraphic Agency

WASHINGTON — The State Department determined that elements of the PLO were involved in acts of violence against Israel during the past year, and that Palestinian leaders did not attempt to prevent these attacks.

However, the department did not find conclusive evidence that the leaders were involved in planning or approving violence toward Israelis.

The information is contained in the semi-annual PLO Commitments Compliance Report, released to Congress last Wednesday.

The report examined the period from Dec. 16, 2000 to June 15, 2001. It found that the Tanzim – the militia of Palestinian Authority President Yasser Arafat's Fatah movement – and Arafat's elite presidential guard, Force 17, were involved in terror.

The timing of the release, just a day after the most murderous terrorist attacks in America's history, was coincidental, a State Department official said.

The report also shows that Arafat and other senior Palestinian officials made "no serious or sustained efforts" to prevent the acts "through clear instructions or to assume responsibility over their compliance" until after the suicide bombing of a Tel Aviv disco June 1.

"It is clear that Chairman Arafat and Palestinian leadership can and must do more to end violence," a State Department official said. "Without such an effort, it will be impossible to move forward with implementation" of recommendations made by an international commission led by former Sen. George Mitchell.

A spokesman for the Israeli Embassy in Washington, Mark Regev, said he sees a direct link between Arafat and the violence in the region, saying Arafat controls the security infrastructure in the West Bank and Gaza Strip and has ultimate authority over the Tanzim militias.

"We believe that Chairman Arafat has strategic control over the terror," Regev said. "He can act when he chooses to do so to end the terrorism."

The previous report – which covered the first months of the Israeli-Palestinian violence that began last September – also did not directly link Arafat to the violence, but did not specifically criticize the senior Palestinian leadership's permissive attitude toward terror.

In the past, the report has been used by lawmakers and American Jewish groups to urge the Bush administration to downgrade America's relationship with the Palestinian Authority.

Specifically, Jewish leaders want some of the Palestinian factions to be placed on the State Department's list of foreign terrorist organizations, which comes out next month.

But a State Department official said last Thursday that the report is not necessarily an indication that Palestinian groups will be added to the list.

"These are two distinct matters," he said. "We are continuing to review the list of foreign terrorist organizations."

Suggestions also include downgrading the status of the PLO's office in Washington and not allowing Arafat and other Palestinian leaders to travel freely in the United States.

The official said congressional action forcing the president to take action against the PLO would be "counterproductive."

While the report has received significant attention in the past, it is unclear how last Tuesday's terrorist attacks on the World Trade Center and the Pentagon will affect the calls for action, given that Arafat is seen as part of the Arab bloc President George W. Bush believes he needs to court to launch an assault on terrorism.

Sept. 10

• Foreign Minister Shimon Peres announced he would meet Yasser Arafat Tuesday to discuss a cease-fire. *(The meeting did not take place.)*

Sept. 11

• Israel evacuated all its diplomatic missions around the world following the terror attacks in the U.S.

Sept. 12

• An Israeli woman was killed by Palestinian gunmen in a drive-by shooting near Kalkilya. *(The IDF subsequently destroyed PA positions in Kalkilya and also clashed with PA forces in Jenin, killing at least three.)*

• The Sbarro pizzeria, in which 15 Israelis were killed and 130 wounded earlier in the summer by a Palestinian terrorist, reopened.

Sept. 13

• The head of the Shin Bet security service, Avi Dichter, and other senior Shin Bet security service officials met with a group of rabbis to discuss scenarios that may be played out if settlements need to be evacuated.

Sept. 14

• Some 140 Israelis known to have been in the United States on Tuesday have still not made contact with their families in Israel. But most, according to the Israeli consulate in New York, were also probably nowhere near the World Trade Center at the moment it collapsed. According to the consulate, only about 30 Israelis are known to have been in the vicinity when the attack occurred.

• The Associated Press refused to release its footage of Palestinians celebrating the terror attack in the U.S. The decision stems from threats made against AP by PA security forces.

Files from JTA and Ha'aretz

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MT	MINIBUS 7 SEATS	455
MT	MINIBUS 10 SEATS	518
	AUTOMATIC CARS	
D	OPEL CORSA	189
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F	SUZUKI BALENO 1.6	245
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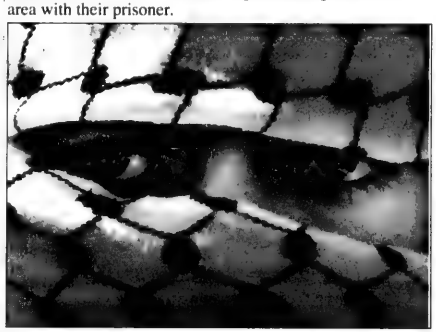
Osama Bin Laden's long reach into Israel

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

The incident that occured at the Rafah international crossing on June 1, 2000, did not attract much attention at first, with news giving the story only a few lines: a confrontation broke out between Israeli security guards and Palestinians as a result of the formers' insistence on arresting a young Palestinian who had crossed into Rafah from Egypt. During the ensuing clashes, 10 Palestinian policemen were injured by rubber-coated bullets fired by the Israeli soldiers, and the Shin Bet security service agents managed to leave the area with their prisoner.



Only gradually did the behind-the-scenes story begin to emerge. The incident was so serious that the head of the Palestinian security apparatus in the Gaza Strip, Mohammed Dahlan, turned it into a justification for a long-lived vendetta against the Shin Bet.

The Rafah prisoner was Nabil Ukal, a 27-year-old resident of the Jabaliya refugee camp in the Gaza Strip. The Shin Bet, just like their counterparts working for Dahlan, knew the exact reasons for insisting on holding the prisoner. Ukal was supposed to have served as a key figure and first representative in the territories of the international terrorist organization headed by the wealthy Saudi dissident Osama Bin Laden.

In October 1997, Ukal left the Gaza Strip for religious studies in Pakistan. There he joined one of the organizations affiliated with Bin Laden and underwent paramilitary training in Afghanistan. Under orders from Halil al-Dich, a senior member in the organization, Ukal was sent to the territories to set up the paramilitary infrastructure for operations in the territories. These activities were also meant to include the participation of Israeli Arabs.

Ukal returned to the Gaza Strip in 1998 and remained in contact with Bin Laden activists in Jordan and Britain, receiving instructions through electronic mail.

Upon his return to the Gaza Strip, Ukal is also known to have met with the spiritual leader of Hamas, Sheikh Ahmed Yassin, informing him of the training that he had undergone in Afghanistan. Yassin, in turn, provided Ukal with $10,000 for his activities. At the Shin Bet security service, the assessment is that Yassin was not aware that Ukal was an operative for Bin Laden.

For his part, Ukal sought to recruit Israeli Arabs. He met with two Islamic Movement activists in Umm al-Fahm, but with no success. The two were held by the Shin Bet at a later date, but were subsequently released after questioning.

Hamas supports burn Israeli flags last week and (left) a member of Fatah. [RNS/Reuters photos]

When charges were brought against Ukal in the military court at the Erez Crossing in the Gaza Strip, he was indicted for planning to carry out a large-scale attack in the centre of the country, sending suicide bombers and attacking Israel Defence Forces soldiers.

While Ukal was in detention, his colleagues were busy gathering intelligence information, testing explosives and gathering explosive materials. Ten of the members of the Bin Laden cell in the territories were arrested by the Shin Bet and the Palestinian Authority during the weeks before the outbreak of the intifadah.

A senior officer in the security service acknowledged that the unveiling of Bin Laden's plans in Israel occured as much as three years too late.

The security services feel that Israel remains a target for Bin Laden. His motivation may increase as a result of criticism, voiced inside the organization, about the failure to sufficiently support the Palestinians in their struggle against Israel.

Officials at the IDF's General Staff believe that Israel is better prepared to handle attacks of the sort experienced by the United States last Tuesday.

"For years, we have taken stringent security measures in order to prevent attacks against our strategic assets," a member of the General Staff said last Thursday. "The hijacking of aircraft and the penetration of our airspace are things that have been taken into account.

"There will be a need to reassess the philosophy of our preparedness in view of the lessons from New York. A process of studying the lessons and refreshing the orders [for security] has already begun."

Yoram Shweitzer, a researcher on the subject of terrorism at the Interdisciplinary Center in Herzliya, is sure that Israel is still a target.

"[Bin Laden's] statements, like the operations that have been prevented, reflect this clearly," he said.

While the trial of Ukal is still continuing, there is no available information on the arrests of other terrorists linked with Bin Laden. However, Chief of Military Intelligence Major General Amos Malka said recently, "Bin Laden has already tried and will surely try to reach Israel again. He will do this by trying to infiltrate here or by trying to recruit people from the territories. He will try different creative ways."

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The Year 5761 in Review

Israeli electorate votes for a new prime minister

Tishrei

Events

• Daniel Weiz, the Israeli soldier wanted in the murder of Matti Baranovski, loses his fight to avoid extradition to Canada and returns to Toronto to face charges.
• The Canadian government supports a UN resolution blaming Israel for the violence in the Middle East and condemning Israel's "excessive" use of force; solidarity rallies supporting Israel's right to defend itself are held across Canada.
• Two Israeli soldiers are lynched and brutally beaten to death by vigilantes in Ramallah prompting retaliatory attacks on buildings and facilities in the Palestinian autonomous areas.
• Israeli businessman Elhanan Tannenbaum is kidnapped by Hezbollah operatives in unclear circumstances.
• Three IDF soldiers are kidnapped by Hezbollah gunmen dressed as United Nations peacekeepers.
• Fifty Palestinians torch the holy site Shalom Al Yisrael Synagogue in Jericho.

People

• Former prime minister Pierre Elliot Trudeau dies and is remembered by Jews as a friend.

Cheshvan

Events

• A car bomb explodes in Jerusalem killing two people and injuring at least 18, less than 24 hours after Yasser Arafat and Knesset member Shimon Peres agree to call a truce.
• Philanthropists Joey and Toby Tanenbaum donate their $104-million collection of Asian and Middle Eastern art to the Royal Ontario Museum, making it the largest single gift to a cultural institution in Canadian history.
• The *Toronto Star* is boycotted by readers and advertisers who say the paper's Middle East coverage is biased against Israel.
• The Asper family donates $10 million each to the Jewish Foundation of Manitoba and the Winnipeg Foundation. This is the largest donation either foundation has ever received and one of the largest personal donations in Winnipeg's history.
• The Alberta legislature adopts Bill 26, the Holocaust Day and Genocide Remembrance Act, which enshrines Yom Hashoah as a day to reflect on the lessons of the Holocaust, to condemn racism, genocide and persecution and to reaffirm the commitment to uphold human rights. Alberta is the eighth province to adopt such legislation. Newfoundland becomes the ninth province to enact such legislation in December.

People

• Leah Rabin dies of cancer at the age of 72.
• Reform movement leader Rabbi Alexander Schindler dies of heart failure at the age of 75.

Kislev

Events

• Despite anger within the Jewish community over the Liberal party's decision to support the UN resolution that condemned Israel's "excessive force," the party sweeps to a third majority victory, bringing to six the number of Jewish MPs.
• Criticism of the Canadian government mounts as Canada supports a UN resolution that declares Israel's control of Jerusalem "illegal." Canada is among 145 countries to vote in favour of the resolution. The United States abstains; Israel is the only nation to oppose it.
• Israeli Prime Minister Ehud Barak unexpectedly announces his resignation and calls an election.

Al Waxman

Tevet

Events

• Quebec premier Lucien Bouchard openly and publicly condemns Quebec civil servant Yves Michaud for castigating Jews and other minorities for opposing Quebec nationalism. Michaud, a hard-line separatist also branded B'nai Brith members as terrorists and rebuked Jews for presenting themselves as the victims who suffered more than any other group in history. Bouchard resigns as premier later in the month.
• U.S. President Bill Clinton and Israeli and Palestinian negotiators are unable to reach a peace deal despite Clinton's determination which has intensified as a result of violent attacks against Israelis.
• An investigation into a Tel Aviv bus bombing implicates members of Fatah and Palestinian Authority military intelligence as responsible for the attack. It is the first time Fatah has been implicated in a terrorist attack within the pre-1967 borders of Israel since the Oslo agreements were signed in 1993.
• A Jerusalem resident, Moshe Bik, defuses a bomb found in a garbage bin near an elementary school just minutes before it is set to explode. The bomb was apparently set to go off as the children arrived at school. Bik is praised for saving the children's lives and criticized by police for endangering his own life.
• In what some say is a historical breakthrough for Orthodox women, several prominent Orthodox rabbis in New York endorse a standard that would make it easier for Orthodox women to get a divorce. The standards would require that a *get*, or a Jewish divorce, be the first step in divorce proceedings.
• The Canadian government offers to take in thousands of Palestinian refugees, prompting a furious reaction from some Palestinian leaders who believe the Canadian government made the offer in an attempt to undermine their bid to win the right of refugees to return to their pre-1948 and pre-1967 homes in Israel.

People

• Actor Al Waxman dies from complications following heart surgery at the age of 65.

Shevat

Events

• Jewish students from across Canada meet in Montreal for the Israel Activism Retreat: The Crisis on Campus and decide to create a national advocacy structure to deal with the anti-Israel and anti-Jewish sentiments that have erupted on campuses since the intifadah began in the fall.
• Military intelligence informs Israel that Iran has increased the assistance it gives Palestinian terrorist organizations operating in the territories. The aid takes the form of both training and funding and is sent via Hezbollah.
• Ariel Sharon is elected prime minister in the Feb. 6 election, defeating incumbent Prime Minister Ehud Barak.
• Israel comes under pressure from the United States and Norway to reverse a clampdown on tax revenue paid to the Palestinian Authority to relieve economic distress in the area. Revenues were frozen at the start of the intifadah as a result of security concerns. Meanwhile, Arab countries have suspended the transfer of hundreds of millions of dollars to help Arabs in the Palestinian autonomous region, citing fears that the funds would not be funnelled to civilians as a result of rampant corruption in the PA.
• Eight Israelis are killed and 20 injured in a hit-and-run terrorist attack when a Palestinian bus driver plows into a crowd of waiting commuters at a bus stop south of Tel Aviv.

Ariel Sharon

Adar

Events

• According to the *2000 Audit of anti-Semitic incidents*, a report compiled by the League for Human Rights of B'nai Brith Canada, Canadians have witnessed a dramatic increase in the number and severity of anti-Semitic acts. The increase was found to coincide with the Palestinian uprising. The report says 39.3 percent of the 280 hate crimes occurred in Toronto, 25.3 percent in Montreal.
• The Ontario Association of Jewish Day Schools, an umbrella group that brings together all day schools in Ontario to fight for public funding, is formed.
• Ten-month-old Shalhevet Techiya Pass is murdered in her mother's arms when Palestinian gunmen fire shots at a playground in a Hebron neighbourhood. Her father Itzhak is shot in the leg. The gunman is later arrested on unrelated charges.
• Contrary to former U.S. president Bill Clinton's hands-on style, newly elected President George W. Bush says after meeting with Sharon that while he wants peace, it is up to the Israelis and Palestinians to end the violence and reach an accord.

Nisan

Events

• The Israeli Ministry of Labour and Social Affairs reports that 42,000 workers lost their jobs in the final quarter of 2000 as a result of the intifadah. Seventy percent of the layoffs occurred in the tourism industry.
• Israel air force war planes destroy a Syrian radar station in Lebanon, killing three Syrian soldiers and wounding at least six in an attack meant to alert Syria to the consequences of failing to curb the activity of Hezbollah guerrillas. The attack comes after Hezbollah guerrillas fired missiles from inside Lebanon that resulted in the death of an Israeli soldier.
• For the first time in the country's history, the Hungarian government hosts a ceremony to commemorate Hungarian Jews killed in the Holocaust. Last year, the government declared April 16 Holocaust Memorial Day to mark the date in 1944 when the Nazis established the first ghetto in the country.
• Canada votes in favour of a United Nations resolution that is highly critical of Israel's policy on settlements in the territories, but overall the country's votes are seen as neutral as it abstains on other anti-Israel measures adopted by the UN.

Iyar

Events

• The IDF navy intercepts a Lebanese boat carrying Katyusha rockets, anti-aircraft missiles and other weapons heading for the Gaza

Continued on page 39

The toll of the terror in U.S. reached into the thousands

The Year 5761 in Review

Continued from page 38

Strip. The Popular Front for the Liberation of Palestine acknowledges that it sent the weapons and vows to send further shipments. Much of the weaponry seized by the navy is forbidden under the Oslo accords.

• The mutilated bodies of two 14-year-old boys, Yosef Ishran and and Kobi Mandell, are found in a cave near their homes in Tekoa. They were killed with stones and knives.

• A terrorist bomber blows himself up at the entrance of Netanya's busiest shopping mall, killing four Israeli civilians and wounding 80.

• Canada supports the Mitchell Report, a set of recommendations aimed at ending the violence between the Israelis and the Palestinians and having them return to the negotiating table. Israel and the PA, the report released this month says, could provide the basis for a ceasefire and a resumption of peace talks.

• A four-storey wedding hall collapses in Jerusalem as a result of faulty infrastructure, killing at least 25 people and injuring more than 300. This tragedy is said to be the worst civilian disaster of its type in Israel's history. Two weeks later, the owner of the wedding hall hangs himself several hours after his operating licence is revoked for failing to meet safety regulations.

The Sbarro restaurant, bombed in Jerusalem

People

• Aba Bayefsky, well-known Canadian artist, dies in Toronto at the age of 78.

Sivan

Events

• Nearly two decades after he was named Canada's only honorary citizen, the federal government proclaims Jan. 17 Raoul Wallenberg Day. Wallenberg was a Swedish World War II hero who rescued more Jews than did any single government.

• A Belgian judge begins to examine whether Israeli Prime Minister Ariel Sharon should be tried for crimes against humanity. Under a controversial 1993 law, Belgian courts are allowed to prosecute foreign officials for human rights violations committed outside the country.

• Swiss investigators say they believe anti–Semitism or political motives were behind the June 7 murder of 71-year-old Israeli Rabbi Abraham Greenbaum, the father of 12 and the dean of a yeshiva in Bnei Brak. Rabbi Greenbaum was in Switzerland on a fund-raising mission.

• Despite speculation that Maccabi Canada would vote to postpone the Games or even cancel them, the international Maccabi community decides to proceed with the 16th Maccabiah Games as scheduled, but Israel Radio announces that the duration of the Games has been reduced from 10 to seven days.

• Twenty-one Israelis are killed and more than 100 wounded in a suicide bombing of a Tel Aviv disco. Most of the victims are young immigrants from the former Soviet Union.

• Bill 45 is passed by the Ontario legislature. The bill promises to give tax credits of up to $3,500 per child per year by 2006 to parents of children in faith-based private schools. The move is hailed by the Jewish community and its partners in other faith communities as a major victory in the 17-year fight for equity in education funding.

Tammuz

Events

• Sixty years after an estimated 1,600 Jews in the Polish village of Jedwabne were murdered by their neighbours, Polish President Aleksander Kwasniewski apologizes and asks for forgiveness. Jewish leaders, government officials and relatives of the victims walk from Jedwabne to the site where the Jews were burned to death on July 10, 1941.

Mordecai Richler

• Arab League experts open talks on reviving the boycott of Israel nearly a decade after it was unofficially shelved following the start of peace talks.

People

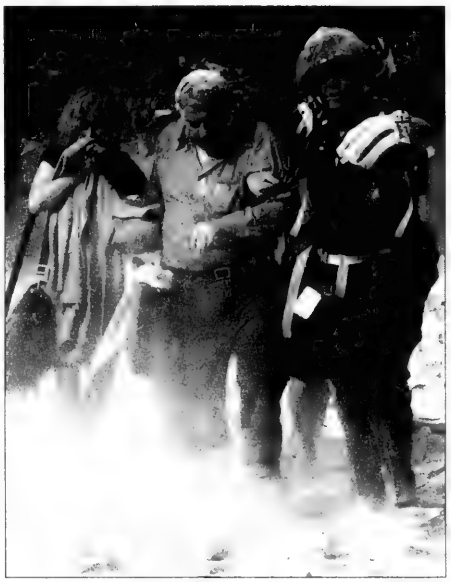
• Canadian author Mordechai Richler dies in Montreal at the age of 70.

Av

Events

• The federal cabinet strips former Nazi killing squad interpreter Helmut Oberlander of his citizenship, though it could be awhile before he is deported from Canada. Oberlander's lawyer had promised to appeal the decision all the way to the Supreme Court if need be. Should the courts uphold the cabinet's decision, Oberlander must still go before the Immigration and Refugee Board for a deportation order.

• The European Union presses Israel to drop its insistence on a total halt to Palestinian violence before peace talks resume, with one EU diplomat saying, "It's crazy when the Israelis claim that their assassinations don't violate the ceasefire but the Palestinian street violence they provoke does." Israel has long suspected the EU of being pro-Palestinian.



Survivors of the attacks on the World Trade Centre

• A bombing attack demolishes a crowded Jerusalem pizzeria, killing 16 and injuring scores more. After the incident, Israeli police shut down several Palestinian offices in east Jerusalem, including Orient House.

• Islamic Jihad claims responsibility for the suicide attack on the patio of a restaurant in a Haifa suburb. The attack killed the bomber and injured 21 Israelis.

• Arab nations succeed in placing the Zionism-equals-racism issue on the agenda of a major UN conference on human rights and racism. Western delegates are concerned by a text to be proposed at the conference; it trivializes the Holocaust and accuses Israel of perpetrating a holocaust against the Palestinians.

• U.S. President Bush refuses to criticize Israeli retaliatory attacks against Palestinians. He backs Sharon's refusal to negotiate under fire and blames the Palestinians for paralyzing the peace process.

People

• Meyer Nurenberger, founder of *The Canadian Jewish News*, dies of Alzheimer's disease at age 90.

Elul

Events

• Two Canadian-registered Web sites that glorify jihad and describe Jews as treacherous enemies of Islam evoke official complaints from Jewish groups.

• Israel's newly appointed ambassador to Denmark, Carmi Gillon, takes up his position amid attempts by some in Copenhagen, led by Danish MP Soren Sorengaard, to have him charged by the police for activities related to Gillon's tenure as head of the Shin Bet during the mid-'90s.

• Jewish groups urge the government of Canada to oppose the election of Syria to a seat on the United Nations Security Council.

• Israel and the United States withdraw from the UN Conference Against Racism in Durban after the NGOs pass an extreme, anti-Israel, anti-Semitic resolution.

• Israeli Foreign Minister Shimon Peres agrees to meet with PA President Yasser Arafat in an effort to bring about a cessation of the violence between Israel and the Palestinians.

• In a horrific, multi-pronged terrorist attack against the United States, three domestic commercial airplanes were hijacked and crashed kamikaze-like into key institutions in New York and Washington. The twin towers of the World Trade Centre were destroyed as was a wing of the Pentagon. Tens of thousands are feared dead. A fourth hijacked airplane crashed into an empty field near Somerset, Penn.

The Year in Review was prepared by our summer intern, Erin Silver, who is continuing her studies at Ryerson University's school of journalism.

Sutton Group Admiral: over 100 agents and counting

The "little company that grew" — now over 100 agents and counting — is one of the very few Cinderella stories in the hard-nosed real estate industry. Toronto real estate Brokers Sol & Murray Goldkind now spend much of their time interviewing top agents interested in joining their team.

Murray Goldkind

"What an agent really wants most is to affiliate with the right company and sell as much real estate as they can with the fewest headaches possible. Every top agent we talk to is interested in one thing: making more money. But they also want their independence," says Murray.

According to the Goldkinds, top agents are now looking for service-oriented environments without the rigid structure of yesteryear — exactly the kind of productive atmosphere the Goldkinds see themselves providing.

Many agents like the idea of being productive without having to be in the office every day. When they *are* in the office, agents with Sutton Group Admiral all have access to the latest computer facilities, and enjoy full use of the latest in personal marketing and career management software. Sutton Group Admiral uses a "fee-for-service" concept, which lets agents pick and choose the services they want. In this way there are never any hidden costs passed on to an agent, nor are agents ever penalized by waste generated by others. In other words, each agent, acting as his or her own businessperson, enjoys the benefit of controlling their income *and* their expenses. "In the old days, top agents concentrated nearly exclusively on their income, but today the smart agents are looking just as strongly at their bottom line," says Murray.

"Fee for services" concept

The Sutton Group Admiral advantage offers a serious real estate agent the best of all worlds. More money in their pocket, freedom to operate at their own level, flexibility in business planning, and access to tools and services. Says Sol, "timing isn't everything, it's just 98%, and as timing goes we are comfortable that we have the concept agents are looking for both now and in the future."

Sol Goldkind

The agents and brokers of Sutton Group Admiral Realty wish you a very Happy, Healthy, and Peaceful New Year

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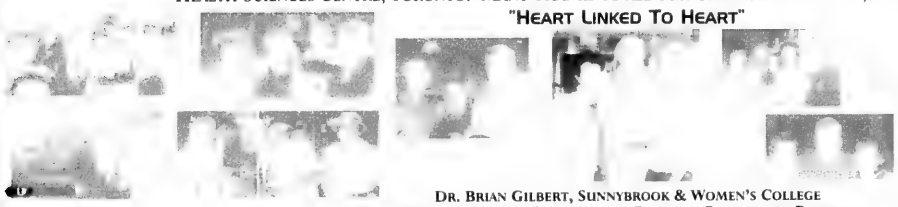

DR. BRIAN GILBERT, SUNNYBROOK & WOMEN'S COLLEGE HEALTH & SCIENCES CENTRE (LEFT) BEVERLEY CRACKOWER, PRESIDENT (RIGHT) JANICE HAYDU, GOLF DAY CHAIR

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L'chaim's grand opening a celebration of life, light

L'chaim Retirement Home proved to be exactly as advertised

They'd been advertising it for months: a new, wonderfully different kind of retirement home that promised to allow the more independent older members of your family to enjoy a true "golden age", in an active lifestyle environment. A place that would attend to their needs while encouraging them to keep going, keep *"maching"*, keep their engine moving — not settle into a rut. A place that would pave the way for new experiences and friendships.

If the eagerly-anticipated grand opening of L'chaim Retirement Home is any indication, it will not only meet these expectations, but far surpass them. From the physical environment to the staff, this place just "feels" young.

For starters, there's more natural light in the front lobby and dining area than in some whole buildings. What an uplifting way to enjoy your daily meals — bathed in sunshine! The facilities, as promised, are state-of-the-art, the cooking *haymishe*, the programming thorough, the attention personal — yet the entire package can be enjoyed for less than at many other retirement homes!

Underscoring the youthful spirit, founder Judy Cohen and Directors Wendy Isenberg and Lorraine Sherkin carry their many years of devoted service in the retirement field with a vim, vigour and enthusiasm that belie their chronological age.

As the newest addition to the Bathurst-Sheppard neighbourhood, L'chaim's rejuvenative qualities give new meaning to the phrase "right on campus."

Day care, respite care now offered

In addition to traditional full-time residence, L'chaim now offers day care and convalescent care. Guests can stay a day, a weekend, a few months — and have access to the same programs and services as the full-time residents. Says founder Judy Cohen, "it's perfect for those who need a short-term alternative to other, more traditional environments. We're like a mini Miami right here in Toronto — and we're a lot more fun."

L'chaim retirement homes inc.

718 Sheppard West
(at Maxwell, 3 blocks W. of Bathurst)
Tel. (416) 398-7898
E-mail: info@lchaimretirement.com
Website: www.lchaimretirement.com

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& Toronto Philharmonia are proud to bring you

AN EVENING OF CELEBRATION WITH MENAHEM PRESSLER

World renowned pianist Menahem Pressler, conducted by Maestro Kerry Stratton of the Toronto Philharmonia

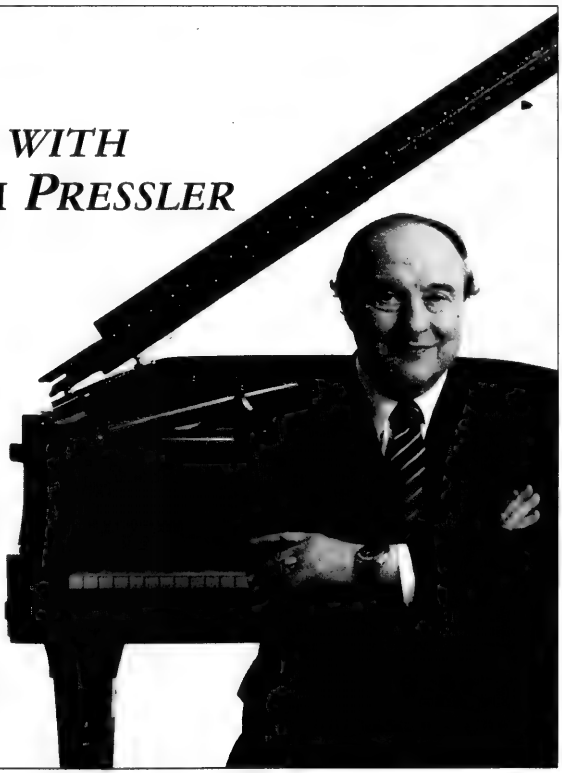
Proceeds are in support of the Toronto Philharmonia and the WIZO Services-Women for Women Campaign of Toronto Hadassah-WIZO

Date:	November 10th, 2001
Time:	8:00 p.m.
Location:	Main Stage Theatre, Toronto Centre for the Arts 5040 Yonge Street, Toronto, Ontario

General Admission $50, Patron $100
Patron ticket includes premium seating, dessert reception, audience with guest soloist and Maestro Stratton and special gift Partial tax receipt provided

For Tickets call Toronto Hadassah-WIZO Office (416) 630-8373
In Person Toronto Centre for the Arts Box Office
Mon.-Sat. 11 a.m.-6 p.m., Sunday 11 a.m. – 6 p.m.

TORONTO PHILHARMONIA



Menahem Pressler escaped the Nazis in 1939 and then immigrated to Palestine where he received most of his early musical training. Recently described in the Los Angeles Times as a "national treasure", his joyous pianism is " technically faultless, stylistically impeccable, emotionally irrepressible". He is the founder, pianist and longest-lasting member of the Beaux Arts Trio one of the world's finest chamber music ensembles.

Toronto songwriter finds his roots in Nashville

By ANNA MORGAN
Staff Reporter

TORONTO — Only after moving to Nashville, Tenn. did Eddie Schwartz really learn to appreciate his Jewish and Canadian roots.

The songwriter, who has had 200 songs recorded by such artists as Joe Cocker, the Doobie Brothers and Pat Benetar, may be best known for his song *Hit Me With Your Best Shot*.

He is currently producing Zygote, a Canadian Jewish rock band, as well as Johnny Reid, a Scottish singer, for Dreamworks.

Four years ago, Eddie and his wife, Joanne, and their two children, Ira and Emma, moved to Nashville from Toronto, where he grew up.

Eddie's late father, Gordon, owned Fairlawn Pharmacy and his mother, Miriam, was born in New York and moved to Toronto after getting married.

As a child, Eddie remembers his father breaking with the Orthodox community in favour of a more cultural approach to the Jewish world.

For Eddie, being Jewish meant having a bar mitzvah, having Jewish friends and attending Jewish camps – Yungvelt, Kvutsah and Naivelt.

"I believe that Camp Naivelt was started by three Jewish Communists and about 400 RCMP officers hiding in the bushes," Eddie said jokingly.

"But by the time I got there it was only quasi-political," he added. "It was as ideological as every place there were kids was in the '60s."

After marrying and having kids, Eddie and the family moved to Cedarvale, where Eddie never felt any need to reinforce his Jewishness.

"I was surrounded by it all the time – most of our neighbours were Jewish and most of the kids in our children's classes were Jewish.

"However, in Nashville, we found ourselves in a place where being Canadians and being Jewish was a real oddity."

All of a sudden, religion and nationality became issues that the Schwartzes were forced to deal with almost on a daily basis.

"When we first moved to Nashville," Eddie recalled, "many of the neighbours came over with cakes and cookies.

"They were incredibly friendly, but the first question they invariably asked was, 'Which church do you go to?'

"That was a real slap in the face for us," he said. "We weren't quite sure how to handle that because we came from a place where no one ever asks about your religion.

"In the South, religion occupies a huge space in the culture – all community activities seem to revolve around the church.

"We started to worry that our children would be ostracized because of their differences," Eddie said.

The next shock came when their children began to attend school.

"Before our son began school, we met with his teacher to explain that coming from Canada, Ira had not really studied American history or geography.

"The first day of class, the whole class broke into laughter when Ira was asked by the teacher to point Seattle out on the map and he didn't know where it was.

Eddie Schwartz poses with his wife Joanne and children Emma and Ira.

"Ira was mortified because of her insensitivity," Eddie said.

"Over time, we realized the teacher wasn't trying to be mean. It's just that she didn't have a clue what we were talking about.

"She couldn't imagine that anyone from another country wouldn't know where Seattle was. That's how completely wrapped up in themselves Americans are."

Eddie and Joanne then began to explore the possibility of joining a community centre or synagogue.

They discovered a new Jewish community in Nashville centred around the music industry and an older Jewish community that dates back to the civil war, Eddie explained.

"Who do you think made those Confederate soldiers their grey suits?" he asked.

"In the end, I connected with a synagogue that was close to the spirit I had known as a child."

Eddie and his family now participate in many of the synagogue's activities and have developed friendships and a sense of community.

"People in the South are so strongly attached to Southern Baptism or the Church of Christ. They tend to be bonded in a way that if you're not of those faiths, you're not able to share their experiences. So you feel very left out and alienated.

"When you feel like you're being excluded from a club – all of a sudden it becomes important to belong to some club.

"Being Jewish provides you with an instant community," Eddie said.

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from all of us at Freedom of Sound.
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Leah Posluns Theatre
Bathurst Jewish Community Centre
4588 Bathurst Street, Toronto

25th Anniversary Jewish Book Fair

Thursday, November 1 - Sunday, November 11, 2001

In Celebration of our 25th Anniversary
A Special Opening Night Program

THURSDAY, NOVEMBER 1st, 8 p.m.

A salute to prominent authors featured in past Book Fairs followed by Opening Night speaker **EDWIN BLACK**, author of **IBM and the Holocaust: The Strategic Alliance Between Nazi Germany and America's Most Powerful Corporation**. Sponsored by Canadian Friends of Tel Aviv University. **$10**

SATURDAY, NOVEMBER 3rd, 8 p.m.

Book Reviewer Extraordinaire, **ROBERT ADAMS**, speaks on his new book A **Love of Reading: Reviews of Contemporary Fiction**. Preceded by a screening of ***The Adams Allure***, an interview with Robert Adams. A TVOntario Production. Sponsored by the Canadian Friends of Hebrew University of Jerusalem. Reception following. **$10**

SUNDAY, NOVEMBER 4th

10:30 a.m. **Bagels and Poetry HAROLD HEFT** reads from his new book of poetry, **The Shape of This Dying - Remembering Alexander Bercovitch**. Sponsored by Parchment, A Journal of Creative Jewish Writing. **Free**

11:00 a.m. **PARCHMENT LAUNCH Books & Bagels** - Miles. S. Nadal Jewish Community Centre.
Launch of the 10th Edition of **Parchment, Canada's Journal of Creative Writing**. Readings by selected authors. Miles S. Nadal JCC (250 Spadina Ave.) **Free**

1:30 p.m. Yiddish scholar and lecturer, **PROFESSOR EUGENE ORENSTEIN,** will speak in Yiddish and English to honour **Simcha Simchovich** on his 80th Birthday.
Mr. Simchovich's newest book is **The Song that Never Died**, a translation of poetry by Mordecai Gebirtag. Sponsored by Committee for Yiddish, UJA Federation, Kultur Geselshaft, Friends of Yiddish and Toronto Workmen's Circle. Supported by Lipa Green Endowment Fund. **$3**

4:00 p.m. **STEVE PAIKIN**, author of **The Life-The Siren Song of Politics,** will speak on ***Israel and the Media: Worse than Ever?*** Sponsored by New Leadership Division, Canadian Friends of The Hebrew University of Jerusalem. **$3**

8:00 p.m. **An Evening with a Yiddish Flavour — Music and Stories to Celebrate 25 Great Years!**
BEYOND THE PALE performs Klezmer music and author **NORMAN RAVVIN** reads from his latest book, **Not Quite Mainstream: Canadian Jewish Short Stories**. Sponsored by Toronto Hadassah-WIZO. **$10**

MONDAY, NOVEMBER 5th

8:00 p.m. **TOM SEGEV**, author of **One Palestine, Complete: Jews and Arabs Under the British Mandate,** will speak on ***The Chance of Peace in the Middle East***. Sponsored by Canadian Friends of Peace Now. **$5**

TUESDAY, NOVEMBER 6th

8:00 p.m. Screening of **Into the Arms of Strangers: Stories of the Kindertransport** and **RABBI ERWIN SCHILD,** author of **The Very Narrow Bridge** who will speak on ***Farewell in the Shadow of War: Dislocation and Survival***. Sponsored by B'nai Brith Canada. **$5**

WEDNESDAY, NOVEMBER 7th

8:00 p.m. **ELAINE GRUDIN DENHOLTZ**, author of **The Zaddik-The Battle for a Boy's Soul** will speak on ***The Special Child Kidnapped by a Hasidic Rebbe - A Special Case of Child Abduction***. Discussion follows with an expert on child abduction. Sponsored by Na'amat Canada. **$5**

THURSDAY, NOVEMBER 8th

1:30 p.m. **EMILY C. ROSE**, author of **Portraits of Our Past**, will speak on ***Moises, Joseph and Mina: Jewish Life in the German Countryside***. With a slide presentation. Program introduced by **Prof. Elaine Newton**. Sponsored by Bernard Betel Centre for Creative Living. **Free**

8 p.m. Professor **JANA RENEE FRIESOVA,** author of **Fortress of My Youth** speaks on her teen years as a prisoner of Terezin. **KATHY KACER**, author of **Clara's War** will show slides of Terezin and **LENKA LICHTENBERG**, daughter of Professor Friesova, will sing songs from **Brundibar**, the opera written for and performed by teen inmates of the camp. Sponsored by Vivien Rethazy and Bonnie Horowitz, specialists in Tours of Jewish Heritage and Culture - The Travel Network, Kolel: The Adult Centre for Liberal Jewish Learning and National Council of Jewish Women of Canada, Toronto Section. **$5**

SATURDAY, NOVEMBER 10th

8 p.m. **MORDECAI'S VERSION** - A Tribute to the Late and Great Canadian Jewish Writer, **MORDECAI RICHLER**
A tribute led by **Professor Elaine Newton** and featuring readings from Mordecai Richler's works by actor **Paul Soles**, actress **Marilyn Lightstone**, author **Allan Gould** and many others. Sponsored by Albert J. & Temmy Latner Jewish Public Library. Reception at 7 p.m. **$10**

SUNDAY, NOVEMBER 11th

10:30 a.m. **THERESA MORITZ** and **ALBERT MORITZ**, co-authors of **The World's Most Dangerous Woman: A New Biography of Emma Goldman** will speak on ***Emma Goldman and the Canadian Jewish Community***. Sponsored by United Jewish People's Order and Morris Winchevsky School. **Free**

1:30 p.m. **MORTON WEINFELD,** author of **Like Everyone Else...But Different,** speaks on ***The Paradoxical Success of Canadian Jews;*** Actress **MARILYN LIGHTSTONE** reads from her new novel, **Rogues and Vagabonds; ANDREW SANDERS** discusses his latest book, **Hanina My Son, A Novel of First Century Palestine**. Join us for cake to celebrate our 25th Anniversary. **$3**

4:00 p.m. **JUDITH SEID**, author of **God-Optional Judaism, Alternatives for Cultural Jews Who Love Their History, Heritage and Community**, will speak on ***Creative and Meaningful Ways to be Jewish***. Sponsored by Oraynu Congregation for Humanistic Judaism. Join us for cake to celebrate 25 Great Years. **$3**

8 p.m. **DR. STEVEN J. STEIN** and **DR. HOWARD E. BOOK**, co-authors of **The EQ Edge-Emotional Intelligence and Your Success will** speak on ***Bringing Menschlichkeit into Human Relationships and the Workplace***. Sponsored by Jewish Health Alliance: A Social and Professional Network for Health Care Providers. Reception following presentation. RSVP to 416-208-0610. **$10**

CHILDREN'S PROGRAMS

Sunday, November 4th
11 a.m. & 3 p.m. (Ages 4-8) An interactive program with author **LESLEY SIMPSON** who will read from her new book **The Shabbat Box**. **$1**
4 p.m. (Ages 8-10) **ANNE DUBLIN** reads from her new book, **Written on the Wind**. **$1**

Sunday, November 11th
11 a.m. & 3 p.m. (Ages 4-8) **RICHARD UNGAR** reads from his new book, **Rachel Captures the Moon**, a Chelm story. **$1**
4 p.m. (Ages 8-10) **ANNE DUBLIN** reads from her new book, **Written on the Wind**. **$1**

HOW TO ORDER TICKETS:

BY PHONE: 416-636-1880, ext. 368 from Monday-Friday, 10 am-4 pm. VISA and MASTERCARD only (no service charge).
Tickets will be held at the Jewish Book Fair Box Office, Leah Posluns Theatre. Tickets on sale from Thursday, Sept. 20. Closed on Jewish Holidays
IN PERSON: Tickets on sale, from Thursday, Sept. 20 at the Leah Posluns Theatre, 4588 Bathurst St. Open Monday through Friday, 10 am - 4 pm. Closed on Jewish Holidays.

UJA Federation — No one gift changes more lives

BJCC Bathurst Jewish Community Centre — Koffler Centre of the Arts

All programs at Leah Posluns Theatre, Bathurst Jewish Community Centre, 4588 Bathurst St.
HOURS: Thursday, Nov. 1st: 7 pm-11 pm Saturdays, Nov. 3rd & 10th: 7 pm-11 pm
Monday, Nov. 5th to Thursday, Nov. 8th: 9:30 am-4 pm and 6 pm-10 pm
Sundays, Nov 4th & 11th: 9:30 am-10 pm Fridays closed

Programs subject to change. No refunds on tickets.

Parking and Entrance to the Jewish Book Fair free.

Film shows tension between tradition and modernity

By SHELDON KIRSHNER
Staff Reporter

Late Marriage, Dover Kosashvili's accomplished first feature film, is a fascinating, largely light-hearted glimpse into Georgian Jewish culture in Israel.

Screened at the recent Toronto International Film Festival, it skillfully portrays the endemic tension between tradition and modernity.

By turns amusing and ominous, *Late Marriage* is the first and only Israeli movie in Georgian and Hebrew.

Zaza, the main character, is a 31-year-old PhD philosophy student whose traditional Georgian parents are trying to find him an ideal mate.

There are certain requirements. She must be a virgin, pretty, from a good family, preferably wealthy and, of course, Georgian.

Zaza's formidable mother, Lily, is the ultimate matchmaker. She has already introduced him to 100 women, and as the film opens, he is on the verge of meeting Ilana in her parents' home.

Ilana, though only 17, is a tough cookie. "Tell me something I don't know," she taunts Zaza shortly after they meet.

Zaza and Ilana engage in a little foreplay in the privacy of her room, but this relationship is doomed. Ilana is simply too young for this suitor.

No matter. Lily will not take no for an answer. She is determined to marry off Zaza to someone suitable.

Unbeknownst to her and her equally stubborn husband, Yasha, Zaza is already in love with Judith, a slightly older woman of Moroccan origin, a divorcee with a six-year-old daughter.

Upon finding out Zaza's secret, Yasha blurts out, "Can't you leave that bitch?"

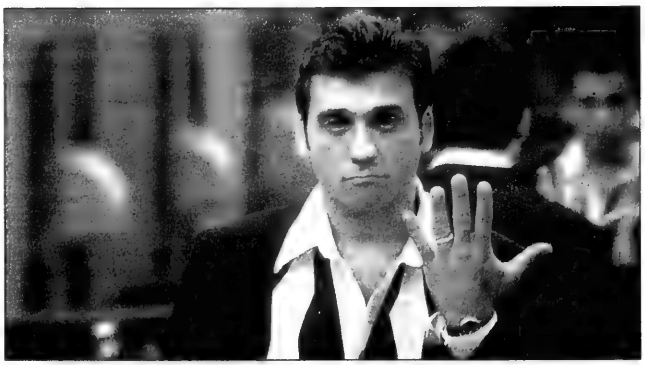
Since Zaza has no intention of leaving Judith, his parents decide to act unilaterally. They confront Judith in her apartment, in a rollicking scene characterized by gentle appeals and menacing threats.

It is left to Zaza to resolve what has degenerated into a serious problem, for himself, Judith and his parents.

Late Marriage, which is sexually explicit, alternates between comedy and drama, and Kosashvili directs it with a sure, steady hand which belies his inexperience as a director.

The performances are highly credible. As Zaza, Lior Loui Ashkenazi hits the right notes. Ronit Elkabetz's portrayal of Judith is just as empathetic.

Charged with dramatic electricity and subtle humour, *Late Marriage* takes its rightful place in the pantheon of Israeli filmography.



Lior Loui Ashkenazi wants to find the perfect mate in *Late Marriage*.

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Director dreams of Hollywood

By SHELDON KIRSHNER
Staff Reporter

TORONTO – When Dover Kosashvili was ten years old, he confided in a friend that he had stars in his eyes.

"I wanted to go to Hollwood," he explained.

Kosashvili, born in Georgia and raised in Israel, has yet to achieve his dream.

But he is getting there, judging by the success of his first feature film, *Late Marriage*.

A family drama with comedic overtones about Georgian Jews in Israel, it was screened at the recent Toronto International Film Festival. It previously won prizes at a succession of film festivals.

Kosashvili, 34, immigrated to Israel with his family in 1972, along with tens of thousands of Georgian Jews who left the Soviet Union.

He studied philosphy and film at Tel Aviv University, but never graduated. Nevertheless, his graduation project, *With Rules*, a 35-minute short about a 12-year old Georgian Jewish boy with an embarrassing secret, received several international prizes.

He turned to film because he could not imagine doing anything else.

"What can I tell you," he said in an interview in a sunny courtyard of the Intercontinental Hotel. "It was a dream since childhood."

Late Marriage, scheduled to open in Israel in November, has been bought by Canadian distributors. Kosashvili is currently working on a U.S. distribution deal.

It was made on a shoestring $850,000 budget, a piddling sum by North American standards.

Financing was provided by the Israeli government, Israel's Channel Two and Arte Cinema in France.

It's very much autobiographical, though certain details were changed.

"It's an accurate portrayal of Georgian Jews in Israel," said Kosashvili, the eldest of four children.

There are some 120,000 Georgians in Israel, scattered throughout the country. Kosashvili and his parents live in Or Yehuda, a development town near Tel Aviv.

Yasha, his father, was a photographer in Georgia. In Israel, he has worked as an airplane mechanic.

His mother plays herself in the movie. "I tried to cast an Israeli actor, but it didn't work out."

Director Dover Kosashvili [Stephen Epstein photo]

He could not find a professional actor whose Georgian pronunciation was authentic.

His mother was not only pleased with her performance, but with the movie itself.

Currently, Kosashvili is working on his second feature, *A Gift from the Sky*, which is about a group of shady Georgian porters at Ben-Gurion Airport.

Like *Late Marriage*, it is in Georgian and Hebrew, with a smattering of Russian.

He has just finished the script, and is now in the midst of rounding up funds.

Like Zaza in *Late Marriage*, he remains an eligible bachelor. His mother, however, has stopped pestering him about marriage.

"She's not matchmaking anymore. Maybe she trusts me more," he said, a mischevious smile wreathing his face.

A Mideast perspective from Israeli and Palestinian youths

By SHELDON KIRSHNER
Staff Reporter

Promises, a bracing documentary turning on the underlying attitudes shaping the Arab-Israeli dispute, examines one of its relatively unexplored nooks: perspectives on the issue from Israeli and Palestinian Arab youngsters.

Screened at the recent Toronto International Film Festival, this important film features seven Israelis and Palestinians, aged nine to 13, from Jerusalem and environs.

They live within close proximity of each other, but inhabit separate, different and perhaps irreconcilable worlds.

Co-produced by Justine Shapiro and B.Z. Goldberg, *Promises* was shot during a relatively quiet period, from 1997 to early 2000, after the signing of the Oslo accords but shortly before the outbreak of the second Palestinian uprising.

It unfolds against the backdrop of lively Jerusalem street scenes, Israeli soldiers manning security checkpoints, Jews and Arab at prayers and a militantly anti-Israel parade.

The Israelis are Yarko and Daniel, secular twins whose grandfather is a Holocaust survivor; Shlomo, a haredi boy who studies Torah 12 hours a day, and Moishe, a resident of the West Bank settlement of Beit El.

The Palestinians are Mahmoud, a blue-eyed supporter of Hamas; Sanabel, a third-generation refugee whose father languishes in an Israeli prison, and Faraj, whose grandparents once lived in a village in Israel.

Yarko and Daniel speak of their dread of suicide bombers and of their aversion to haredim. They express liberal political views.

Shlomo, the son of a rabbi who seems preternaturally wise and aware, feels very safe in his milieu and distant from Palestinians. In a quirky scene, he engages in a burping contest with a Palestinian boy.

Moishe, whose friend was killed by terrorists, believes God promised Israel to the Jews and hopes that, somehow or other, the Palestinians will disappear. "We know this land is ours," he declares.

Mahmoud, whose family owns a spice and coffee shop, is a militant in the making. His beliefs are unyielding: Jerusalem belongs to the Palestinians; Jews are mean and deceitful and should be killed; there will be no peace until Jews "return" the land, where, if they wish, they may live as "guests."

Sanabel breaks down in tears when she talks about her imprisoned father, a member of the Popular Front for the Liberation of Palestine. She performs in a traditional dance extolling Palestinian nationalism. She visits her dad in jail.

Faraj seethes with anger, denounces Israel's checkpoints, visits a demolished Arab village in Israel with his grandmother, demands the return of his homeland and admits that when he sees a Jew, he wants to throw a stone.

Promises climaxes when the twins, but not Shlomo and Moishe, visit their Palestinian counterparts in the Deheishe refugee camp on the outskirts of Jerusalem.

The twins are given a brief tour of the camp, during which they are shown bullet holes in cinder block buildings from the first intifadah and Hamas graffiti on walls. Then they join Faraj, Sanabel and their friends for a meal, a pickup game of soccer and a lesson in using a slingshot, the weapon of choice in the 1987-91 Palestinian uprising.

The socializing, of course, is skin deep. Faraj realizes that their get-together is a transitory event and that friendships cannot be formed here. Sanabel is more upbeat, calling for more such meetings to foster mutual awareness and respect.

The twins are pleased with the visit, but physical and cultural obstacles preclude future exchanges.

Promises posits the hope that mutual understanding is possible but not probable, at least for now. The message is depressing but hardly surprising.

Intifadah would have made filming Promises impossible, movie's co-producer says

By SHELDON KIRSHNER
Staff Reporter

TORONTO — *Promises* could not have been filmed in today's incendiary political climate, B.Z. (Ben Zion) Goldberg, the co-producer, admits.

Here to preview his 100-minute documentary at the Toronto International Film Festival, he acknowledged that the second intifadah has made it virtually impossible for Israelis to travel to the autonomous Palestinian areas.

In *Promises*, Israeli and Palestinian youngsters express their views of the conflict and, toward the close, meet in a Palestinian refugee camp near Jerusalem.

Similar encounters were not unusual before the eruption of the Palestinian uprising a year ago on Sept. 28. But now, with casualties on both sides escalating, they are definitely a thing of the past.

"The Palestinian Authority frowns very strongly on such meetings," said Goldberg, a 38-year-old filmmaker who holds dual American and Israeli citizenships.

He and his co-producer, Justine Shapiro, were worried that *Promises* would be rendered superfluous by the intifadah. But the opposite has happened. The uprising has generated still more interest in Israel's historic dispute with the Palestinians.

To Goldberg, the attitudes expressed by the kids are really paradigmatic. "Moishe wants all Arabs to leave. Faraj wants his land back and freedom of movement. Sanabel wants all Palestinian prisoners out of jail."

Goldberg, who was born in Boston and raised in Jerusalem, lamented that Jews and Arabs simply do not know each other despite living cheek by jowl.

"To a Palestinian, Jew means occupier and soldier. To an Israeli, Palestinian means stone thrower, terrorist or, at best, waiter or construction worker. It's sad."

Promises, which officially will be premiered in Israel on Oct. 21 and televised on the Public Broadcasting System (PBS) on Dec. 13 at 9 p.m., was produced by The Promises Film Project.

It is a non-profit organization committed to using film to educate audiences about peace and the Mideast peace process.

Funding was provided by PBS, The Open Society (George Soros), The National Endowment for the Arts, the National Foundation for Jewish Culture (Steven Spielberg) and the Lyn & Norman Lear Family Foundation.

Goldberg, who is currently working on a North American distribution deal, said that some of the youngsters who appear in *Promises* have hardened their views.

"Yet Mahmoud, oddly enough, has softened," he said. "After seeing *Promises*, he realized that not all Israelis and soldiers are settlers."

In the film, Mahmoud comes across as the most radical exponent of Palestinian nationalism.

Goldberg, who has been a soundman and field producer for CNN, NBC and BBC, said he found the kids through word of mouth. "We saw about 100, settled on 15 and used seven."

Goldberg, who moved to Israel with his family when he was seven years old, has lived in San Francisco for about the past year. "But I have a strong desire to go back. Israel is my real home."

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Arts & Travel

Eye on Arts

By Bill Gladstone

PEOPLE OF THE BOOK

As we turn the page into the New Year of 5762, Eye On Arts presents its annual survey of what some people in the arts and literary community are reading.

Toronto novelist **Cary Fagan** has been reading *The Bird Artist*, by **Howard Norman** (St. Martin's Press, 1995), which he says "is not Norman's latest – his latest is *The Museum Guard* – but I think it's his best. It's a superb and peculiar book and he has a voice very intensely his own. His books are in a minor key, which always appeals to me: they're small stories as opposed to big dramatic stories of 500 pages and dozens of characters."

The Bird Artist is set in Newfoundland in the early 1900s, Fagan relates. "It focuses on a young man who is a bird artist, someone who draws and paints birds for a scientific publication. He explains in the novel why he murdered the lighthouse keeper in the area in which he lives."

Fagan's books include *Felix Roth; The Animals' Waltz*, and a new children's book, *Daughter of the Great Zandini*, scheduled for release by Tundra Books this fall. He is due to read at the Vancouver Jewish Book Fair in November.

* * *

"I couldn't put it down," **Lilian Nattel** said of **Helen Epstein's** *Where She Came From: A Daughter's Search for Her Mother's History* (Little Brown, 1997).

Nattel, Toronto-based author of the award-winning novel *The River Midnight*, describes Epstein's non-fiction work as "a family memoir of her great-grandmother's, her grandmother's and her mother's lives. They came from the region of the Czech Republic and Bohemia, in the vicinity of Prague. They had particularly interesting lives: her grandmother and mother were couturiers and had a fashionable dress salon in Prague.

"The author went to all the places that the book is concerned with, and researched not only Jewish history but Jewish life in these places. Plus, she describes her search, which is also quite interesting. I think it's a gripping book."

Nattel is currently writing a second novel, which she hopes to complete next year.

* * *

Montreal-based writer **Norman Ravvin**, whose travel book *Hidden Canada* recently hit the bookstores, has been catching up on his reading. "I've just gotten into *Letting Go*, by **Philip Roth**," he says. "It's an early 1960s novel, usually described as his worst, so I've never read it. It's been sitting on my shelf for 15 years."

But Ravvin has been favourably impressed. "It's good; it's funny; it's his usual shtick," he says. "It's about a young man studying in Iowa, and the strong friends that he's met and the family predicament that he's in. It's written in a sort of sharp New York language and the characters talk like New York Jews. But Jewish issues don't seem to play a role as usual – maybe that's why readers didn't take to it."

Ravvin teaches Jewish studies at Concordia University. His second novel, *Lola By Night*, is due for publication by paperplates, a small Toronto press.

* * *

Actor-playwright **Theresa Tova**, whose award-winning play *Still the Night* was published in 1999, has just start reading **Nathan Englander's** collection of stories, *For the Relief of Unbearable Urges* (Knopf, 1999). "What a find!"she says, after finishing several of the stories, including *The Twenty-Seventh Man*, *The Tumblers* and the title piece.

"What a courageous young writer he is – it's just amazing that he says the things he says. To have me laughing one moment and then clutching at my stomach wanting to cry, all in one story. He says things that just stun me. He's just amazing."

Tova is currently negotiating to get *Still the Night* translated into Yiddish.

* * *

Toronto author **Michael Kaufman**, whose novel *The Possibility of Dreaming On A Night Without Stars* won a Canadian Jewish Book Award in June, has just finished reading *Anil's Ghost*, by **Michael Ondaatje** (McClelland and Stewart, 2000). The story, he says, is set in Ondaatje's native Sri Lanka and recounts the horrors that have occurred there in recent years.

"It's an incredible book – there's a deceptive simplicity about his writing style," Kaufman says. "I found, as a writer reading him, that so often he finds a word or a phrase and you say, 'That is perfect.' There was one phrase that he used – I don't know how many times I read it to myself – it was just stunning."

Kaufman, a public educator on gender issues, is working on a second novel.

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Museum's emphasis on Jewish Vienna

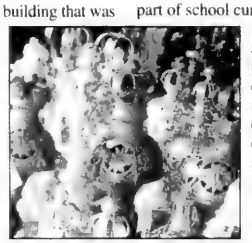
By NANCY WIGSTON
Special to The CJN

VIENNA — On a recent trip, I asked a friend who lives here where the Jewish Museum was located.

"Which one?" came the response. "There are so many."

While that may be an overstatement, it's undeniable that there is much for the visitor to learn about Jewish Vienna. The Jewish Museum, founded and financed by the City of Vienna in 1989, maintains a strong presence in the old city.

Housed in an 18th-century building that was completely renovated in 1996, the museum has a café with a welcoming atmosphere close to the entrance. The upper floors hold visiting exhibitions, a permanent collection of religious objects from the Viennese community, and a holographic display. A large archival library open to all by appointment occupies the top floor.



Loads of Torah finials in the Vienna Jewish Museum.

Eighty to 100 events take place on the premises each year, and as many as 100,000 people come to visit.

"This is not a Holocaust museum," says public relations director Dr. Alfred Stalzer, "although part of the museum deals with the Holocaust."

The emphasis is on Jewish Vienna, which has a long history. The first synagogue was built here in the 13th century; it was destroyed in a pogrom in 1421. There was a ghetto on a peninsula on the Danube River in the 16th and 17th centuries.

When Emperor Joseph II declared an edict of tolerance in the 18th century, many Viennese Jews showed their gratitude by choosing the name "Joseph" for their sons.

During the Nazi regime, 65,000 of Vienna's 180,000 Jews were killed. Some 10,000 to 12,000 Jews live in Vienna today; some are in transit to Israel. The city has five synagogues and 10 prayer rooms, and one female rabbi. At Vienna's Jewish Institute, students can learn Yiddish and kosher cookery, and attend discussions on a variety of topics.

The Max Berger collection, displayed on the main floor, offers a myriad of objects, from the simple to the ornate, all drawn from Austrian Jewish life, each marking a holiday on the Jewish calendar.

The Torahs, menorahs and other artifacts are reminders that this city once boasted 89 synagogues, all but one of which were destroyed on Nov. 9-10, 1938. Long ignored by officialdom, this period in modern history is now a required part of school curricula here.

On the fourth floor, another permanent exhibit proves equally fascinating: an enormous variety of religious artifacts, including Torah crowns, shields, curtains – everything that was stolen and packed away in wooden boxes by the Nazis, who then forgot about them. The museum regularly seeks out missing parts of these sets and buys them back when they become available at auction.

Stalzer says a whole year's budget was recently spent at Sotheby's in Tel Aviv, to reclaim a particularly beautiful Viennese Torah shield.

The permanent holographic exhibition makes this museum unique. Three-dimensional, yet intangible, the holographs illustrate themes in the history of Austrian Jews, while seeming to float in air, mimicking the nuances of memory and history.

The current (until Sept. 23) visiting exhibit – one of a half dozen shown during the year – belongs to the Bill Gross family of Tel Aviv. It spotlights Judaica in the Jewish Diaspora past and present, in 33 cities around the globe.

The museum recently highlighted Viennese personalities, including the popular Yiddish cabaret star Karl Farkas (who returned to his home-town to host his own long-running TV show after the war.

Five minutes away from the museum, in Judenplatz, there is an impressive new monument to Austrian Jews who died in the Holocaust. The idea of a memorial to Austrian Jews was conceived six years ago by Nazi hunter and Viennese resident Simon Wiesenthal. Designed by British artist Rachel Whiteread, the large square block resembles a series of books on library shelves, with sealed doors in front.

The work evokes the learning central to Jewish tradition, while the dead space in its centre symbolizes the slaughtered Jews of Austria.

Just steps away from the memorial, visitors can descend into the foundations of a medieval synagogue built in the square. Destroyed in 1421, the original synagogue, now several metres below sidewalk level, was excavated a few years ago; today visitors can walk around the remains of its interior, which dates back to 1240.

The history of the flourishing medieval Viennese community is told in interactive displays in showrooms above the ruins.

On the ground floor, three computer terminals store the names and fates of Austrian Jews, where their birth and death dates, and place of death, can be accessed by visitors. Upstairs, the history of the new memorial is recounted in the Simon Wiesenthal Room. Wiesenthal himself was among the guests present at last year's opening.

The Jewish Museum in Vienna is at Fratternhof 2/106, A-1010 Vienna. Judenplatz Museum is at Judenplatz 8, A-1010 Vienna. The Web site is www.jmw.at.

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On Campus

Jewish students bring back the truth to campuses

By DAVID LAZARUS
Staff Reporter

MONTREAL — The Hebrew word *emet* means truth.

And truth was the guiding principle behind a three-week International Hillel program at Tel Aviv University (TAU) in Israel called EMET, designed to bring the facts about the current Middle East crisis to students.

"The whole idea was to come back with a proactive, instead of a reactive agenda," said Michal Kedem, 22, one of only two Canadians – both in their final year at McGill University – to take part in the summer think-tank program.

Kedem and Ethy Cohen, also 22, were among the 40 students, or EMET "fellows," selected from among 100 North American applicants for the fully funded initiative, which involved a series of classes, seminars and workshops, as well as travel through Israel.

In the wake of last week's terrorist attacks on the World Trade Center and the Pentagon the day following the original interview with Cohen and Kedem, Kedem told *The CJN* that a "mass e-mail" took place among EMET fellows all over North America, including Boston, New York and Washington, D.C.

Kedem herself received one from Washington participant Arielle Nathan, saying that she was fine.

This year EMET, whose official name is EMET: An Educational Initiative Inc., was a pilot project, and it is hoped it will become an annual event.

The project was developed in response to the current uprising in Israel, which has produced an unprecedented negative image of the Jewish State, not only on student campuses, but in the media and the world as a whole.

Florida philanthropist Leonard Abramson conceived of EMET after talking with Israeli Prime Minister Ariel Sharon. They were both concerned about the lack of effective Israeli *hasbarah* and intent on doing something about it. Other Jewish philanthropists connected to Hillel who came forward to support the project included Bernard Marcus, Edgar Bronfman, Michael Steinhardt, Lynn Schusterman and Charles Bronfman.

The two main elements of the EMET program, Kedem and Cohen said, are what took place in Israel at TAU and the follow-up activities to take place here in the coming year.

The program in Israel, run out of TAU's Jaffee Centre for Strategic Studies, included intensive study of Israel's role in the Middle East and development of effective proactive strategies to be implemented after participants returned home.

Cohen, who like Kedem is ardently Zionist and plans to make aliyah, said one of the challenges is that Jewish students, in contrast to their Palestinian counterparts, are more varied in their political sensibilities and less focused as a whole, and therefore have not been as ready to have a unified strategy.

"Arab students have been much more unified," she said.

Kedem agreed. "Palestinian students focus only on the Palestinian cause, while Jewish students deal with everything."

Part of the strategy, therefore, will be to underscore the importance of unified support of Israel (regardless of where you sit in the political spectrum), and to educate and empower students, who are sometimes caught off-guard because they don't have all the facts at their fingertips.

Fact sheets, retreats, co-ordination and collaboration among CEGEP and university campuses, bringing in out-of-province students, "Israel 101" sessions – all these tools and more will be used, Kedem and Cohen said.

"The key is knowledge," Kedem said. "We want to develop allies everywhere."

Despite the spate of suicide bombings over the last year, neither Kedem nor Cohen expressed any reservations about having gone to Israel for the EMET program. Both have been to Israel several times previously as students and volunteers.

"Everywhere we went, people said thank you for coming," Kedem said.

"It's the best way to show solidarity," Cohen said.

"It's my home," Kedem said.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 55.

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17 R	E	L	A	T	18 I	V	I	T	Y	■	19 I	N	I	T
20 E	W	E	■	21 O	N	E	S	■	22 I	23 O	D	I	N	E
■	■	■	24 E	Y	E	■	■	25 M	S	N	■	26 E	E	R
27 L	28 E	29 O	N	A	R	30 D	31 C	O	H	E	32 N	■	■	■
33 A	L	O	T	■	34 T	I	A	N	■	35 T	I	36 D	37 A	38 L
39 L	A	Z	E	40 S	■	41 A	V	I	■	42 O	M	E	G	A
43 A	L	E	R	T	■	44 N	I	C	45 K	■	46 B	L	O	C
■	■	■	47 S	E	48 I	N	L	A	N	49 G	U	A	G	E
50 S	51 P	52 A	■	53 A	B	E	■	■	54 O	R	S	■	■	■
55 K	I	S	56 H	K	E	■	57 A	58 S	T	O	■	59 B	60 E	61 E
62 O	N	C	E	■	63 R	64 O	T	H	S	C	65 H	I	L	D
66 A	T	O	P	■	67 I	N	T	O	■	68 E	E	R	I	E
69 L	O	T	T	■	70 A	S	Y	E	■	71 R	Y	D	E	R

ISRAELI STUDENTS MOURN

Israelis mourn the loss of life in New York and Washington last week.

[Israel Sun photo]

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515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

5 HOUSES FOR SALE

ALAN NEWTON
REAL ESTATE LTD. REALTOR

BATHURST-TEEFY - DESIGNER HOME
Prestige area! Fab 4 bdrm home w/fin bsmt, about 5,000 sq. ft, large lot, just under $1 million. *Esther Greenbaum or *Sarah Tamin

• • •

100 X 300 FT LOT ON ARNOLD
Outstanding lot! Beautiful, one of a kind! To build or renovate the existing home. $799,000. *Esther Greenbaum or *Sarah Tamin

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YONGE & ELGIN - MUST SELL!!!
6,000 sq. ft home with swimming pool on 70 x 400 foot lot! *Esther Greenbaum or *Sarah Tamin

• • •

BATHURST-CENTRE $659,900
Fabulous 3 year new custom 4 bdrm, stone front, bleached hardwood firs, granite, completely fin bsmt with sauna. *Lucy Melamud

• • •

BATHURST-ATKINSON - PREMIUM LOT!
Fab 4 bdrm, finished bsmt, hardwood floors, marble, 2 ensuites, main floor laundry, gourmet kit on quiet cres, close to all amenities! $549,900. *Ted Waxman

• • •

BATHURST-WESTMOUNT $539,000
Large 5 bdrm, exquisite decor! Finished bsmt, new granite kitchen, main flr library & family rm, 2 ensuites, landscaped! *Ted Waxman

• • •

DUFFERIN & RUTHERFORD ROAD
"Greenpark" built 3 bdrm townhome, upgraded bleached oak cabinetry, hardwood, appliances, shows like a model! $257,900. **Mark Waxman

• • •

CONDOMINIUMS FOR SALE

BATHURST-STEELES "PRIMROSE"
Exquiste 2 bdrm, corner unit, Pergo flooring, appliances, locker, shows like a model! $259,900. *Ted Waxman

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*Sales Representative **Associate Broker

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REAL ESTATE Section

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3 bdrm bung, 3 bths, fin bsmnt w/priv entr, gar.

STEELES BATHURST $206,900
2 bdrm + den, condo, liv & din comb, w/out to balc, 5 appls, pkg. Steps to all!

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Spac. bung, 3 bdrm, 2 bths, fam size kit, fin bsmnt, gar.

AVENUE RD WILSON
Mod store + 2 – 1 bdrm apts, fully rented, busy location!

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YONGE & CLARK I Approx. 1,700 sq. ft., 2 split bdrms., 2 baths, thousands of $ in upgrades, 2 pkg., 2 lockers. Real beauty! $389,900.

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Marina Yusufov
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416-739-7200

BATHURST & FINCH
Asking $229,900. Elegant 2 storey townhome, 1,650 sq. ft., 3 baths, 2 park., w/o to great garden, imm. Poss.

BATHURST/STEELES
Just listed. 5+3' bedroom, beautiful home, 5 baths, close to Sephardic shul, shopping & transptn. Suits lge. family, completely reno'd.

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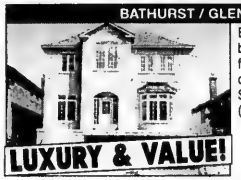
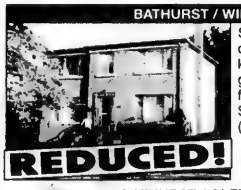
BATHURST / GLENCAIRN



Brand new home! Custom-built 5 bdrm., 4 baths, library, family room, maple kitchen, choose finishes now! Only $699,000. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE
Charming detached 2 bdrm. bungalow on 50 ft. lot, fabulous location, $299,000. Call David Eichorn* (416) 787-1712.

BATHURST / WILSON

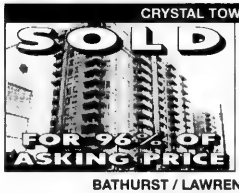


Shows well! Renovated & decorated! New modern white kitchen, 3 bdrms., 2 storey, '97 gas furnace, CAC, 55 x 120 ft. lot. Priced to sell, only $279,000. Call David Eichorn* (416) 787-1712.

BATHURST / GLENCAIRN
Luxury custom home. 2 yrs new. Approx. 2530 sq. ft. + fin. bsmt., loaded with upgrades, high ceilings, 4+1 bdrms., dream "CAMEO" kitchen, 4 baths, gorgeous neutral decor. A MUST SEE! Asking $665,000. Call David Eichorn* (416) 787-1712.

*BROKER

CRYSTAL TOWERS



Bright, spacious corner unit, 1650 sq. ft., 2 bdrms. + den, 2 balconies, closet organizers, outdoor pool, gorgeous lobby. Only $429,000. **ACT NOW!** Call David Eichorn* (416) 787-1712. SOLD

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Rare offering! North east corner unit, bright and spacious, app. 1,500 sq. ft., 3 bdrms., 2 baths, shows well — only $319,000. Call David Eichorn* (416) 787-1712.

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AVENUE RD. / BATHURST / WILSON
Fabulous potential! Ideal for renovators or builders. Detached 3 bdrm. bung. on 40x115 ft. corner lot, desirable location, asking $325,000. Call David Eichorn* (416) 787-1712.

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STRATHALLAN WOOD — HOME RENTAL
5 bedroom, 1 1/2 storey, ideal for home/office, sep. entry to office. Asking $3,200/mo. for home portion. Call David Eichorn* (416) 787-1712.

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BATHURST / LAWRENCE / WILSON
Detached bungalow, 2 + 1 bdrm., sep. entry to in-law suite, steps to Bathurst St. Only $269,000. Call David Eichorn* (416) 787-1712.

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BATHURST / LAWRENCE
Renovated and decorated! 3 + 1 bdrms., new maple kitchen, gleaming hardwood floors, pot lights, sep. entry to in-law suite. Asking $364,900. Call David Eichorn* (416) 787-1712.

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Sensational home and garden. Renovated 1997, no detail overlooked. 50 x 135 ft. lot. Faithe Sversky** 416-488-2875

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New Price! 6 bdrms, main floor family room. Updated mechanicals. Allen Tobe** 416-488-2875

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TRIDEL BUILT - 268 RIDLEY BLVD.
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**Associate Broker * Sales Representative

HK

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REAL ESTATE LIMITED REALTOR

12 RIDGE HILL - UPPER VILLAGE
$749,900. Contemporary design with great space, 4 bedrooms, 4 baths, fin. bsmnt., in-ground pool and mature garden. Open House Sun. 2-5. Robert Greenberg* Ext. #325

345 BROOKE AVE. - PRESTIGIOUS AVE./LAWRENCE
Huge bungalow, 4 bdrms, 4 baths, huge LR and DR, 44'x130', south pool size lot, live-in, renovate or build among million $$ homes. Call for an appointment. Chaim Talpalar*/Doris Simon* Ext. #266/401

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PRESTIGIOUS PRUE AVE.
This custom built, spacious family-sized backsplit boasts room for everyone. 6 bdrms., 7 baths, sunny eat-in kit., fam. rm., nanny/in-law suite, ensuites, walk-in closets, garage. Too many extras to list here. $749,000. Call JANICE FOX, Assoc. Broker 416-925-9191

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6 BDRM. EXEC. STYLE FAM. RES. Stunning living / dining room combo, granite floors, fin. bsmt., sep. ent. to apt / in-law suite. A true gem!

ELEGANT, TRADITIONAL 10,000 SQ. FT. fam. res., superbly appointed throughout. 6 + 3 bdrms., 7 baths, 2 Kosher kitchens, 2-storey library overlooks magnificent foyer.

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100 X 180 FT. LOT, mature trees, dead-end street, build up to 10,000+ sq. ft.

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BATHURST/ATKINSON
Magnificently maintained 2 str., 4+1 bdr., 4 wrm., huge kit. & fam. rm., 2 frpl., prof. fin. bsmnt., cantina, cedar closet, lg. fully fenced yard, interlock drive & patio. Close to the best school & synagogue. $439,800.

BATHURST/CENTRE
Near Promenade. Lrg. 2 str., 4 bdr., 4 wrm. (2 ensuite), mn. fl. fam. rm., lndry, access to dbl. gar., hrdwd flr., ceramic, $399,900.

BATHURST/STEELES
Det., 2 str., 4 bdr., with 3 bdrm. bsmnt. apt., 2 lndry., 2 kit., 4 wrm., fam. rm., 2 car gar. $339,900.

PRESTIGIOUS HUNTER'S PT.
Spotless, renovated & upgraded, 2 str., det., 3 bdr., fam. rm., 4 wrm., fin. bsmt., dble. gar., lg. pie-shaped lot, parquet fl., 6 jet Jacuzzi. $289,800.

LUXURY CONDO AT TOWNSGATE DR.
2 bdr., 2 wrm., 2 pkg., locker, great facilities.
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Bath/Clark, excel. cond, new roof, short closing. Call 905-882-5921 anytime till 11 p.m.

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Antibes, 2 bdrm. + den, fully renovated, park view. $185.9. Please call 416-736-8664.

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Non-smoker, Kosher.
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15 HOUSES FOR RENT

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Thank you for your continuous support!
Gila & Shmuel Wolf

NEAR CHABAD DOWNTOWN

Super Reno 3 Bdrm+Den, Liv./Din. Rm combo, new Kit. w/o to terraced yard, new Jacuzzi bath, Garage, Park. $2,300/mo, or $1,600.mo.
Large two Bdrm flat with Liv. Rm, Den, 4pc. Bath, eat-in Kit., $1,350/mo
Large one Bdrm flat with Liv. Rm, 4pc. Bath, eat-in Kit., w/o to yard, $1,200/mo
Bright, Large Bsmnt apt, 4pc. Bath, eat-in Kit., $750/mo

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Legal Duplex in central location! $2,200/mo income! Only $189,000!

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Gisela Wolf - Homemart Realty - 416 222 6669
homemart@sympatico.ca

30 CONDOMINIUM FOR SALE

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BATHURST & EGLINTON
249 Hillhurst Blvd.
Large 3 bedroom apt. located in a quiet 4 unit bldg. Ground floor unit approx. 2200 sq/ft. insuite laundry, eat-in kitchen, 2 full baths, large private patio. $2500/mo. 416-787-5317

BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
631-9377 or 631-0388 - Super

Bath/Wilson, newly reno'd, 1 bdrm, avail immed., close to all amenities. 416-781-9356.

Bath/Wilson, brand new 1 bdrm, close to all amenities. 416-631-7897.

82 ROOM AVAILABLE FOR RENT

Bath./Shep., furn. in apt., for woman, priv. wsh., pkg. No shabbos calls, kosher. 416-638-9240.

105 COTTAGE FOR SALE

Cottage in family friendly Balfour Beach, 1 hr. or less from Toronto. 416-638-6223 or wkend 905-476-5682.

125 FLORIDA PROPERTY FOR SALE

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Minutes from Airport, Palm Beach, and the new
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130 FLORIDA PROPERTY FOR RENT

Hallandale, fully equipped, lge 1 bdrm, 1½ bths, in the Hemispheres, bay south, avail. for entire winter, min. 3 mos. 416-650-5178.

ARLEN HOUSE, 1 bdrm., fab. view, kosher only. Jan.-March. $1600/mo. 416-663-8921.

On the ocean, Palm Beach, lge 1 bdrm, completely refurbished, $1800/mo US, min. 3 mos. Call collect 954-432-3736.

Clearwater, lge 1 bdrm bung., in Adult 55+ complex. Avail. for season $4500/US incl. 416-633-7848.

ARLEN HOUSE EAST looking for adults only, kosher home, convertible, beautifully furnished for March/April or both. Call after 5 p.m. 416-661-2721.

135 FLORIDA PROPERTY FOR SALE/RENT

Lands of Presidents
W.P. Beach, furn. 1 bdrm. 1½ baths, sleeps 4, great view, balcony, doorman, updated. Seas. rent or sale. **416-256-4211.**

Century Village, 1½ bdrms. & bth., corner unit, near amen. & synagogues. 416-782-2274.

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Century Village, Deerfield. *Wanted* - 1 bdrm. 1½ bath. Nov. 15/01-Feb. 15/02. Call 416-447-0050.

160 ISRAEL PROPERTY FOR RENT

3 bdrm. furn., apt. in the heart of Netanya. Wkly. or Monthly. 416-787-2818 for more info.

232 BUSINESS FOR SALE

FRANCHISED COFFEE SHOP in downtown area, short hours, net income approx. $100,000, asking $289,900.
Marina Yusufov
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416-739-7200

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MARKOVIC, Yollie – on Sept. 4, 2001.
TORCH, Gertrude – on Sept. 5, 2001, late of 65 Skymark Dr.
ZLOCHEVSKY, Setsilia – on Sept. 6, 2001, late of 668 Roselawn Ave.
SCHWARTZ, Frank – on Sept. 6, 2001, late of 429 Walmer Rd.
FRIEBERG, Murray – on Sept. 7, 2001, late of 34 Stormont Ave.
STULBERG, Stanley – on Sept. 7, 2001.
HOFFMAN, Joel Allan – on Sept. 8, 2001, late of 2500 Keele Ave.
KOPSTICK, Alex – on Sept. 8, 2001, late of 3560 Bathurst St.
KLIMITZ, Dora – on Sept. 7, 2001, late of 3560 Bathurst St.
ABEL, Sid Sam – on Sept. 9, 2001.
GOODMAN, Max – on Sept. 9, 2001, late of 133 Torresdale Ave.
KANE, Julius – on Sept. 10, 2001, late of 218 Stephen St.

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
SADIE GELMAN ז"ל
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Sunday, Sept. 30th, 12:30 p.m.
Roselawn Cemetery
B'nai Abraham Section
Relatives and friends are invited to attend.

335 UNVEILINGS

The unveiling of a monument to the memory of the late
HARRY KOROLNEK ז"ל
will take place
Sunday, Sept. 23rd, 11:00 a.m.
Roselawn Cemetery
Roselawn & Chaplin
Talmud Torah Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
LARRY STITSKY ז"ל
will take place
Sunday, Sept. 30th, 12:30 p.m.
Roselawn Cemetery
B'nai Abraham Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
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THE ORZY FAMILY

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British Jews on heightened alert

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — While American Jews have cancelled an Israel solidarity rally scheduled for next weekend, British Jews have expanded their rally to include support of the United States, following last week's terror attacks on New York and Washington.

The rally, scheduled for Sept. 23 in downtown London, is expected to attract 2,500 people, which would make it the largest Jewish event of its kind here in years.

Yet even while they make plans to demonstrate in support of the United States, many British Jews are worried about family and friends in the United States.

"There will inevitably be a number of British Jews who will have been lost," a Jewish security expert said.

A spokesperson for the Board of Deputies, the umbrella organization that represents most British Jews, said that "due to the nature of the firms in the buildings, numerous British Jews have been touched by the event."

As many as 300 British citizens are believed to have died in the attacks, although its not clear how many Jews are among them.

One British newspaper said the terrorist attack resulted in the largest number of British people ever killed in a single day outside of wartime.

Scotland Yard has asked the London-based Jewish Emergency Support Services to be ready to provide counselling to Jews in Britain and the United States who have been affected by the tragedy.

British Jewry remains on a state of high security alert, as it has been for several months.

The aforementioned British Jewish security expert said the attack was not a complete surprise.

"We were told months ago to expect a major terrorist outrage, but didn't know the target or when or where," said the security expert, who asked not to be identified.

He warned that "if the U.S. and Britain strike back, as they undoubtedly will, there could be retaliation" against Jewish targets.

Winston Pickett of the Institute for Jewish Policy Research, a London-based think tank, said British Jews face another problem that American Jews do not face in the wake of the attack – an ambivalent message from the media.

The day after the attack, the *Guardian* newspaper published a commentary by Muslim journalist Faisal Bodi saying that the World Trade Center and Pentagon mean different things to Americans than to Muslims.

"Inside America, the Trade Center, the Pentagon, Camp David and Capitol Hill are all seen as symbols of global U.S. power and prestige, of the triumph of democracy. Outside, in the Muslim world, they are popularly regarded as symbols of terror and oppression," he wrote. "Yesterday's attacks are the chickens of America's callous abuse of others' human rights coming home to roost."

Barry Kosmin, the policy institute's director, said that such commentary was a result of the over-representation of the extreme left in the British media.

"We saw it in the Gulf War – they feel sympathy for every Third World dictator," he said. "The attempt to be even-handed has meant that extremist Muslims are given more air time than would be expected."

The BBC, meanwhile, apologized for its Sept. 13 episode of its public affairs discussion program *Question Time* in which a disproportionate percentage of the audience appeared to be extremist Muslims who attacked the United States.

The Board of Deputies has requested a videotape of the program and is considering filing a complaint.

But the vast majority of the British public is solidly behind the United States in the wake of the attack.

-The Star-Spangled Banner was played at the changing of the guard at Buckingham Palace on Sept. 13, and a tearful Queen Elizabeth sang it at a memorial service last Friday – the first time the queen ever has sung another country's national anthem.

The mainstream Muslim Council of Britain unequivocally condemned the attacks.

"No cause can justify this carnage. We hope those responsible will swiftly be brought to justice for their unconscionable deeds," council officials said in a statement.

But Kosmin said British Jews had to be on their guard in the wake of the attack.

"There is a clear line, even among Muslim moderates, that this attack is all to do with the Palestinians," he said.

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Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests. **AD#1414**

FAMILY VALUES
Single female, 32 yrs, female, attractive, fun loving, professional, tall, easy going, sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and wellness, ready to start a family. **AD#1018**

DOWNTOWN WOMAN
Single female, sensitive, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving relationship. **AD#1946**

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To respond to an ad, Call: **1-900-451-4552 Ext. #65**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale. Makes an extraordinary gift! Item shelf for 44 yrs. Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use: Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1083**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message. **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me. **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests. **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship. **AD#1358**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at. **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic. **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests. **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, goog conversation, quiet evenings, seeks female with similar qualities and interests. **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5' 5", down to earth, emotionally, stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist. **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests. **AD#1189**

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Catcher won't let disability slow him down

By PAUL LUNGEN
Staff Reporter

TORONTO — When Darryl Silverstein was barely 13 years old, he experienced a life-altering event that would have emotionally devastated most young teens. One morning he woke up and could barely see out of his left eye.

While he slept, Silverstein had suffered an eye hemorrhage, a rare event for youngsters just entering their teens.

Known as macular degeneration, it's a malady that usually strikes senior citizens and which, with surgery, is curable in 80 percent of cases. "I got the 20 percent," he says.

The condition left him legally blind in the eye and with the knowledge it will likely, one day, perhaps tomorrow, perhaps in 50 years, strike his remaining good eye. Despite his misfortune, Silverstein has not let it get him down. He displays a positive, can-do attitude in which he refuses to let his condition dictate the terms of his life or his love of sports.

"I never let that interfere with my baseball," the 18-year-old athlete says.

At the time, Silverstein was a starting catcher with Leaside Lightning, a midtown Toronto rep team that plays hardball at its home diamond at Bayview and Eglinton. He'd been playing since he was 10, and he loved the game and the competition.

When misfortune struck, he was left unsure of his future in sports. With the support of his coaches, he continued to catch and remained a key member of the Lightning.

Silverstein acknowledges that with the handicap restricting him, he couldn't fully blossom as a ball player the way other young people did, but it pushed him to work harder.

"I worked with my coaches for a long, long time to try to get my hitting to improve," he said. A righty, Silverstein had to open his stance so he could get a better view of the ball coming in.

When catching, he was vexed by all the bars in the catcher's mask blocking his already limited view. "Sheer determination" and the fact that "I don't mind getting hit on the head" helped him overcome his lack of depth perception and overall vision, he said.

It was a difficult adjustment, but one that he's made successfully over the last five years. "Now, I can judge the ball better," he said. "Now, it's becoming easier."

In 1998, he was selected to Toronto's team at the youth Maccabi/JCC games in Michigan, which won a silver medal. His coach with the Maccabi boys was Dan Bleiwas, who also happens to serve as head coach with the Ontario Blue Jays, an under-18 team that is among the best squads in the province.

Bleiwas recruited Silverstein as a bullpen catcher with the Blue Jays. Although he rarely gets into games, he's an important member of the Blue Jays, helping warm up pitchers and communicating with the coaches.

The Blue Jays compete in the Ontario Connie Mack League versus teams from London, Windsor and Hamilton. Their schedule also includes numerous exhibitions and tournaments against NCAA colleges, including Bowling Green, the University of West Virginia, Duquesne University, Michigan State and Kansas State.

Earlier this summer, sporting a 64-12 record, the Blue Jays represented the North Central Region, which includes teams from Canada, Michigan and Ohio, at the prestigious Connie Mack World Series at Farmington, N.M. Playing against top American teams and one from Puerto Rico, the Blue Jays finished seventh out of eight.

Despite their disappointing showing, the Blue Jays remain a baseball factory, developing numerous prospects who go on to U.S. college baseball (as many as 200 overall) and a chance of being selected in the Major League draft (about 10 to 20 alumni are now toiling in baseball's minor leagues). Although his vision problems likely preclude him from following that route, Silverstein's determination and will to succeed have led him in other directions.

"Getting this eye problem was a blessing in disguise," he said.

In Grade 11 at Westmount Collegiate, he was elected vice-president of the student council, and the next year, he was chosen president. He's won the Staff Award and a Special Education Award that recognized his leadership, academic achievements and community involvement.

He serves as player/coach on the Thornhill school's baseball team, the Wolves, which was undefeated in the 2000 regular season.

With marks that generally hover around 80 percent, Silverstein plans to finish his OAC this year and then study sports management at either Brock University or the University of British Columbia.

Darryl Silverstein, with his father, Alan, after capturing the North Central Region championship in Battle Creek, Mich.

In the meantime, his role with the Blue Jays has been expanded to that of bullpen coach, helping to evaluate talent and motivate players. He also has been given some administrative responsibilities, Bleiwas said.

Bleiwas, whose full-time job is Ontario scout for the Atlanta Braves, said Silverstein has what it takes to coach – even at 18.

"With a coach you're looking for maturity, dedication, enthusiasm and understanding. It doesn't matter how old you are as long as you possess what it takes to be a coach," he said.

"Darryl's been through a lot in his life… I think it made him grow up quickly. He's certainly more mature than most 18-year-olds."

For his part, Silverstein likes to see his glass as half full, rather than half empty. His condition has "closed some doors," he admits, "but it's opened other doors."

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Dodgers' slugger to sit out Yom Kippur game

By JOE ESKENAZI
Jewish Bulletin of Northern California

SAN FRANCISCO — The Los Angeles Dodgers' Shawn Green possesses the Major League's longest current streak of consecutive games played, with 406 prior to a recent contest in San Diego. Yet that streak will come to an end on Sept. 26, as the power-hitting outfielder announced he will not suit up on Yom Kippur to take on arch-rival San Francisco Giants.

Green, easily the best and most well-known Jewish player in Major League Baseball, is batting .300 with 46 home runs, 116 runs batted in, 108 runs scored and 18 stolen bases. Now in his second season with the Dodgers after bursting into prominence with the Toronto Blue Jays in 1998, the former All-Star and Gold Glove-winning outfielder also possesses a strong and accurate left arm.

Green, 28, is a native of Tustin in Southern California and serves as a spokesperson for the Jewish Federation of Greater Los Angeles, promoting KOREH L.A.: The Los Angeles Jewish Coalition for Literacy.

By sitting out on Yom Kippur, he will be missing a potentially critical game against the Giants. The Dodgers are embroiled in baseball's tightest pennant races, closely trailing the Giants and Arizona Diamondbacks in the National League West, and the Giants, Chicago Cubs and St. Louis Cardinals in the National League wild card race.

"I wouldn't say I'm concerned about it. It's just something that people are going to have to understand," Green told ESPN.com about the possibility of his absence costing the Dodgers a playoff spot. "I guess I'll have to look back at the couple of games that I didn't get hits and be upset about those."

Derrick Hall, the Dodgers' senior vice-president of communications, said the team was not surprised by Green's move, as the star player had told management last year he would skip any post-season game falling on Yom Kippur.

Hall confirmed that Green will be the first Dodger to sit out a Yom Kippur game since Sandy Koufax opted not to pitch in the opening game of the 1965 World Series. Detroit Tigers' all-time great Hank Greenberg also sat out a 1934 contest that fell on Yom Kippur.

ספרותנו

מאת: יעל זליגר

ליפול למעלה: שירים וציורים מאת: של סילברסטין, הוצאת מדן

מעטים הקוראים שאינם מכירים את יצירתו המופלאה של סילברסטין. "העץ הנדיב" הפך מיד לקלאסיקה ספרותית. ואולם, יתכן שלא רבים יודעים שאת עיקר יצירתו רואה סילברסטין בכתיבת שירה לילדים. כל אחד משלושת ספרי שירתו זכה להצלחה וכדרכה של ספרות טובה לילדים, השירים נוגעים ללב ילדים ומבוגרים כאחד.

איזה כיף, מחשב חדש -
מדגם ומדגש
ויודע כל דבר בכל נושא.
ועם כזה מחשב ביתי
אנלא צריך מורה פרטי,
כי אין דבר שהמחשב שילי לא עושה.
הוא בודק ומתקן...
מאיר ומאייר, ומדפיס לי גם משוב.
הוא בורר ומעתיק...
אני מוציא מיד תיספר הראשון שלי
נו טוב, אני צריך לחכות שהוא יחשוב
על מה לכתוב. (יסופר סופר')

כל אחד משלושת ספרי השירה מאויירים על-ידי סילברסטין ומכיל עשרות שירים. האחרון "ליפול למעלה" יצא לאחרונה בתרגום עברי חדש ומעולה של בני ואורי הנדל.

של (שלבי) סילברסטין נולד באמריקה בשנת 1932 למשפחה יהודית. הוא לא רק מצטיין בכתיבה אלא אף בציור, ניגון וצילום. הוא גם אדם מאוד צנוע ובעיקר יודע בדיוק מה ילדים חושבים וחשים, מה מפחיד ומה מצחיק אותם. אכן הוא שומע את קולם של הצעירים.

לכל אחד יש קול בפנים
שכל הזמן לוחש,
יזה טוב לי, זה מתאים לי,
מזה אני חושש.
ואף אחד, מטיף, מורה,
שלא יחליטו בשבילך,
גם לא חבר, גם לא הורה -
הקשב לקול בתוכך. (יהקול')

בשפה כה פשוטה, ללא מאמץ ועם שפע של הומור וכן אהבה כה רבה לילדים הצליח סילברסטין לדעת את נפש הצעירים. יתכן שיותר מכל הוא מבקש להקל על הילדים שהפחד והחרדה משתוללת אצלם. כמו אותו ילד שמדמיין נחש ארסי כ"עונש" שיבוא עליו.

אני פותח תיקפסקה
של ארוחת-הצהרים,
מקוה למצוא פרוסה
או תפוח עסיסי.
אבל שם, לוחש-שורק...
שוב מוכן להשתחרר -
עד נחש צפעון ארסי.
יוצא וזוחל לי...
זה קורה לי כל יום...
יתם חושבים שאמי כועסת עליי?
(תמיד בארוחת-הצהרים)

או ילד אחר (האהוב עלי מכל הילדים המפוחדים אצל סילברסטין) שהמורה העמידה אותו בפינה והוא מחכה ומחכה ומחכה...

המורה אמרה, אתה לא מציית,
משתולל, מתפרע ולא יושב.
אז לך, תעמד עכשו בפנה
עד שאגיד לך יתסתובב'.
אז תכף אני נעמדתי שם...
ואז נגמר היום והיא
שכחה אותי בפנה...
אז בשבת נשארתי עד.
וביום ראשון החפש התחיל,
ונשארתי לעמוד.
ועד אלזל, שאז פתאום
סגרו את בית-הספר!...
אטמו תידלתות ואת כל הפתחים,
עכשו אף-אחד כבר לא מתקרב,
ואני עומד ארבעים שנה
במבנה חשוך, נטוש וחרב
מחכה למורה שתגיד, יתסתובב'...
(ציתי)

.....

מי ייתן ותבוא עלינו ועל כל ילדי אומות העולם שנה ללא פחדים וללא סבל; שנה טובה של שלום ואהבה.

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2 cups apple juice
1/2 tsp. pepper
3 cloves garlic, minced
1/4 cup honey

Combine chicken, apple juice, garlic and pepper in a baggie-type bag. Seal bag. Place in a bowl and chill at least 4 hours or up to 1 day, turning occasionally. Bake chicken for 45 minutes, basting occasionally with marinade. Brush with honey. Bake 10 minutes longer. Garnish with thinly sliced apples.

THE CAPLAN FAMILY EXTENDS BEST WISHES FOR A HAPPY & HEALTHY NEW YEAR.

About Food

By NORENE GILLETZ

Melting Pot Memories (342 pages, $29.95 Cdn) by Judy Bart Kancigor is a collection of 600 recipes from 159 members of the Rabinowitz family. Packed with nostalgia and humour, it is the story of an immigrant family told through its stomach, from the shtetl to the suburbs.

Dear Norene

It took Judy three years to compile. At a family wedding, Judy sat down with her Aunt Sally (now 92, with all her marbles) who went over all the recipes and told Judy which were worthy of publication. Some recipes were added for sentimental value only.

Here are two easy, delicious recipes for Sukkot. For information on Canadian availability of Melting Pot Memories, call 416-226-2466.

CHICKEN MARBELLA

12 to 18 skinless, boneless chicken breasts
Marinade:
1 head garlic, peeled and finely pureed
1 tbsp. dried oregano
1 tbsp. dried basil
coarse salt and freshly ground black pepper to taste
1/2 cup red wine vinegar
1/2 cup olive oil
1 cup dried apricots, cut up
1/2 cup pitted Spanish green olives
1/2 cup (dried) sun-dried tomatoes, reconstituted and cut up
6 bay leaves
Next day:
1 cup brown sugar
1 cup white wine
1/4 cup fresh cilantro, finely chopped (optional)

Mix marinade ingredients. Pour over chicken and let marinate, refrigerated, overnight. Preheat oven to 350. Arrange chicken in a single layer in large baking pan and spoon marinade over it evenly. Sprinkle chicken pieces with brown sugar and pour white wine around them. Bake for 50 minutes to 1 hour, basting frequently. Sprinkle with cilantro.

'THE' FAMOUS CHOCOLATE CHIP COOKIES

"Nothin' said lovin' like a tin of Aunt Estelle's chocolate chip cookies. Who can forget the huge tins in her living room always filled to the brim. Did she ever get on a plane or visit without them? Never! Her recipe notes (complete with batter sprays) indicate the original times five!"

1 cup shortening
1 cup brown sugar
1 tsp. vanilla
1/2 tbsp. milk (use juice or water for pareve cookies)
2 eggs
2 1/4 cups flour
1 tsp. baking powder
2 (12-oz.) pkgs. semisweet chocolate chips (or more)

Combine in mixer shortening, sugar, vanilla, milk and eggs. Sift together flour and baking powder and add to mixture a little at a time until blended. Add chocolate chips and stir with wooden spoon. Drop by spoonfuls onto ungreased cookie sheet and bake in preheated oven at 375 about 10 to 12 minutes or until as brown as you like. (For David and Eric, substitute white chocolate chips.)

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeaniYummy! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com*

The Canadian Jewish news CROSSWORD PUZZLE

(Answers to the crossword are on page 44.)

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Disraeli bought a notable one for England
6 It may fly at Lod
10 Comedian Mort
14 Hill of Hill hearings
15 Prefix for 28-down
16 Neighborhood
17 Einsteinian watchword
19 "What's ___ for me?"
20 She may cause shear pandemonium
21 Wallet stuffers
22 Element #53
24 Dayan had one
25 Internet inits.
26 Alway
27 "Stranger Song" lyricist
33 Oodles
34 China's ___ Shan mountains
35 Unlike the Dead Sea
39 Relaxes
41 Noted children's book author
42 Tav:Hebrew::___:Greek
43 Sound the shofar
44 Barbra's "The Prince of Tides" costar
46 Knesset alliance, maybe
47 Jerry's bestseller
50 Slim-down spot
53 Playwright Burrows
54 Some Cedars Sinai workplaces: abbr.
55 Cased snack
57 Concerning
59 Editorial cartoonist Noah
62 Not too often
63 Big name in banking
66 Sitting on
67 Sondheim's ___ *the Woods*
68 Kafkaesque
69 Boxer colleague
70 "___ sow, so shall..."
71 "Mermaids" star

Down

1 Give a hoot
2 From the top
3 Flower of Egypt
4 ___ standstill
5 Untalented Jackson
6 Preferred choice, slangily
7 Island garlands
8 Cynthia Ozick's ___ *and Ardor*
9 Like a shiksa
10 Palestinian professor of note
11 Corbin's "L.A. Law" role
12 Nazis burned many of his books
13 Not now
18 Like argon
23 "Pick a number from ___..."
24 Tries to win the contest
25 Headline word of '98-'99
27 Land of dreamers
28 One way to the Promised Land
29 Move slimily
30 Woody has directed her to two Oscars
31 Quibble
32 Aura of splendor
36 Novelist Walter ___ Mare
37 Eagerly anticipating
38 Shoe part
40 *Fleishig* entree
45 *Tallit* features
48 Sephardi
49 The late Israel Cohen of Washington, D.C., notably
50 Scandinavia's "L'chaim!"
51 Bean variety
52 Posh neckwear
56 Prefix meaning "seven"
57 Shapiro or Dershowitz, for short
58 It's just over a foot long
59 Schnitzel, once
60 Nobelist Wiesel
61 1987 Pulitzer-winning critic Richard
64 Come-___ (marketing ploys)
65 "___, Mr. Tambourine Man..."

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This Week

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Afghans could be allies of the West, filmmaker says. *Page 7*

Two Jewish Montrealers among Trade Centre's missing. *Page 25*

Arts & Travel

Moscow Jewish Chamber Choir tours North America. *Page 32*

Health & Lifestyles

Hospital daycare program benefits cancer patients. *Page 36*

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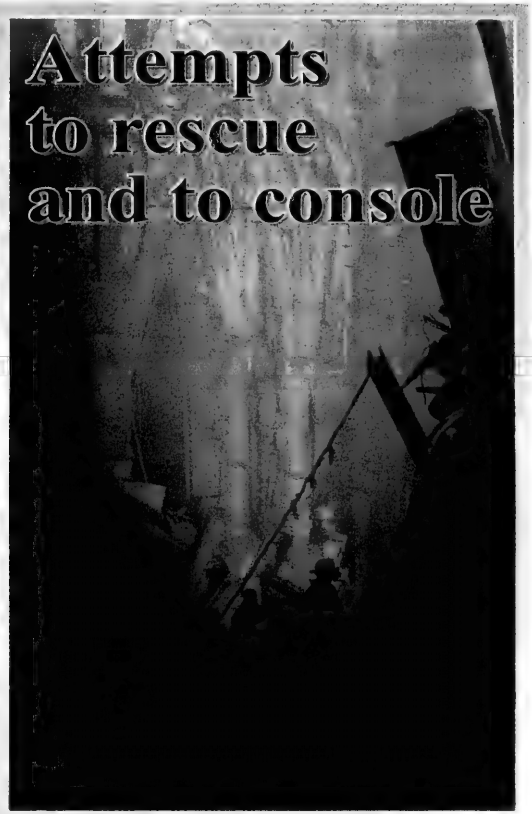
Attempts to rescue and to console



In a scene reminiscent of Dante's Inferno, rescue workers in the heart of ground zero of the destroyed World Trade Center look for victims last week. At the same time, various ceremonies of commemoration and support were held in Israel. Clockwise from left, Kaplan Street in Tel Aviv was temporarily renamed Pentagon Road, Jaffa Road in Jerusalem was renamed New York Street, and more than 35,000 people attended a memorial rally in Tel Aviv. *[RNS/Reuters, Isranet and Israel Sun photos]*

Mossad gave warning: *L.A. Times*

Ha'aretz Daily Newspaper Ltd.

WASHINGTON — The Mossad warned the United States last month that as many as 200 terrorists linked to Osama bin Laden were slipping into the country to prepare a "major assault on the United States," the *Los Angeles Times* reported last week.

'Large-scale target'

The warning to the Federal Bureau of Investigation and the Central Intelligence Agency was apparently not acted upon because U.S. authorities said they had "no specific warning" of the suicide bombings at the World Trade Center in New York and the Pentagon.

The Mossad warned that it had indications the terrorists would act against "a large-scale target" in the United States, and that Americans would be "very vulnerable," the paper said, quoting a high- ranking law enforcement official.

U.S. officials have said they believe there are still more people in the country who might have helped the hijackers plan the operation or helped finance the attacks.

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The News in Brief

CANADA

Prayer Message

TORONTO — The following is a message to Canada's Jewish community from Keith Landy, national president of Canadian Jewish Congress, on memorial prayers for the victims of U.S. terror:

"Jewish congregations and communal institutions are now reciting tehillim (psalms) in their daily prayers on behalf of the victims of terror attacks in New York, Washington and in the hijacked airplanes. Jews traditionally recite psalms in dire situations and in the face of great adversity. As we approach the most solemn week in the Jewish religious calendar, we recall that Jews will also be reciting Yizkor on Yom Kippur, in memory of all of the victims and all those we have lost.

"In these difficult times, as we memorialize the victims, we seek solace in prayer to garner the spiritual strength we will need in the time ahead to fight terrorism and prevent this evil from having its intended effects. May we all be comforted by that strength."

ISRAEL

Squelching News

JERUSALEM — About 1,500 Palestinians marched last Friday at a rally in the Gaza Strip where demonstrators carried posters lauding terror mastermind Osama bin Laden. Plainclothes Palestinian police later detained several journalists and confiscated videos of the event, according to the *Jerusalem Post*. Palestinian officials have reportedly tried to suppress media coverage of Palestinians celebrating the attacks against the United States.

Spin Control

JERUSALEM — Palestinian Authority President Yasser Arafat is urging Palestinian schoolchildren in the West Bank and Gaza Strip to take part in demonstrations supporting the United States, Israel's Army Radio reported. Arafat and other Palestinian officials have embarked on a damage control campaign after Palestinians took to the streets Sept. 11 to celebrate the terror attacks in New York and Washington.

WORLD

War Criminal Dies

EDINBURGH — A suspected Nazi war criminal died here Sept. 12 at age 85. Scottish officials recently refused to extradite Anton Gecas to his native Lithuania, citing his poor health. Gecas was accused of having been a platoon commander of a pro-Nazi police battalion responsible for the deaths of some 30,000 civilians, including Jews. On Sept. 13, Lithuanian prosecutors vowed to hunt for other Lithuanians accused of Nazi-era war crimes.

Brothers Plead Guilty

LOS ANGELES — Two brothers, both confessed anti-Semites and white supremacists, have pleaded guilty to fire-bombing three synagogues in the Sacramento area two years ago. Benjamin Matthew Williams, 33, considered the instigator in the attacks, faces 30 years in federal prison. His brother, James Tyler Williams, 31, is to receive 18 to 21 years when the sentences are pronounced in November.

Mosque Dedicated

BELGRADE — The dedication this month of a war-damaged mosque in Kosovo that Jews, Catholics and Muslims rebuilt together is providing a rare gleam of hope against the background of religious tensions elsewhere. Taking part in the ceremony were representatives of the American Jewish Joint Distribution Committee, which spearheaded the project, as well as Rexhep Boja, the Kosovar grand mufti, and Mark Sopi, a Roman Catholic bishop. The mosque, in the village of Shqiponje, was one of more than 200 mosques damaged or destroyed during the war in Kosovo in the late 1990s.

Nazi Probe

VADUZ, Liechtenstein — Liechtenstein has created an international commission of historians to probe its wartime history. The move comes some 15 months after the European principality, sandwiched between Switzerland and Austria, was accused by the World Jewish Congress of having helped Nazi officials transfer stolen Jewish assets into western countries and South America at the end of World War II. The government-appointed commission plans to begin its work later this month.

Kabul Jews

KABUL — Two Jews remain in the Afghan capital of Kabul, according to a recent report by the Associated Press. Ishaq Levin, 72, and Zebulon Simentov, 72, live at separate ends of the same decaying synagogue. The congregation's sole Torah scroll has been confiscated by the ruling Taliban. Over 4,000 Afghan Jews have immigrated to Israel since 1948.

Synagogues Receive Preservation Grants

ROME — Synagogues in England and seven eastern and central European countries will receive $140,000 from the World Monuments Fund as part of a preservation program.

The 2001 grant recipients include:

- The Central Synagogue in Sofia, Bulgaria, built in 1906, one of the largest Sephardi synagogues in Europe.
- The 19th-century Prince's Road Synagogue in Liverpool, England. An active Orthodox synagogue, it is one of the few remaining examples in Britain of Victorian Moorish architecture.
- The synagogue in Carpentras, France. Built in 1374, it is one of the oldest synagogues in Europe. It has been in continuous use as a Jewish house of worship since its construction, but restoration work had been stalled due to lack of funding.
- The 18th-century synagogue in Mad, Hungary. Little maintenance has been conducted since 1979.
- The only surviving synagogue in Lvov, Ukraine, built in 1924 and today the centre of an active outreach program to the Jewish community.
- The Choral Synagogue in Kiev, Ukraine, built in 1896. It was the centre of Jewish life in Kiev until it was seized by the Soviets in 1926. It is now a functioning synagogue.

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Terrorism victims remembered at local services

By FRANCES KRAFT
Staff Reporter

TORONTO — The real aim of terrorism is to demoralize, said Rabbi Elyse Goldstein at a memorial service Sunday night for the victims of the Sept. 11 terrorist attacks on New York and Washington.

"To that we will not give a victory," she vowed.

"As we continue to wish each other a good and sweet New Year, we pray that some tiny piece of the terrorist plan has been thwarted by our insistence on everydayness."

Rabbi Goldstein is president of the Toronto Board of Rabbis, which sponsored the Interdenominational Jewish Service of Memorial and Hope held at Beth Emeth Bais Yehuda Synagogue and attended by some 600 people.

Earlier that day, while thousands attended a memorial at New York's Yankee Stadium, Toronto remembrances included an interfaith service held at Metro Hall Square and sponsored by Toronto Residents in Partnership (formerly the North York race relations committee).

"We weep for people we've never met," said Rabbi Goldstein. "We weep at the perversion of God's holy name, and through these tears we bring this message: Though there are madmen in the world, the world is not mad. Though there is evil in the world, the world is not evil."

Rabbi Howard Morrison of Beth Emeth, who initiated the plans for the service, said it was "quite a statement" that the sanctuary was virtually filled for the service, which was organized in a matter of three days.

Ontario communities show solidarity with Israel
please see page 27

The service concluded with the sound of the shofar, signalling prayer and hope for a strong and stable world once again, Rabbi Morrison explained.

Other speakers included Mike Feldman, City of Toronto councillor; David Young, Ontario's attorney-general; and Meir Romem, Israeli consul-general.

Cantor Aaron Bensoussan of Beth Emeth chanted a version of K'El Maleh Rachamim specifically for the victims of the terror attack, and Cantor Benjamin Maissner of Holy Blossom Temple sang the national anthems of the United States, Canada and Israel. Cantor Anna Trubashnik and rabbis Philip Scheim, Ed Elkin, Baruch Frydman-Kohl, Michael Dolgin and Daniel Gottlieb also took part, as did representatives of B'nai Brith Canada, Canadian Jewish Congress and UJA Federation of Greater Toronto.

Rabbi Dolgin dedicated the psalm he read in memory of an Israeli-born Torontonian who has not been heard from since he called his wife on the morning of Sept. 11. He was leaving early for a 10 a.m. meeting at the World Trade Center in order to buy her a gift, he told her.

There is no welcome mat in Toronto for terrorists, proclaimed Feldman.

The city's population comprises more than 60 ethnic and religious groups, with over 100 languages spoken, he said. "We encourage that diversity. In Toronto we celebrate each of our heritages, our cultures and our different religious beliefs."

Young listed freedom of expression, freedom of the press, freedom of religion and an open justice system as Canadian values that form the "bedrocks of our civilization, and they're shared by other nations. We have the ballot box, the jury box and indeed the newspaper box to distinguish us. These are very important treasures."

In light of the recent atrocities, nothing short of our freedom is under attack, said Young. "I say to you as chief law officer of this province [that] we will assist in every way possible our American brothers and sisters in their time of need." He also stated that Canada has absolutely no place for intolerance, hatred or mindless vigilantism and pledged to "vigorously utilize" criminal laws and hate laws.

Romem conveyed sympathy to the victims of the attack. "We encourage the United States to go on and fight against terrorism," he added.

Israel knows the phenomenon well, he said. "I hope that now people will stop criticizing the State of Israel for fighting terrorism."

He urged listeners to visit Israel, invest in Israel and – particularly for young people – to make aliyah.

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Murderers' perverse logic

From the editor's desk

The dust was still settling from the suicide bombings 10 days earlier in New York and at the Pentagon when President George W. Bush spoke to the Congress of the United States, indeed, to the entire world, last Thursday.

Through the settling dust, the president painted a grim but clearly focused picture of the face of the evil that had perpetrated the atrocities.

That evil is radical, violent, Islamist fundamentalism. The details of its face trace the features of a leader like Osama bin Laden and his secretive network of killers, Al Qaeda.

As of this writing, no bill of indictment has yet been drawn specifically naming bin Laden definitively as the mastermind behind the Sept. 11 atrocities. But the evidence points overwhelmingly in his direction and on that basis Bush has decided to act.

Remarkably, though not surprisingly, there are still many commentators who attempt to diminish the culpability of the murderers for the mass murder they perpetrated on Sept. 11. These commentators prefer to find "reasons" for the hatred that inspired the murderers, as if any reason could justify the slaughter of nearly 7,000 non-combatant, civilian innocents. And that is quite apart from the substance of the reasons – usually spurious or only partially true, or sometimes even totally false, (the broad outline of which I commented upon in last week's column) – that are advanced.

But the unadorned truth is that the murderers are simply murderers who target entire societies of people for death for reasons only their perverse "logic" justifies.

A chilling and alarming account of the toxic atmosphere that evolves into the "classroom" in which that logic is taught and absorbed appears in the September issue of *Commentary*.

In an article entitled *How Suicide Bombers Are Made*, Fiamma Nirenstein, an Italian journalist reporting from Israel for *La Stampa*, writes about the "anti-Semitic propaganda that circulates in such abundance in the Arab world."

Nirenstein chronicles example after horrible example of outrageous calumnies being spread in the Arab world about Jews, Judaism, Israelis and Israel. She then draws the inescapable, disconcerting conclusion.

"The effect of this relentless vilification is not difficult to discern. In the Arab world, where countervailing sources of information about Jews and the Jewish State are rare to nonexistent, Israel has been transformed into little more than a diabolical abstraction, not a country at all but a malignant force embodying every possible negative attribute... As for Israelis themselves, they are seen not as citizens, workers, students, or parents but as the uniformed foot soldiers of that same dark force...

"From such hatred it is but a short step to incitement and acts of violence. Arab schools teach not just that Israel is evil, but that extirpating this evil is the noblest of callings. As a text for Syrian 10th graders puts it, 'The logic of justice obligates the application of the single verdict [on the Jews] from which there is no escape: that their criminal intentions be turned against them and that they be *exterminated* [emphasis added]'. In Gaza and the West Bank, textbooks at every grade level praise the young man who elects to become a shahid, a martyr for the cause of Palestine and Islam."

Michael Nesamov illustration
Osama bin Laden

The author points out how the teaching of rabid anti-Semitism characterizes the region's "moderate" regimes as well as its "most militant and totalitarian-minded regimes."

Her terse summation regarding the justification for hating Jews applies with equal vigour to those who seek a justification for the Sept. 11 murderers' hatred for America.

"If we have learned nothing else from the latest intifadah, it is that the Arab world's grievance against Israel has little to do with the minutiae of dividing up territory and political authority. It has to do instead with the entire Zionist project, with the very existence of a Jewish state in the Middle East."

President Bush was correct in identifying the enemy as the "radical network of terrorists and every government that supports them," and equally correct in having defined the goal as ensuring that "every terrorist group of global reach has been found, stopped and defeated."

In his column in the *Globe and Mail* last Saturday, Rex Murphy, in typically concise and neatly sculpted style, placed the Sept. 11 events in their proper context.

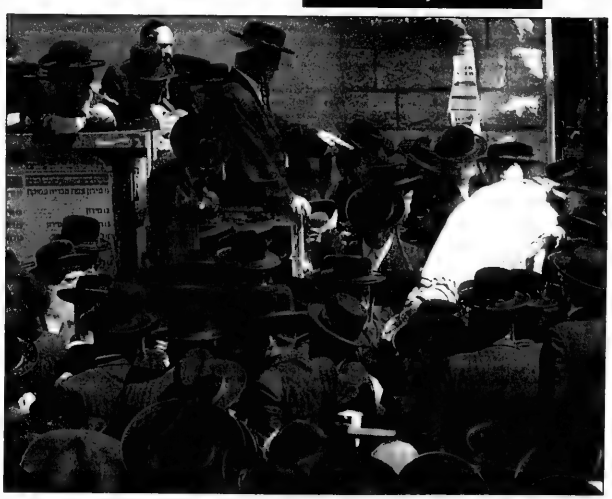
"The security of its citizens is a nation's first virtue. The response to those who appropriate the 'right' to mass slaughter had to be unequivocal.

"George Bush had it right. As between terrorism and democracy, there's no room on this planet for both of us."

I concur.

MBD

SeeJN



FINAL FAREWELL TO A FRIEND:
The friends, neighbours and colleagues of Meir Weissheus carry his shrouded body towards burial last week the day after he was shot and killed near Jerusalem by a Palestinian terrorist.

[RNS/Reuters photo]

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Canada weighs counter-terrorism measures

By RON CSILLAG
Staff Reporter

TORONTO — Community officials are confident a bill before the House of Commons that would criminalize fund-raising for terrorist groups will exclude the raising of money and aid to Jewish settlers and facilities across the so-called Green Line.

Previous to the Sept. 11 terror attacks in the United States, there had been concern that Bill C-16, which sought to strip charitable status from groups that raise money for terrorist organizations, would lead to problems for Jewish groups that raise funds for settlers, yeshivot and social welfare agencies in Israel's post-1967 boundaries.

It was feared that Arab and Muslim groups would use the law to seek the de-registration of many Jewish charities in Canada.

But now, the measures proposed would go much further than simply preventing an organization from issuing tax receipts: It would make it a criminal offense to raise funds in Canada for terrorist groups.

Justice Minister Anne McLellan said last week it's not known yet whether Bill C-16 will stand on its own or be part of a broader counter-terrorism omnibus bill that could be introduced in the House of Commons in the next few weeks.

Bill C-16 is currently being studied by an all-party Commons finance committee, prior to second reading.

Ed Morgan, chair of Canadian Jewish Congress's Ontario region, said he's confident any law dealing with counter-terrorism would not target Jewish organizations, directly or indirectly.

"Canadians wouldn't buy that," Morgan said. "The events of Sept. 11 made clear what terrorism is. It has nothing to do with houses on a hill, but with demolition and murder."

He said Ottawa will clearly distinguish between acts of politics and acts of violence.

However, it would be "naive," he added, to think that domestic Arab and Muslim groups will not challenge the law on several fronts, including the argument that some Jewish organizations in this country channel funds to "extremist" Jewish groups in the post-'67 territories.

If that argument is ever raised, "we're ready to meet it," Morgan said.

The bill would primarily target social welfare agencies, clubs, houses of worship, or front organizations with innocuous-sounding names which supposedly raise money for humanitarian purposes. Because it would criminalize the transfer of money to terrorist groups, it should have a strong deterrent effect, believes Eric Vernon, CJC's legislative analyst in Ottawa.

Canada's spy agency, the Canadian Security Intelligence Service (CSIS), has said this country is an important source of funds, as well as a base of operations, for terrorist groups.

Ed Morgan

In 1998, CSIS said it was watching 50 organizations and some 350 individuals with suspected ties to terror groups, including those with links to Hamas and Hezbollah.

Last February, CJC called on the federal government to amend the Criminal Code and make it illegal to raise funds for groups declared to be terrorist. Currently, there's no law that expressly makes fund-raising for a terrorist group a criminal act.

McLellan said the bill will also bring Canada in line with the aims of the International Convention for the Suppression of the Financing of Terrorism, passed by the United Nations in 1999 and signed – but not yet ratified – by Canada.

Canada must "strike at the heart" of terrorist fund-raising capabilities, McLellan said. "Terrorism has a certain similarity to organized crime. What fuels it is money. And therefore what we have to do is strike at the ability of terrorist organizations to raise money."

Apart from Jewish fears that a bill to strip groups of their charitable status would cast too wide a net, other critics have pointed out that it's often hard to distinguish between supporting a political cause and supporting terrorism.

"The only groups that should get upset [by the bill] are groups that engage in terrorism," said Manuel Prutschi, CJC's national director of community relations. He said similar laws in the United States and Great Britain have not affected Jewish organizations.

He said he's confident that a counter-terrorism law would have "solid guarantees of due process."

Several government departments are contributing to Canada's counter-terrorism legislation, including justice, foreign affairs, national defence and immigration.

Meantime, an immigration bill before the Senate is expected to pass without amendments. Bill C-11, which contains measures to boost front-line security screening of refugee claimants and restrict appeals for those facing deportation, should be passed as is.

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YMCA Web site linked to pro-Palestinian sites

By PAUL LUNGEN
Staff Reporter

TORONTO — The World Alliance of YMCAs has responded to criticism that its Web site is pro-Palestinian by adding 38 links to new Web sites – only one of which might be considered a strong supporter of Israeli policy.

Twelve of the sites are designated as Palestinian organizations, while 10 are described as Israeli in origin. In addition, six Palestinian-Israeli organizations, five sites listed as women's organizations and five more U.S. organizations have been added to the World Alliance's Web site (www.ymca.int).

Of all the added sites, only the Jewish Virtual Library (www.us-israel.org), sponsored by the Jewish Federation of Greater Washington, can be considered unreservedly pro-Israel and critical of Palestinian policymakers.

Most sites listed as Israeli are highly critical of the Jewish state, with B'Tselem, a human rights group, and Peace Now, the best known. The others include The Other Israel, Not in My Name, Bat Shalom and The Arab Association for Human Rights, which pull no punches in attacking Israel.

Groups listed as Palestinian-Israeli are invariably highly critical of Israeli policy while the U.S. organizations listed include the American-Arab Anti-Discrimination Committee and Jewish Unity for Peace, both of which blame Israel for the Mideast conflict.

"It's unbelievable," said Harold Brief, vice-chair of international relations for Canadian Jewish Congress. "It's an absolute obscenity."

Brief has complained to YMCA Canada, a constituent member of the World Alliance. The Canadian group, in turn, was scheduled to discuss the updated Web site, and a possible Canadian response, at its board meeting last weekend.

Silvana Anania, director of international relations for YMCA Canada, said the Canadian group had earlier urged the World Alliance to present a more "balanced site.

"The World Alliance had agreed to make it more comprehensive and include other organizations and Web sites to present a more balanced Web site," she said.

Prior to the recent round of changes, the World Alliance's Web site index included a link titled Palestine, that offered surfers access to a single site, Badil, a "resource centre for Palestinian refugees & residency rights."

In addition, the site posted a controversial pro-Palestinian report on the intifadah, along with a disclaimer that the report didn't necessarily represent the views of World Alliance constituent members.

Now, the World Alliance's new Palestine/Israel link offers dozens of links to anti-Israel Web sites.

Brief said the changes made by the World Alliance are almost laughable.

"It's so sad, it's funny." Congress' complaint about the site seems to have backfired, with Web surfers now given access to even more anti-Israel forums, he said.

Afghans could be allies of the West: filmmaker

By PAUL LUNGEN
Staff Reporter

TORONTO — Filmmaker Simcha Jacobivici has been to the Khyber Pass, the narrow gorge that links Afghanistan and Pakistan. He's sat with the Pathan people of Afghanistan and been embraced by them as a brother. And he has a word of advice for the U.S.-led coalition out to punish the Taliban, Afghanistan's radical Islamic party, for harbouring Saudi-born terrorist Osama bin Laden.

"I think the Pathans could be allies of the West, not enemies," he said. "They're being approached as hostile Muslims when what they are is closet Israelites."

Jacobivici's fascinating claim, that the Pathans are really descendants of the 10 lost tribes of Israel forced into exile by Assyrian invaders in 722 BCE, was first made by him in a documentary film, *Quest for the Lost Tribes*, about two years ago. It is his contention that the Pathans, who call themselves Pushtuns, still maintain some fragile links to their ancient heritage, and are, in fact, the Jews' long-lost, distant cousins.

Travelling through central Asia like a filmmaking Indiana Jones, Jacobivici found that the Pushtuns consist of a collection of clans who have maintained a few ancient Judaic practices and who, in private, will acknowledge their links to the ancient Israelite kingdom.

Some of those ancient practices help explain recent history, Jacobivici contends. The Pushtun, who also call themselves Bani Yisrael (Children of Israel) consist of a number of clans whose names reflect their ancient lineage. The Gadun correspond to the tribe of Gad, the Efriti to Efraim, and the Shinwari to Shimon.

Though Muslims, they follow a local code called Puchtuwali that takes precedence over Shariah, Islamic law.

That manifested itself recently when the Taliban destroyed two massive Buddhist statues despite worldwide outrage and in the face of Muslim entreaties not to do so.

Filmmaker Simcha Jacobovici (centre) with a cameraman and an armed escort in the Khyber Pass.

The destruction of the statues, in keeping with a harsh interpretation of the biblical injunction to shun graven images, was accompanied by a massive animal sacrifice of 100 bulls as a sin offering, Jacobivici said. They felt they had sinned by tolerating the statues for as long as they did.

Even their hospitality to Osama bin Laden, fingered as the mastermind behind the World Trade Center bombings and the attack on the Pentagon, has echoes in ancient biblical practice, Jacobivici said.

In ancient times, Moses commanded the people of Israel to establish five cities of refuge, where those guilty of accidental killing could flee temporarily to avoid revenge attacks. The Taliban have offered bin Laden a similar area of refuge, in part in gratitude for his support in their war against the Soviet Union, he said.

There are other vestiges of ancient Israelite practice in Pathan culture, he continued. Until recently, most Pushtuns circumcised their boys on the eighth day, much earlier than other Muslims; the name, Afghan, is said by the Pathans to be the same as one of the sons of King Saul, Israel's first king; Saul's full name was Saul Ben Kish, and Kish is still a common boy's name in Afghanistan; the country's Suleiman Mountains are named after Israel's King Solomon; Pathans followed a tradition of lighting candles on Friday night, the onset of the Sabbath; Pathan men wrap themselves in a shawl that resembles a tallit (prayer shawl); and Kabul is the same name as one of the Canaanite cities conquered by Joshua.

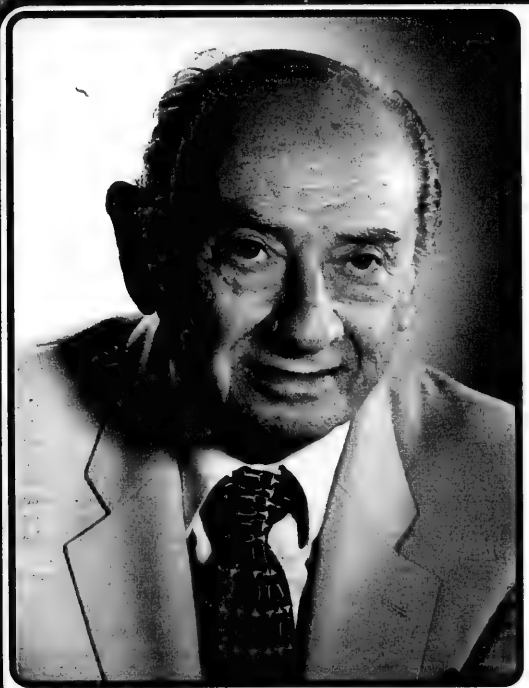
Circumstantial evidence, to be sure, but convincing to Jacobivici.

Jacobivici, whose latest film, *The Struma*, will be featured in a gala screening at the Princess of Wales Theatre on Nov. 13, believes the Taliban and bin Laden part company in their attitude to the Western world. The Taliban, he said, are "not ideologically committed to bring down the West.

"The Taliban are not in the business of promoting Islam around the world." Groups like Islamic Jihad, Hezbollah and Hamas are working to create an Islamic empire and Palestinian Authority Chairman Yasser Arafat is supporting them.

"The centre for this virus is the Palestinian Authority," he added. "They've given a semblance of legitimacy for all these groups and allowed Islamic Jihad and Hamas to develop suicide bombings and legitimized it in the Muslim world.

"Bin Laden is the bee," he concluded, "Arafat is the hive."



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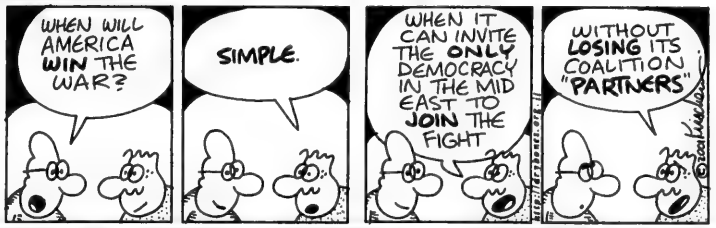
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SIMPLE.
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WITHOUT LOSING ITS COALITION "PARTNERS"

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Arafat, a national disaster for his people

One year ago, on Sept. 28, Yasser Arafat set back, by incalculable measurements, the course of the Palestinian people's progress toward an independent state. He let loose on the Temple Mount his band of youthful brigands to rain rocks and stones on Jewish worshippers below and thus set in motion a terrible train of events that became known as the second intifidah. It has lasted a year.

And even though Arafat was scheduled to meet this week with Shimon Peres to discuss – what? – a formula to get to a ceasefire to reach the Tenet recommendations to enable the parties to implement the Mitchell report to find a way back to the negotiating table to resume the Oslo peace process – there are no significant signs that the intifadah and its accompanying imposition of constant violence will end any time soon.

We know unequivocally, because his own deputies have publicly asserted it to be true, that the rioting that began on Sept. 28 was planned well in advance of that date. When then Opposition leader Ariel Sharon announced his intention to tour the Temple Mount, Arafat seized what he considered to be an opening to reverse the bad international press he had received for his refusal to sign an agreement with Ehud Barak. He reverted to the only "diplomatic" methodology with which he was truly comfortable: terror and violence.

He gave the signal; the mayhem began. Since Sept. 28 one year ago, there has hardly been a single day when violence has not been aimed at an Israeli, hardly a single day when an Israeli has not been injured or killed by Palestinians.

On Sunday, IDF Chief of Staff Shaul Mofaz reported to the Knesset that since Sept. 28 of last year, there have been 8,000 serious attacks against Israel, 84 of them inside the Green Line. As a result of these attacks, 176 Israelis have been killed, 71 of them by various Palestinian security agencies under the direct control of Arafat himself. A total of 1,742 Israelis have been injured in the attacks, 1,251 of whom have been civilians. But in keeping with Arafat's well-documented disdain for human life, even for the lives of his own people, the physical toll of the second intifadah has been far higher on the Palestinians themselves than on Israelis: 604 Palestinians have been killed, and between 8,500 and 10,000 injured.

Then again, that toll was part of Arafat's plan. He knew Palestinian violence would be met by superior Israeli force. In fact he was counting on it. For the images of armed Israeli troops facing "stone-throwing" rioters, broadcast around the world, were, in the main, a public relations bonanza for him.

But absent the ephemeral public relations gain, Arafat's plan may well prove a permanent, national disaster for his people. The vast majority of Israelis regard him as neither reliable, nor viable, as a partner for peace.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

Opposes Syria on Security Council

Canada should not vote in favour of Syria's nomination to the UN Security Council next month. It is fully aware that Syria still remains on the U.S. State Department's list of states sponsoring terrorism. Syria continues to provide safe haven and support to at least 10 of the over 30 designated terrorist organizations, including Hezbollah, Hamas and Islamic Jihad.

These terrorist organizations share a vision of global jihad against pro-western non-Islamic regimes, especially the United States, and call for the destruction of Israel. Who knows which of these groups supported by Syria participated in the carnage in New York City and Washington?

Not only did Syria ignore UN Security Council Resolution 520 in 1983 that called on all foreign forces to withdraw from Lebanon, but it also expanded its areas of occupation. Lebanon has lost its independence and southern Lebanon has been turned into an international terror base.

Syria continues to use military force and brutal oppression against its own minorities. In 1982, 20,000 Sunni Muslims were slaughtered when they rose up against Hafez Assad. Thirteen thousand political prisoners were killed between 1980 and the late 1990s. Until recently, Syria's Jews were forbidden to emigrate. Many were imprisoned and tortured.

The UN Security Council has primary responsibility for the maintenance of international peace and security. If Syria, a country involved in the drug and counterfeiting trades, continues to violate the rights of its own people and the Lebanese people, to support terrorist groups and to violate UN resolutions, how can it be expected to be an honourable and productive member of the Security Council?

Cindy Sweeney
Montreal

* * *

Israel's painful choices

Israeli political analyst Yitzhak Sokoloff recently argued that if the international community were better informed of the virulent brain-washing of young Palestinians, they would hold the Palestinians more accountable for terrorists acts against Israelis.

Sokoloff is right on this point, but when he says that Israel cannot enter into negotiations until it has a worthy partner, he may have to wait a long time – time which is not on Israel's side. If he is right about the power of brainwashing, the next generation of Palestinians will be even more anti-Israeli than this one. What will Israel do when the area's current population of four million Palestinians and five million Israeli Jews is eclipsed by the Palestinians' higher birth rate?

Israel's choices are painful. Giving up the West Bank – even if it were doable at this time – is risky. The last line of Israeli withdrawal could well become the first line of attack by the Palestinians. However, defending Jewish settlements against increasingly well-armed Palestinian militias may be even more risky. Retaliation against terrorism, while justified, cannot be a viable long-term strategy.

If Israel wants to win the "information battle," it must return to negotiations. If the Palestinians again refuse to make peace, they will lose international support. If they *do* enter into negotiations, no Jew need be deluded that they have surrendered plans for the "liberation of all Palestine." But the Palestinians will not be the first people to find that their "grand destiny" is both unrealizable and unsustainable. And Israel will have an internationally accepted border from which it will more effectively be able to defend the Jewish State.

Beverley Stern
Toronto

* * *

Conference of neo-Nazis?

Hijacking planes did not advance the Palestinian cause nor will the hijacking of the United Nations Conference on Racism. Israel will never be brought to its knees by terror nor by hateful and dishonest resolutions. What is frightening is that 3,000 non-government organizations in 44 caucuses from 153 countries could support anti-Semitism with such itensity that has not been seen since the '30s in Nazi Germany. One would have thought this was a conference of neo-Nazis or the Arab League.

In acts sanctioned by Yasser Arafat, innocent men, women and children are murdered and maimed for the simple reason that they are Jews. The leadership that condones suicide bombers must be eliminated either by force or by enlightened Palestinians who respect the sanctity of human life.

Surely, there are Palestinians who realize that the Barak peace proposal was fair and just for both sides. Instead of wasting time and energy maligning Israel and the Jews of the world, the UN should pass a resolution implementing the Barak proposal. It had the courage and honesty to do so in 1948 with the creation of the State of Israel and it would regain some moral authority by mandating the Barak solution now.

Bert Raphael
Toronto

* * *

Jewish dignity at stake

I have a question for World Jewish Congress, B'nai Brith and all other Jewish organizations.

Does the persecution of, and discrimination against, the Jewish people at the hands of Christian and Muslim nations for hundreds of years qualify as crimes against humanity? If the answer is yes, then the pertinent historical documents should be compiled and delivered to Mary Robinson and associates at the UN.

At stake here is Jewish dignity.

Eli Pfefferkorn
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Reflections on Yom Kippur

By RABBI IRWIN E. WITTY

Yom Kippur brings with it a variety of themes to be explored. Three areas in our tradition which relate to this Day of Atonement are especially worthy of reflection.

* * *

The period between Rosh Hashanah and Yom Kippur is known as the Ten Days of Repentance. The laws of *tshuvah* (repentance), though outlined in the Talmud, are codified in exemplary fashion in Maimonides' *Mishne Torah*. In these laws, we are instructed that repentance is a process between man and his God, and is an exercise in self-discipline. Not only is the Jew forced to take account of his past wrongdoings, confess his sins, and express remorse over having committed them, but he is expected to resolve never in the future to repeat his wayward actions.

Our rabbis taught that even the most righteous individual, a *tzaddik gamur*, cannot compare to the true penitent. In Judaism, the idea of man's mistakes piling up without hope of erasure does not exist. The past can be cancelled by a true cry from the heart to God and a return to His law and teachings, no matter how sinful the life one has led. This holds true not only during the days of awe and repentance, but at any time – even to the last hour of one's life.

Herman Wouk, my former professor at Yeshiva University and renowned novelist, relates in his only work of non-fiction, *This Is My God*, that his grandfather had a lodger in his Bronx (New York) apartment who was far less learned than his grandfather but much fiercer in piety.

One day, when Wouk and his grandfather were studying together the laws of repentance, the lodger burst from his room. "What!" he exclaimed. "The atheist guzzles whiskey and eats pork and wallows with his women all his life long, and then repents the day before he dies and stands guiltless? While I spend a lifetime trying to please God?"

Wouk's grandfather pointed to the book open before them. "So it is written," the patriarch said gently.

"Written?" The lodger roared. "There are books and there are books!" And he slammed the door as he returned to his room.

Wouk comments that "the lodger's outrage seemed highly logical," as it would to most of us. But he goes on to transmit a simple teaching he heard from his grandfather, namely, that cancelling the past does not turn it into a record of achievement. It leaves a blank, a waste of "spilled years." A man had better return, our tradition tells us, while time remains to write a life worth scanning at the end of one's days.

Since no man knows the day of his death, the time to get a grip on one's life is the very first moment when the impulse for change and improvement strikes. The postponement of repentance – that is, the avoidance of an imposition of self-discipline and return to Jewish observance, is, to the mind of any reasonable person, foolish.

Counting on the saving power of Yom Kippur to offer repentance, even as one continues merrily with wrongdoing, is to our sages both ineffectual and absurd. If Yom Kippur teaches us anything, it is not only about "returning," but having the fortitude of doing so without delay.

* * *

In the synagogue of the eastern European shtetl, an unusual custom was observed on the eve of Yom Kippur. Before Kol Nidrei was to be chanted, Jews arrived early, many to don the *kittel*, the white robe worn on the sacred day, and all of the men to wrap themselves in a tallit, the prayer shawl not normally worn for an evening service, except for on Kol Nidrei night. Prior to the service, every congregant would approach his fellow worshippers and ask for forgiveness, on the real possibility, or imagined prospect, that the individual had, some time during the year, offended a fellow worshipper.

Jewish tradition maintains that Yom Kippur provides atonement for the sins one has committed against one's Creator. But wrongs perpetrated against one's fellow man can only be expunged when one approaches the offended party and enters with him, or her, a plea for forgiveness.

And so each worshipper would move from person to person, and in a hushed tone, say to his neighbour: "*Zeit mir moichel* – Please forgive me."

The person to whom it was addressed would listen attentively to the declaration and would reply: "*Ich bin dir moichel* – I forgive you."

Immediately after this response, the respondent would assume the role of pleader and address the identical plea of forgiveness to the person he had just forgiven.

The entire house of worship became, for a substantial period of time, a beehive of whispering couples. Even the rabbi would join in the exchange of pleas and responses. Bitter enemies would approach each other on this sacred occasion, and if the two antagonists refused to draw near, a neutral third party of mutual acquaintance would intervene and almost bodily compel one or the other to take the initiative.

By the time the cantor began to chant the Kol Nidrei, all rifts may not have been healed, but sharp antagonisms had been assuaged and lesser conflicts ended. When order and silence was restored to the house of worship, many a pain had been relieved and many a burden had been lifted.

This practice is one that reveals a sensitivity of soul found rarely in the folklore of ancient or modern societies. But more significantly, it constitutes a dramatic illustration of the Jewish emphasis on cultivating the ability of asking and granting forgiveness, difficult though these are.

Many congregations in Israel and in Diaspora communities still hold on to this practice. It deserves to be adopted even more widely. How many hurts and upsets would be overcome by just declaring "*Zeit mir moichel*"?

* * *

It is difficult to explain why Jews, over a period of centuries, have elevated Kol Nidrei eve to a status exceeding in importance Yom Kippur itself. At first thought, the text of Kol Nidrei itself could not be the reason, for what it consists of is a declaration of the annulment of vows. What it proclaims is that all personal vows, oaths, or devotions that one has undertaken unwillingly, rashly, or unknowingly during the course of the year (and that, consequently, cannot be fulfilled), should be considered null and void.

Because Kol Nidrei contains the phrase that "all vows, promises, obligations, oaths we have sworn shall be annulled, made void and of no effect," anti-Semites have frequently taken the prayer as evidence that the oath of the Jew is worthless.

Indeed, according to some sources, there have been Jews who, basing themselves in ignorance on the Kol Nidrei, have taken their obligations carelessly.

But the assertions of those who have exploited Kol Nidrei, whether Jew or anti-Semite, are nonsense. Jewish society, rooted in the Halachah (Jewish law), has viewed one's plighted word, one's oral commitment, as having the same force and degree of sanctity as accorded a written contract.

It has been understood that the vows and obligations of which we speak in Kol Nidrei do not refer to promises we make to others, or regarding others, but of vows and obligations which one imposes upon onself. Vows and oaths taken with regard to another person are unbreakable, except when the person concerned is present and gives his consent.

There are those who contend, based upon a theory propounded in 1917 by Joseph S. Bloch, that Kol Nidrei came about as an absolution of vows that made it possible for Jews who were forced to profess Christianity – Marranos, as they were called – to rejoin the congregation of Israel on Yom Kippur.

Unfortunately, as romantic and appealing as this theory is, it does not square with the facts, since Kol Nidrei appears to antedate Christian persecutions. Moreover, it doesn't account for the adoption of Kol Nidrei in countries and communities which were free from coerced conversion.

It appears that, as troubling as the idea may be to a modern, the explanation offered by our Jewish mystics of the Kol Nidrei text and its extraordinary and haunting melody may be the most attractive. According to them, the speaker in Kol Nidrei is not man, but God Himself. Again and again in the course of Jewish history, the Almighty was forced to swear that He would do away with the people of Israel. Were it not for Moses' frantic interventions, in biblical times, He would have carried out His intent. Over the centuries, the provocations have been many.

And so, on Yom Kippur eve, we, the people of Israel, imitate Moses. We recite the words of Kol Nidrei, putting them, in a manner of speaking, in God's mouth so that He may feel Himself absolved of His oath to destroy His people. If, then, God is regarded as the speaker in the Kol Nidrei, we can understand why the dry formula of Kol Nidrei has taken on as important a position on Yom Kippur eve as it has. For as God contemplates the coming year and sees our deeds and misdeeds, He prays, so to speak, with words that we have put into His mouth that He be absolved of His rash vows to do away with us.

On Yom Kippur eve, then, it is God Himself – not the cantor, the choir or the rabbi – who begins the service, and what He says, in effect, is: by your repentance, by your commitment to My Torah, through worship, through your fulfilment of mitzvot and carrying out good deeds, seek Me – and live.

In this, as in so many instances, the mystical and seemingly irrational interpretation is one that appears to have the ring of truth and one which enlightens us about the age-old "mystery" of why Kol Nidrei occupies the exalted position in our Yom Kippur service that it does.

G'mar Chatimah Tovah.

Rabbi Witty is director emeritus of the Board of Jewish Education in Toronto and is currently acting director of the Jewish Public Library in Toronto.

The Day of Atonement **by Leopold Pilichowski 1864 — 1933**

Opinions

A dearth of rabbis

There is a serious problem in the Jewish world that we need to face. North American Jewish life suffers from a dearth of rabbis, and the number of congregations that cannot obtain rabbinic guidance is growing. I understand that the Catholic Church has a similar problem but that, alas, is little consolation. I do not know what its major problem is, but I have some idea why fewer and fewer young Jewish men and women decide to make the rabbinate their life's profession.

Rabbi Gunther Plaut in Toronto

It was recently my dubious privilege to look at the job description of a mid-sized congregation. It stated in effect that the rabbi was to be in charge of the congregation in every respect, which to put it plainly, involved not only spiritual and educational but also physical tasks, amongst them the proper maintenance of the building as well as congregational finances. Theoretically, these responsibilities should belong to lay committees, but all too often volunteers are also in short supply, and so it is left to the rabbi to pick up the slack.

Obviously, the rabbi's workday cannot simply fit a 9 a.m. to 5 p.m. time span. Rabbinic responsibilities arise without respect to date or time, and while all the rabbis I know are aware of their responsibilities, a good many of them do not have the mental and physical stamina to fulfil the expectations of their employers.

It pains me to report that increasing numbers of my colleagues are suffering from burnout. They have had to seek medical help and more and more take early retirement. The pressure is becoming too large, their time with their own families is too brief. In short, they cannot fulfil ever-growing expectations of multiple kinds. As a result, this pressure scares off those who might be candidates for the profession.

There was a time when rabbis were supposed to be primarily scholars. Nowadays unfortunately, the level of rabbinic scholarship is usually of little interest to the congregation. There are of course exceptions, but they are too few. The respect for Jewish knowledge among congregants has been overshadowed by so-called practical questions. While these of course do have their place, they should not have the dominant spot on the agenda. The secret of Jewish survival is more than a well-functioning congregational organization – it is a good level of knowledge. To achieve that, rabbis have their work cut out for them, and they will do it gladly, as long as it is not alloyed with a multitude of extraneous tasks.

The balance sheet

In my mind, I have written this column three times in the last several weeks. First, there was the year-end column, looking at Israel's balance sheet after a year-long intifadah. Next, there was the post-Durban column, looking at the balance sheet of friends and foes for Jews the world over. But today, it is the column after Sept. 11, the day on which this generation in the free world faced the reality of evil as never before.

Shira Herzog in Toronto

There are some common threads to all three columns. In the midst of the colossal human tragedies that have unfolded and the endless streams of analysis that have flowed, I want to reflect on some truths that may be a bit closer to home.

There are two poles that define the outside parameters of the debate.

On the one side, there is the unacceptable argument that views the terrorism that destroyed the symbols of American economic and military might as a product of political grievances and differences over American policy, especially in the Middle East. Therefore, this argument goes, those grievances have to be addressed as a remedy. There can, indeed, be differences over U. S. policy, and some of its critics may even be correct, but a reductionist argument that simplifies both the cause and effect of those brutal attacks is both incorrect and counterproductive.

On the other side, there is the unacceptable tendency to dehumanize all Muslims and Arabs, and to see in the events in New York and Washington a vindication of such prejudice. While there are violent interpretations of Islamic teachings and Arabs who support them, to engage in blanket condemnation of a religion and people is to lose sight of the thoughtfulness and discerning reason that define us as human beings and Judaism as a religion. We cannot stoop to the level of our adversaries.

The space between these two poles is where we grieve, empathize, analyze the options for prudent reaction, and where we will hopefully reach the appropriate conclusions as individuals, communities and nations. And within this space, there are some apparent contradictions that reflect the complexities of the tough reality we face today:

One can support Israel and its actions to protect its citizens against the perpetrators of terrorism, and at the same time strive for a political agreement that will result in a Palestinian state alongside Israel. The status quo is untenable and a military solution alone is not possible.

One can reject the outrage at Durban and criticize the hypocrisy of too many governments and NGOs, while recognizing that we had friends there – in both groups. And one can regret the fact that our own government chose to stay till the bitter, disappointing end, while commending the strong stand Canada took against the blatant criticism of Israel in the conference's final declaration.

One can cry foul at the singling out of Israel that made it impossible to discuss real grievances and racist policies, and at the same time, admit that Israel has made mistakes, like any other country in the free world.

We can recognize our enemies, and respond to them with force and fortitude, without retreating into an insular, self-defeating "us" versus "them" posture. The extremism of Durban and the zealous hatred that led to the brutal attacks in the United States demonstrate that neither Israel nor Jews are the sole targets of this hatred. We should endeavour to broaden the base of understanding and the sense of a shared threat and common values among people of goodwill. We must fight the fanatics and their sponsors politically, economically and militarily, but also engage moderates and reason with them, and seek the opportunity for dialogue wherever possible. The alternative is too awful, and we have seen it.

Finally and importantly, when it comes to Israel, let's move beyond the rhetoric of solidarity and the negativism of how *bad it is*, and try to figure out what we can actually do – each in our own way. More than anything else, Israelis are trying to get on with their lives and to maintain a good, vibrant, liberal society in the face of constant pressure and the security imperative. Our job is to actively help them do so, whichever way we can. More on this to come.

We are all Americans

I write this just three days after the terrorist attacks on the United States. By the time this column is read, much may have changed. There is a reasonable probability that another major terrorist attack may have taken place. Most observers assume there are other terrorist cells lying in wait. It is also likely that an American military response may be underway. In fact, anything is likely. Things can change by the hour, let alone daily. But certain things are clear.

Morton Weinfeld in Montreal

First, Canada has changed, for the better, when it comes to protecting the rights of minorities in times of stress. Recall the internment and relocation of Japanese Canadians after Pearl Harbor. Canada moved, even before the Americans, on their Japanese population. Not one single Japanese Canadian was ever charged, let along convicted, of any act of sabotage or treason. Yet the government acted against the Japanese, and enjoyed the overwhelming support of most sectors of Canadian society. There was no entrenched tradition of civil liberties to help protect them.

Today, a different situation exists. True, there is not a classic war situation. But there have been horrific acts of terror directed against Americans, with additional perpetrators likely present. Government leaders and the media as well, reflecting educated opinion, have been concerned to avoid a general backlash against Muslim or Arab communities in North America. While there are indeed troubling individual acts of racist anger, there is no support for government action against law-abiding Arab or Muslim Canadians. That is progress.

Second, Israel and the Middle East will become more central to North American public discourse. Opponents of Israel will try to drive a wedge between the United States and Israel, and North American Jews will be caught in the crossfire. People will argue that if only America would stop supporting Israel, terrorists would stop targeting American citizens.

But this has been tried before. Recall that during the oil crisis after the Yom Kippur War, enemies of Israel made concerted efforts to blame Israel for America's economic woes. It didn't work. America stood by Israel, and there was no rise in anti-Semitism. My sense is that these tragic events will bond America – and one hopes Canada – and Israel closer together.

The sad truth is that many of the Muslim or Arab voices in the Middle East that lament, in public at least, this latest act of terror, endorse similar acts when directed at Israelis. Indeed, they rejoice. A recent poll found that three quarters of West Bank respondents supported the actions of suicide bombers in Israel.

Yet earlier polls in the West Bank, before the new intifadah, found much higher support for the peace process. This suggests that attitudes among the Palestinians can be influenced by events. While we Jews support a tough response against terrorists and their sponsors, and while many hold deep suspicions of current Palestinian leaders, we can still hope for an eventual accommodation with the Palestinian people.

Third, this tragedy has driven home to me just how fragile our lives are, and how lucky my generation of Canadian Jews has been. I compare myself to my father. He was born in Galicia, in what is now Ukraine, in 1902. He lived directly through two world wars waged in his own backyard, as well as the Depression. He was raised in a thoroughly anti-Semitic society. He was an officer in the Polish army. He survived the Holocaust in Poland. He twice lived under Communist regimes. He migrated twice, once to Canada and thirty years later to Israel.

Compared to that, my life has been a picnic. My generation of Canadian Jews has experienced almost no anti-Semitism. I personally have never had to confront war in any form, not even a draft to evade or obey. We take affluence and security and tolerance for granted.

That is now over. Try as we might, we Canadian Jews – like other Canadians – will perhaps now have to confront history – and specifically Jewish history – head on. We are no longer bystanders, leaving Americans, American Jews or Israelis, to bear the brunt of the struggle. Canadians have been smug and Canadian Jews have been lucky. But many of us have family or friends affected by the attacks. We are all Americans. Shanah Tovah and a G'mar Tov.

The Kirshner File

A year later, the Palestinian uprising drags on

A year after the eruption of the second Palestinian uprising, Israelis are digging in their heels, mindful of a sombre assessment by Gen. Shaul Mofaz – the Israeli army's chief of staff – that the Palestinian Authority (PA) has prepared for a drawn-out conflict.

Sheldon Kirshner in Toronto

Mofaz's analysis, however, may yet be overtaken by events. In the wake of the Sept. 11 terrorist bombings in New York City and Washington, D.C., the United States pressured the PA and Israel to abide by a ceasefire. But within hours, it appeared to be in tatters, having been repeatedly violated by Palestinians.

In the immediate aftermath of the World Trade Center and Pentagon bombings, Israel completely abandoned its policy of restraint and sharpened its offensive against the PA. Israeli tanks and bulldozers rolled into Jenin, Jericho and Ramallah in Area A (fully controlled by the PA), and Israel unveiled plans for a new buffer zone stretching from Jenin to Tulkarem. On Sept. 18, following Yasser Arafat's announcement of a ceasefire, Israel suddenly suspended its offensive.

No one will be surprised if the current truce breaks down yet again. In the past year, there have been several attempts by Israel and outside parties to defuse the intifadah. Ehud Barak tried but failed to persuade Arafat to lay down his arms. Shimon Peres has not fared much better. Joschka Fischer, Germany's foreign minister, convinced Arafat to accept a truce after the June 1 suicide bombing in Tel Aviv which killed 21 Israelis, but it collapsed in a hail of bullets. In vain, envoys from the European Union, Russia, Egypt, Jordan and Turkey have also attempted to quell the uprising.

Yasser Arafat

George Tenet, the director of the U.S. Central Intelligence Agency, forced a ceasefire on Arafat on June 13, but it never took root. Hopes of defusing the crisis seemed to vanish in midsummer, when Palestinian militants angrily abrogated the phantom truce after Israel liquidated two Hamas leaders in Nablus, seized Orient House – the PA's unofficial headquarters in eastern Jerusalem – and closed the PA governor's residence in Abu Dis.

So the uprising, which defies a military solution, was still simmering last week, consuming Israeli and Palestinian lives, wreaking havoc on Israel and the PA's economy, destroying what remains of the battered and perhaps irredeemable Oslo peace process, and bolstering the popularity of Hamas and Islamic Jihad.

The intifadah, which broke out after Ariel Sharon, the current prime minister, visited the disputed Temple Mount in the company of some 1,000 Israeli policemen, is far more serious than the previous uprising (1987-93), both in intensity and scope.

The Palestinians are infinitely better armed. Slingshots, rocks, knives and firebombs have given way to Kalashnikovs, anti-tank weapons, mortars, grenades and a plague of suicide bombers. Israel, for its part, has deployed surface-to-surface missiles, tanks, artillery, Apache helicopter gunships and F-16 fighter jets. Given the array of heavy weaponry, the casualties on both sides are considerably higher and the anger and bitterness runs deeper and wider.

This time around, the violence has spilled out of the West Bank and the Gaza Strip into Israel itself. Numerous Israeli civilians have been killed, targeted by Hamas and Islamic Jihad terrorists, who have succeeded in creating a climate of fear and uncertainty.

Arab states have taken a tougher line toward Israel. Egypt recalled its ambassador. Jordan, the only other Arab country to have signed a peace treaty with Israel, has kept its newly-appointed envoy to Tel Aviv in Amman. Morocco, Tunisia, Oman and Katar suspended low-level ties with Israel.

The uprising has gone through several stages, from a rock throwing phase by Palestinian civilians to pitched battles between Israel and the PA.

The first stage, which came on the heels of Sharon's politically inspired and needlessly provocative visit to the Temple Mount on Sept. 28, took the form of conventional anti-Israel demonstrations. They quickly degenerated into a low-grade war of attrition.

The protests were supposedly spontaneous grassroots expressions of rage and frustration over Israel's occupation, the wretched and humiliating conditions Palestinians endure and the failure of the Camp David summit. Israel believes that the intifadah was premeditated and that Sharon's visit was merely a pretext.

What, in fact, is the truth?

In an unguarded moment, a PA minister admitted it was planned. It sounds like a plausible explanation. Since 1967, the Palestinians have violently resisted Israel's presence in the West Bank and Gaza. On the eve of the Camp David summit, Palestinian officials warned that all hell would break loose if negotiations failed and the occupation continued.

For Arafat, the intifadah serves another important purpose. It distracts attention from the growing perception that the PA is corrupt, disregards the rule of law and is ineffectual in improving the abysmal standard of living.

The Sharm el-Sheik Fact-Finding Committee, chaired by former U.S. senator George Mitchell, absolved Arafat of planning the uprising: "We have no basis on which to conclude that there was a deliberate plan by the PA to initiate a campaign of violence."

Yezid Sayigh, a Palestinian historian, has written that Arafat had "no prior strategy based on the use of force."

True or not, the fact of the matter is that Arafat has never hesitated to harness violence to suit his needs, a flagrant breach of the Oslo accords.

On March 13, 1996, at a conference in Sharm el-Sheik, he promised "to uproot (terrorism) from our land, because our dream of freedom and independence and self-determination cannot bear fruit and be realized in a sea of blood and tears."

Despite his rhetoric, Arafat has exploited violence to wrest political concessions from Israel so that he can establish a sovereign state in the West Bank and Gaza, with eastern Jerusalem as its capital.

A student of history, he knows that violence in the Mideast pays.

The 1936-39 Arab Revolt in Palestine prompted the British to restrict Jewish immigration and land sales. The 1973 Yom Kippur War compelled Israel to give up the Sinai and a sliver of the Golan Heights. The first intifadah sowed the seeds of the Oslo process, with its Israeli territorial withdrawals. Hezbollah forced Israel to retreat from southern Lebanon.

Having been inspired by Hezbollah's example, the Palestinians launched the second phase of the intifadah last October, shortly after two Israeli reservists were brutally murdered in Ramallah, a defining moment. These murders opened the floodgates. Barak, having lost his faith in Arafat as a partner, ordered helicopters to bombard PA buildings. In effect, he declared war on the PA.

The situation worsened when Palestinian gunmen and mortar crews commenced firing on Jewish settlements and army posts in the territories and in Israel.

Last November, Hamas ushered in a deadlier phase when it planted a car bomb in Jerusalem, the blast of which killed the daughter of a prominent Israeli politician. Since then, Islamic fundamentalist suicide bombers have imposed a reign of terror on Israelis.

Much to Israel's distress, the last bomber, Mohammed Shaker Habishi, was an Israeli Arab. In recent weeks, six Israeli Arabs have been arrested for planning suicide attacks. These developments conjure up the bleak spectre of a fifth column in Israel.

Israel's decision to kill Palestinian militants, starting with Fatah leader Hussein Abayat last autumn, deepened the conflict as well. In the past 10 months, Israel has eliminated upwards of 50 such leaders, including the secretary general of the Popular Front for the Liberation of Palestine, Mustafa Zibri.

Along with this tactic, Israel mounted retaliatory raids into the Gaza Strip, Jenin, Hebron and Beit Jala, all in a bid to demoralize the PA and demolish buildings and uproot trees and shrubs concealing Palestinian positions. In three instances, after suicide bombings, Israel deployed F-16 fighter jets to hit PA targets. Israel targeted the PA because of its failure to crack down on Islamic radicals.

The fighting has hardened Israeli and Palestinian public opinion. Although most Israelis still broadly support peace negotiations and are ready for painful compromises in the interests of achieving a realistic political settlement, they generally back Sharon's military policy. In the face of Israeli measures to contain or crush the intifadah, the vast majority of Palestinians have been radicalized, and support suicide bombings.

It's clear that the spirit of Oslo is dead and is buried under the rubble of the intifadah.

Women's Voices:
Calling for New Traditions

The New Israel Fund of Canada invites you to an evening exploring 'Women and Judaism'

RIVKAH LUBITCH, serves as a rabbinical advocate at Yad La'isha, an Israeli organization offering legal aid to women, teaches at the Beit Midrash "Nigun for Women" at the Midrasha at Oranim, is active in the Religious Women's Forum and lectures widely on the subject of feminism and Judaism.

LESLEY SACHS, formerly executive director of the Israel Women's Network, is associate director of the Israel Religious Action Centre, the public and legal advocacy arm of the Israeli Movement for Progressive Judaism, where she works to advance religious tolerance, pluralism, social justice, and civil liberties.

Moderator: **RACHAEL TURKIENICZ,**
an educator, broadcaster and writer, has a Ph.D. from Brandeis University in Talmudic and Midrashic Studies. A co-founder of the Toronto Heschel School, Rachael is currently a Professor at York University.

DATE: **Tuesday evening, October 16th, 2001**
TIME: **7:15p.m. Dessert Reception**
Kashruth Observed
8:00p.m. Program
PLACE: **Barbara Frum Library, 3rd Floor**
20 Covington Road, North York
(just north of Lawrence Plaza)
COUVERT: **$72**

RSVP Mary Anne Handler: **416-781-4322**

The New Israel Fund's Women's Voices program reaches out to those who care about Israel and about issues related to women's equality, providing an opportunity to combine these two as a philanthropic priority. The New Israel Fund believes that ensuring Israel's peaceful and democratic future means building a society dedicated to equality, pluralism and the rule of the law.

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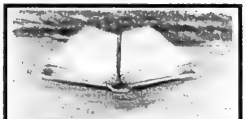
Appreciating all that God has provided

By RABBI JORDAN D. COHEN

We all feel so vulnerable now. Those simple acts that just a short while ago were commonplace now make us feel insecure and unsure. I used to get on and off airplanes with little more concern than I had when getting on and off a bus or subway. Now, just the sound of a jet overhead sends a chill down my spine. Now, I am not sure I want my feet to ever leave the ground. I know many people who have worked in high-rise office towers for years. Now, some tell me, they find themselves pausing to take a deep breath before entering the building. Just getting into an elevator is an act of faith.



Rabbinic Reflections

After the horrific events of Sept. 11, the commonplace is no longer so common. Our zones of comfort are not so comfortable anymore. We question the security of our own day-to-day activities. As has been said over and over again, everything has changed. The new question has become: how can we cope with this new prevailing sense of insecurity?

Such events may be unprecedented, yet our tradition has always guided us in how to cope with the unprecedented. In my evening prayers after the day the terror, I found myself drawn to the words of the *Hashkiveinu*. Recognizing the many fears that lie in every day life, this prayer implores the Eternal One "to guard our comings and goings, for life and for peace." With the approach of Sukkot in a few days, I found myself particularly drawn to this prayer's use of the image of the sukkah – *Ufros Aleinu Sukkat Shlomecha* – "Spread over us the sukkah of Your peace..."

There is a debate in the Talmud over the interpretation of the Torah verse that first introduces the sukkah: *You shall live in huts seven days... in order that future generations may know that I made the Israelite people live in Sukkot when I brought them out of the Land of Egypt... (Lev. 23:24)*

Rabbi Akiva interpreted this passage literally. He argued that the sukkot were the huts in which the Israelites lived while wandering in the wilderness. But Rabbi Eliezer read this passage metaphorically. He believed that the sukkot represented the Holy One's presence amongst the people, the clouds of glory that accompanied the Israelites in the wilderness.

According to our tradition, there were seven clouds that not only led Israel, but smoothed the way for them as well: one cloud on each side, one above to protect from sun and rain, one below to kill scorpions and level the ground, and one to lead the way. The path was not without its challenges and dangers, but it was the Divine Presence that helped shelter and protect and guide.

The sukkah represents the relationship between the Holy One and the people. It represents life itself. Like an actual sukkah, life can be both comforting and tenuous, both reassuring and vulnerable. As we huddle in the splendour of our shaky, temporary dwellings, we feel vulnerable. We are the mercy of all the elements, the realities of life, both natural and human.

Yet, as we glance over to our warm solid permanent homes standing only a few feet away, we can remember that this too shall pass. Hopefully, we can remember and appreciate, even for a moment, all that is good is this world, and all that God has provided.

Rabbi Cohen is associate director of Kolel – The Adult Centre for Liberal Jewish Learning.

Mideast reflections

By KEN SHERMAN

Jerusalem Café

A tinkling of glass, an overhead fan,
And the sound of Ivrit,
That language of prayer brought into the street
And used for arguing, for ordering

Café au lait, for flirting, for complaining
About the intemperate weather, or
Commenting on that suspicious one who's just
Walked through the door. Think of all he will not hear

After the blast, like the raining down of fragments,
The stunned voice of a mother, the hysterical sirens
That confirm this did not happen elsewhere.
And the holy ones with tweezers are collecting

Bits of flesh for the purpose of burial, so out of chaos
There can be ritual, out of barbarity, solemnity.
The overhead fan is still working. Rescuers
Are shouting in the language of Genesis.

Palestinians

Rather than getting on with life
They choose poverty, squalor, endless strife.
Rather than giving peace a try
They prefer to say, "We're victimized."

Arafat

I am sure that with his dying breath
He'll say, "Continue, children, to be agents of death."

Dupe

He sees himself as long oppressed,
Straps explosives to his chest
While his leaders lie into the camera's lens,
Then drive off in their Mercedes-Benz.

Ken Sherman is a poet living in Toronto.

Jewish Life

Sukkot & the Internet

By MARK MIETKIEWICZ

"In sukkot you shall dwell, seven days... That your generations may know that in booths I made the children of Israel dwell when I brought them out of the land of Egypt." Leviticus 23:42 **[http://bible.ort.org/books/torahd5.asp?action=displaypage& book=3&chapter=23&verse=41&portion=31]**. With that we are commanded to perform one of the most joyous mitzvot in the Jewish calendar. Today, some sukkah lessons from the World Wide Web.

Learn about it: Whether you decide to start from scratch or want to buy a prefab sukkah, take a look at Ten Tips for Your Sukkah and while you're there check out the article explaining the hows and whys of building a sukkah **[http://207.168.91.4/vjholidays/sukkot/]**. Need more detail? The Mishnah explains that a sukkah built on top of a wagon or on the deck of a ship may be used on the holiday. A sukkah built on a treetop or the back of a camel is valid but may not be used on the festival. **[http://www.torahcc.org/mishna/16700/sunday.htm]**.

Build it: If camels aren't a concern and if you like the smell of sawdust, then take a look a Gary Garb's Sukkah Building Instructions **[http://www.chelm.org/jewish/chags/sukkot/build.html]**. It seems that Rabbi David Klein is also a do-it-yourselfer but he opts for more exotic building materials as you'll see in his plans for a Bamboo Booth **[http://www.uahc.org/congs/la/la002/bambsukh.html]**.

For anyone who is thinking of taking the easy way out and buying a pre-fab sukkah, read up on the trials and tribulations of Ellis Shuman: "'I want my money back,' I demanded on the phone to the salesman the next day. 'But it's so simple. Didn't you follow the instructions?' he retorted. 'What instructions?' I shouted."

Don't worry, things end happily for Ellis and his sukkah **[http://israeliculture.about.com/library/weekly/aa092699.htm]**.

Decorate it: Once your sukkah is up, it's time to make it even more beautiful. Not only can you e-mail some lovely Sukkot greeting cards but you can also print them out to decorate your sukkah **[http://greetz.com/sukkot/]**. If you are looking for some international design inspiration, check out the gallery of sukkahs from Jerusalem to Hawaii **[http://www.torah.org/learning/yomtov/sukkos/succospictures.html]**.

Entertain in it: If you build it they will come. Who? In addition to your earthly guests, tradition holds that every sukkah is graced each night by a different tzaddik: Abraham, Isaac, Jacob, Joseph, Moses, Aaron and King David. Aish Hatorah has a very good page explaining the spiritual significance of Ushpizin **[http://aish.com/holidays/sukkot/]**.

Eat in it: Sure there's always room for gefilte fish but if you want to broaden your holiday palate, take a look at the massive Jewish cuisine newsgroup archives **[http://www.cyber-kitchen.com/rfcj/category.cgi?category=SUKKOT]**. You can try out Kreplach with Shiitake Filling, Rodanchas de Kalvassa (Greek Pumpkin Coils), Sambusak (Egyptian Baked Meat Pie) and of course, Hearts of Lulav (Palm) Salad. If you're hungry for more, see the Jewish-Food Sukkoth Archives **[http://www.jewish-food.org/recipes/sukindex.htm]**.

Learn from it: In *When a House is Not Your Home*, Rabbi Mendel Weinbach suggests that no matter how beautifully we decorate a sukkah, there's no mistaking that it's a temporary structure. From that we can learn about the transience of life **[http://www.ohr.org.il/special/sukkos/]**.

Rabbi Weinbach tells the story of a traveller who once visited the Chafetz Chaim. "Where is your furniture?" asked the astonished visitor of the sage when he saw how barely furnished the room was. "And where is yours?" was the Chafetz Chaim's response. "I have no furniture with me because I am only passing through," explained the visitor. "I, too, am only passing through this world," said the Chafetz Chaim, "for our lives here are only a preparation for the real world, the World to Come. For merely passing through this corridor of time I have enough furniture."

Have a very happy holiday!

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

The shofar

By RACHAEL TURKIENICZ

Although you may be reading this a few weeks after the horrific terrorist events in the United States, I am writing this piece just a few days after them. Forgive me for not writing thoughts that are timely for the day you read this, but I am unable to project thoughts into the future; the present moment seems unending.

From within this moment I have asked whether there is a Jewish response to these events. Not a political response and certainly not the clear moral outrage that we all feel, but a vehicle that is Jewish to which I can turn to help me express and communicate. The image that fills my mind is the image of the shofar.

Jews around the world have listened to and heard the blasts of the shofar, but this year they seem more like outcries. Although rabbinic literature is filled with insights and explanations as to why we blow the shofar, there is one reason that seems appropriate to this time. Saadiah Gaon commented that among other reasons, one reason for blowing the shofar is the connection between the shofar (the ram) and the Genesis story of the binding of Isaac.

As Abraham is preparing to sacrifice Isaac, God stops him and shows him a ram caught by its horns (shofar) in the thickets. It is this ram that is sacrificed instead of Isaac. I see the ram in this story as the alternate solution.

We blow the shofar and we communicate our message to God. We invoke the precedent event of an ancestor to say to God that although some things are meant to be, sometimes alternatives can be found. God found another way to fulfil the request for a sacrifice, and the shofar is our plea to God to find alternative ways to fulfil Divine decrees.

The presence of the shofar accomplishes that connection, but the midrash in Leviticus connects the actual blasts to the event as well. According to this interpretation, Sarah has found out what is happening to her son and she has arrived at the base of the mountain. Believing she has arrived too late she begins to pour her soul into crying out to God. She screams and sobs in long wailing cries and short hyperventilated weeping.

We blow the shofar to mirror Sarah's screams. We communicate to God that we are human and frail and there are certain things we cannot endure.

As we combine both rabbinic images into one we see that the shofar and its blasts embody the first two Jewish people, Abraham and Sarah. But the imagery expands to include us all when the rabbis discuss the shape of the shofar.

In the Talmud, the rabbis comment that traditionally a shofar should be curved. This is to symbolize our personal bowing in submission to the Divine will. There are some customs that prefer the shofar pointed downward to accomplish the visual imagery of the bowing Jew.

This year, the shofar becomes my vehicle, my response. I look at the shofar and I see it is me. As always, we have no choice but to bow in submission to God's will. My sorrow at the enormous amount of human suffering and pain is embodied in the sounds I hear – the crying of a mother. I think of Abraham torn between his love for God and his son as I implore God to find another way to fulfil Divine decrees.

May this New Year bring health and peace for all of humanity.

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NEW ARRIVALS DAILY

Binder's sukkah panels represent the Land of Israel

By FRANCES KRAFT
Staff Reporter

TORONTO — When Sharon Binder made aliyah with her husband and children in 1983, the Judaica artist and calligrapher had never tasted a fresh fig. A neighbour greeted her, bearing the exotic fruit, and told her, "This is representative of us."

Binder agrees that fresh figs, which are currently in season and serve as one motif on the set of sukkah panels she created in the late 1990s, are very representative of the land of Israel. Why? Their juiciness, colour and richness, she explains.

Sharon Binder

The latter two attributes aptly describe her panels, which are on display at Beth Tzedec Congregation until the end of October.

It's a nice way to come back to the city, she said at the synagogue earlier this month, preparing for the exhibition opening that evening.

Binder's husband, Rabbi Robert Binder, who now works as a freelance writer and editor, served at Beth Tzedec for five years before becoming spiritual leader of Shaar Shalom Congregation prior to their aliyah.

Binder, a New Yorker who spent 11 years in Toronto, studied art history at the Hebrew University of Jerusalem for a year, completed a bachelor's degree in art at Queens College in New York, and furthered her studies in calligraphy at Seneca College and the Toronto Arts Guild.

"My love was lettering," said the mother of four and grandmother of one, recalling the ketubot and invitations she designed early in her career, some of which are on display in Jewish museums. Exhibits of her work have been held in Israel, England and North America.

Among her more notable pieces were commissions presented to the late Israeli Prime Minister Yitzhak Rabin and the late King Hussein of Jordan. The latter commission was an 80 by 60 cm water colour and gouache featuring a verse from the Tanach about "a house built on wisdom and...understanding."

Her sukkah panels (which can be viewed at www.sharonsukkah.com), depict the harvest symbols of the Land of Israel's seven species, as described in Deuteronomy: "A land of wheat and barley, of vines, figs, and pomegranates, a land of olive oil and of [date] honey..."

The set is linked by a sand-coloured background, representing the colour of the land, and a common motif, enhanced by biblical quotes appropriate to each species.

Binder also designed two accompanying panels, one representing the lulav and etrog, and the other the ushpizin (and the ushpizot, their less traditional female counterparts) – the symbolic biblical guests invited into the sukkah each night.

A limited number of sets and individual panels are available for sale. They take one to two weeks to ship from Israel, and start at $295 (US) for one panel.

The seven panels, measuring one by two m. each, are fitted with grommets for easy hanging and can be rolled up when not in use.

Binder's very first sukkah panels, with a different design, were a gift to her synagogue following the bat mitzvah of her daughter, who is now 26. Once they were in use, however, she realized that they would not last. "They kept fading, and I had to recolour them. I had to find something more permanent."

One of Binder's sukkah panels.

Her subsequent use of heavy canvas, acrylic paint and a final coat of acrylic clear finish made the artwork more durable, but Binder also wanted to find a way to make her work more accessible to more people.

She discovered that digital computerized printing "gave a wonderful colour effect" and reproduced the effect of the original watercolour and goauche in which she worked.

At first she used the new technology for other works, creating limited edition prints on high quality paper, but for the sukkah panels, she needed something more durable.

Ultimately, she approached a company that printed advertising billboards and – although they weren't quite sure what to make of her request – they went ahead and printed the panels on *shimshonit*, a plasticized canvas named for the strength of Samson.

The printing staff hung one of the panels as a permanent display, and Binder was likewise delighted with the result, which allowed her to paint a small original to be scanned at high resolution and blown up. "It's quite amazing," she said.

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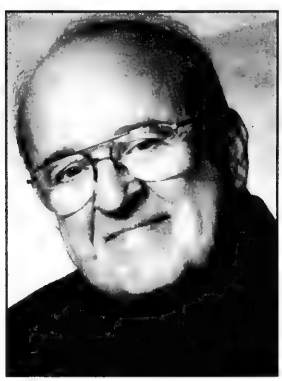

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Zworth turns his dreams into a souper product

By CAROLYN BLACKMAN
Staff Reporter

Neil Zworth has turned a dream idea into a souper product.

He is founder and president of Neil's Soup Kettle, a line of vegetarian, fresh, ready to serve soups. He is also the licensed producer of Catherine's antipasto and gourmet condiments. The products are certified kosher under KSA in Los Angeles, and are sold across Ontario.

A kosher chicken soup supervised under COR is manufactured in an outside plant because the Neil's Soup Kettle plant is pareve.

Zworth, who is partners with his cousin Marci Ruch, says the idea for a line of soups was born when he worked in marketing for Coca Cola foods.

"I saw a brand of soups in Vancouver that was sold in small bags and could stay fresh for three or four days. I wondered about making a branded product that is properly packed and could last longer in the refrigerator."

At that time, he says, there were no branded, fresh soups sold through supermarkets. "I saw the concept and I loved the idea; I just waited for the right opportunity.

In 1991, at age 32 and newly married, he decided he could not wait any longer. "I knew I could offer a product that is of benefit to people, and my wife, a family doctor, was very supportive.

"I worked on getting a label and packaging, and finally decided to package the soups in mason jars because that says home-made. I then tried to develop recipes using no preservatives and no MSG, which also had a good balance in terms of nutrients."

He was so driven to make it work, he says, he would try recipes "hundreds and hundreds of times. I wanted soups that were low in fat and high in flavour. I tested all the recipes at home; it was completely trial and error."

Among the first soups he developed were potato leek tomato, carrot and hot and sour. "Now, we have 15 varieties at any given time. Squash soup goes well in the fall, and gazpacho is perfect in the summer."

In 1999, Zworth began producing the Catherine line of products which includes cranberry sauce, various types of antipasto, jellies and wildflower honey.

Zworth and Ruch have recently moved the business from a 2,700-square-foot plant in Mississauga to a more than 7,700-square-foot plant in Etobicoke. "This expansion has allowed us to produce a larger volume of soups while maintaining the necessary quality control.

"Our products are ones that everyone would make at home if they had the time," Ruch says.

The pair remain active in developing recipes. "There has to be a certain level of taste, and we will not compromise. We have to have the right thickness and the right flavour; we decide what the soup would taste like if someone had three hours to produce it from scratch," says Ruch.

They are careful to keep the batch sizes to a certain size, she says, "if they are too large, it is difficult to maintain the home-made taste. Large batches are an impediment to quality and texture."

Zworth and Ruch offer the following recipes.

GINGERY CARROT SOUP

This thick, light tasting soup is excellent either as an appetizer or as a meal with a salad and crusty whole wheat bread.

2 lb. carrots
¼ cup chickpeas rinsed and drained
4 cups water
1 tbsp. olive oil
2 medium onions chopped
2 cloves garlic minced
1½ tbsp. minced ginger
¼ tsp. cumin
1 tbsp. lemon juice
freshly ground pepper to taste

Peel and chop carrots and place in medium sized pot with water. Cover, bring to boil and simmer gently for 15 minutes or until carrots are tender. After 10 minutes add chickpeas.

Meanwhile, heat oil in small pan. Add onions and saute on medium or five to 10 minutes, stirred occasionally. Add ginger, garlic, cumin and ground pepper. Saute on medium-low for five minutes to allow flavours to blend.

Puree carrots, chickpeas and onion mixture together. Transfer back to pot and stir in lemon juice. Simmer gently 10 minutes more and adjust seasonings to taste.

MOM'S SOUP (HANKA'S SOUP)

This easy to prepare, heartwarming soup has been a staple in Neil's family for generations. It always happened to be simmering at just the right time. Neil's mother Hanka, made it with *kliskalach* (flat, square shaped noodles). If you can't find them, substitute rice-shaped orzo pasta.

1 tbsp. olive oil
1 large onion, chopped
4 medium potatoes, peeled, cut in eighths
3 sprigs Italian parsley, chopped
1 carrot chopped
1 stalk celery, chopped
¼ to ½ tsp. each salt and pepper, or to taste
4 cups vegetable stock
4 cups water
⅔ cup *kliskalach* or orzo noodles

Heat oil in fry pan and saute onions in olive oil until soft, translucent and golden. The longer you cook them, the more colour and flavour they add to the soup.

In a large pot, place stock, water, potatoes, parsley, celery and carrot. Bring to a boil and simmer 25 minutes. Add noodles, browned onions and salt and pepper to taste and simmer until noodles and potatoes are tender. Serves 8.

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	7:30 - 8:45 pm	***SHIMSHON: HOLY MAN OR THUG,*** *The book of Judges, Ch. 14-16* (Starts Oct. 16) with Rabbi Shulman
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	7:30 - 8:30 pm	***Hebrew Reading Crash Course*** (Starts Oct. 16 - for 7 weeks, call for details and to register) with Nechama Motzen
WEDNESDAY	7:00 - 8:00 pm	***Pirkei Avot*** (Oct. 17, 24, & 31, Nov. 21 & 28, Dec. 5) with Chazzan Motzen
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Greater Toronto Area

Israel given mixed grade on environmental protection

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Manfred Gerstenfeld is the apostle of a new, emerging field – Jewish environmental studies.

"It's still in its infancy, but it's growing," he said.

Manfred Gerstenfeld

Gerstenfeld, an environmentalist, chemist, economist, business consultant and author who lives in Jerusalem, said that Jewish tradition is rich in references to environmental concerns.

As he put it: "The Bible, Talmud, Midrash literature, rabbinical responsa and many other classical Jewish sources contain tens of thousands of scattered allusions to the subject."

Gerstenfeld, here on a private visit, said these sources refer to principles the modern environmental movement has adopted, from the prohibition against pollution to the concern for natural resources.

He cited several important reasons why the development of Jewish environmental studies as a separate field is desirable.

"Judaism has a unique approach to many of the key issues which preoccupy both environmentalists and environmental scholars.

"These include the sustainability of life on earth, the relationship of human beings in general and Jews in particular to nature, and the prevention of pollution."

Behind all these concepts, he said, is the idea that "the land is the lord's domain."

Gerstenfeld, the co-associate editor of the soon-to-be-published *Encyclopedia of Religion and Nature*, believes that the systematic study of the environment will yield insights about Jewish tradition.

"If such study advances further, its findings may gradually begin to influence Jewish attitudes toward the environment. At a later stage, it could have some impact on public environmental policy in Israel."

Israel has a mixed record, said Gerstenfeld, an Orthodox Jew born in Austria who immigrated to Israel from France in 1968.

"It's really strange," he said in an interview. "In certain areas, Israel is at the kindergarten level, while in other places, it's at the university level."

Israel is a world leader in the efficient utilization of scarce water resources, in the use of solar energy and in the battle against desertification.

On the other hand, there is very little basic awareness of the environment in Israel, and the Israeli government is not doing enough to combat environmental degradation.

"Israel has a dramatic existential problem," he explained, referring to Arab hostility. "So other issues receive greater priority. If you have nothing else to worry about, the environment becomes a major issue."

In the groves of academia, Gerstenfeld is a pioneer.

A member of an Israeli think tank called the Jerusalem Centre for Public Affairs, he has written two books about his pet topic: *Judaism, Environmentalism and the Environment* and *The Jewish Environmental Tradition*.

In 1997, he was the only speaker at the World Congress of Jewish Studies to present a paper on environmental issues from a Jewish point of view.

Jewish environmental studies has not attracted universal attention because it is an extremely fragmented field, he observed.

"Furthermore, its common terminology is not generally understood by those outside the field. Few people with a reasonable knowledge of Judaism have a broad understanding of environmental studies, or vice versa. These two worlds hardly meet."

Nevertheless, he pointed out, there are signs that change is afoot.

The Jerusalem College of Technology has established the Centre for Judaism and the Environment.

Touro College now offers a course on Judaism and the environment.

Further afield, Brandeis University and Vanderbilt University are considering the possibility of introducing courses about the environment and Jewish tradition.

Gerstenfeld is also thinking of starting a program on Judaism and the environment at the Jerusalem Centre for Public Affairs.

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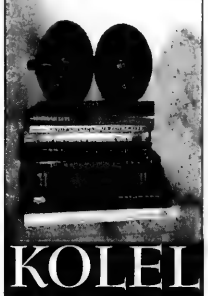
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Program unites teens from diverse backgrounds

By FRANCES KRAFT
Staff Reporter

TORONTO — The three Canadian high school students who participated in this summer's Bronfman Youth Fellowships in Israel are putting into practice the lessons of Jewish unity they learned on the program.

In fact, Sarah Brodbar-Nemzer, Naomi Hart and Noam Lockshin have been involved since last year in the Diverse Jewish Teen Discussion Group, a non-denominational study program begun by Hart's sister Rebecca, also a Bronfman alumna.

Now that Rebecca is in university, the three students, and a fourth, are running the program, which meets weekly at the Lipa Green building to study religious texts with a variety of teachers.

As part of the Bronfman program, the trio, along with 23 American counterparts (and for part of the trip, a group of Israeli students), spent five weeks in study, travel and dialogue with educators and political and literary figures representing a broad spectrum of views. There were some Arab representatives from a peace group, one of the students noted.

Brodbar-Nemzer, an OAC student in the Claude Watson program for the arts at Earl Haig Secondary School, had little formal Jewish education growing up but lived in Israel as a young child and has attended services regularly at Toronto's Kehillat Ahavat Hesed, a small egalitarian congregation.

In a way, she thought of the Bronfman program as an unattainable dream, because she knew people who hadn't been accepted. She was one of 213 applicants, chosen on the basis of character, intellectual interests, special talents and leadership qualities.

The program was launched 15 years ago by Edgar Bronfman, currently president of the World Jewish Congress, to develop future community leaders committed to the concept of Jewish unity.

Each of the participants struggled with the concept of what it means to be Jewish, said Brodbar-Nemzer.

The willingness to learn from each other and the ability to have a meaningful discussion was more important than feeling comfortable, she said, referring to the diverse Jewish backgrounds of the participants.

Although Brodbar-Nemzer has had many Shabbat dinners at Orthodox homes, some of the other students were meeting Jews from a segment of the community with which they would otherwise never have had contact, she said.

Lockshin, an OAC student at Yeshiva Or Chaim, said he thought the program would provide an opportunity to meet kids he wouldn't normally interact with, "which was true.

"Basically, with the exception of our discussion group, I live in a pretty homogeneous community, and I figured it would be interesting to meet people from different backgrounds and hear what they have to say."

Sharing space with non-Orthodox roommates and working out issues like the use of electricity on Shabbat was one example.

"I didn't really mind what they did, as long as I wasn't around and they weren't turning on lights for me," said Lockshin. "People were considerate enough that they didn't need to have such fixed rules."

Lockshin has given much thought to the rarity of such interdenominational programs. "There are good reasons that sometimes my community feels it wants to stick to itself," he said.

"When you try to build a community, you associate yourself with people who have the same observances and values, so you make schools together with them and you meet families who have the same ideologies."

But the interdenominational aspect of Bronfman worked well, he said. He's not sure, however, if such a project would work on a larger scale. "I think people might be less open. I'm trying to work on it in the real world with my discussion group."

Among the issues that arose, egalitarianism and the role of women were "huge," said Lockshin.

"I was very challenged by many things. There were things I'd never been forced to think about before." Ultimately the challenge reinforced his beliefs, he said.

Although he sees the Orthodox community as his "immediate community," he also feels part of the larger Jewish community and understands himself better than before embarking on the program, he said.

Hart, a Grade 12 drama major at the Etobicoke School of the Arts, said the Bronfman participants were "really open to each other."

As an unaffiliated Jew, she said she was "kind of an odd one out" but that all participants intermingled.

An alumna of Hebrew school and Jewish studies at the Bloor JCC, Hart is a member of the Narayever Congregation, a traditional egalitarian synagogue. She was drawn to the program by the opportunity to take part in intensive learning and to travel to Israel for the first time.

Hart described her Bronfman peers as "amazing, unique individuals, intelligent-minded and forward-thinking, and enjoyable to be around."

She found the lack of pressure to observe Judaism in a particular way "refreshing. I think people wanted to be themselves."

Beth Tikvah Congregation welcomes new cantor

By FRANCES KRAFT
Staff Reporter

TORONTO — After three years serving a congregation in Reno, Nev., it's a safe bet Cantor Avraham Keller didn't move to Toronto for the weather.

Although the new chazzan at Beth Tikvah Congregation rhapsodizes about the southwest lifestyle, picturesque sunsets and fresh air, the city's lack of a Jewish day school was a major catalyst in his and his wife Tamar's decision to move north after a year's sabbatical in Los Angeles.

The father of a 7-year-old boy and 4-year-old girl was also drawn by Beth Tikvah's "strong tradition of cantorial art and music," he said. "That's what I was looking for."

In Reno, Keller served as rabbi at Temple Emanu-el, an egalitarian Conservative congregation and his only pulpit in the United States. Keller has smichah from Kolel Ha'Idra, an Orthodox institution in Israel founded by Rabbi Shlomo Goren, who was at one time the country's chief rabbi. Keller is also a veteran of the IDF and a former army chaplain.

Serving a Conservative congregation was not really a culture shock, said Keller, 35, in an interview at Beth Tikvah, where he replaced Cantor Efraim Sapir at the end of the summer. (Sapir left to take a position in Florida.)

Keller, a native of Jerusalem, moved to New York, his mother's home town, at age eight, and soon had a taste of Conservative Judaism as a choir soloist. More recently, he served two Conservative congregations as cantor before taking the position in Reno. He is a member of the Cantors Assembly of America, the Conservative umbrella for chazzanim.

As a rabbi, Keller "brought in music as spiritual enhancement, but it was always through the back door. I always wanted to be able to do it as my main focus."

The lyric tenor said his music incorporates classical, chassidic, Sephardi, contemporary and traditional cantorial elements. He intimated that he might even get congregants "moved to the point of dance," but so far they've just been clapping along.

Cantor Avraham Keller

"I would say that prayer is a spiritual experience that does not leave the body aside...The process of body participation, rising and being seated – there's a reason for it," Chassidim, he noted, having been incorporating clapping and dance for many years.

The cantorate is a 'vital organism'

Like many of his colleagues, Keller is concerned about the future of the cantorate, but he still believes there is "a very good chance that we will have a thriving profession in the future."

In Keller's experience, cantors who are a generation older than he is are "pretty pessimistic about the cantorial art form.

"We are finding many congregations without cantors. We are finding congregations which had cantors but no longer desire to have a cantor. That's a concern, and I believe that may be a result of the cantorate not evolving quickly enough to the changing needs of the community."

Even so, he feels the cantorate is a "vital organism within the congregation...I think that there are more and more congregations which are re-evaluating, and I see the cantorate, as well, re-evaluating their evolution and adapting abilities."

Keller, whose father is a rabbi and whose grandfather was chief rabbi of Naharia, discussed his own adaptation to a Conservative congregation after training as an Orthodox rabbi. Before making the move, he consulted with a more experienced colleague, who expressed concern that the transition could cause Keller grief, both personal and professional.

"Within narrow-minded circles, obviously there is a lack of understanding and a discomfort level," he said. "With people who are broader minded, I find respect, and that includes rabbis in the Orthodox movement."

Although Keller never saw himself moving back east, an informal discussion with Toronto colleagues at a cantorial convention prompted him to consider the possibility; meeting congregants face-to-face during a weekend visit to Beth Tikvah was the deciding factor.

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DANCE • SCHOOL OF MUSIC • LEAH POSLUNS THEATRE • KOFFLER CENTRE OF THE ARTS • SCHOOL OF VISUAL ARTS • KOFFLER GALLERY

WHAT'S ON!
KOFFLER CENTRE OF THE ARTS

September 30	Varian Fry photo exhibit "Assignment Rescue". Opening reception 3 - 5pm, Koffler Loggia. Co-sponsored with Canadian Society for Yad Vashem. On until November 11
October 23	Photo exhibit on Greek Jewish Community. Opening reception 7 - 9pm, Lobby Atrium. On until November 11
October 24	Concert with celloist Daniel Domb and guitarist Carey Domb. Call the Centre for details.
November 1 - 11	25th Annual Jewish Book Fair, Leah Posluns Theatre
November 4	Lecture on history of Greek Jewish Community by Thanos Veremis. Co-sponsored with Holocaust Education Week.
November 18	"Gimme Shelter" photo exhibit on Toronto's homeless by Nir Bareket. Opening reception, 3:00pm. Co-sponsored with United Way. On until January 6
November 22	Concert featuring violinist Jasper Wood. Call the Centre for details.
December 22	David Broza in concert at the Leah Posluns Theatre

KOFFLER CENTRE OF THE ARTS

To find out more about our cultural programs, call: 416-636-1880 ext. 271 or 352 or visit us at www.bjcc.ca

BATHURST JEWISH COMMUNITY CENTRE

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Lubavitcher Rebbe mural dedicated

By LEILA SPEISMAN
Staff Reporter

TORONTO — Even the excitement of dedicating a mural to the memory of Rabbi Menachem Mendel Schneerson, the last Lubavitcher Rebbe, could not banish the shadows cast by the terrorist attack on the United States.

Guests at the event at Vaughan synagogue Chabad@Flamingo were restricted to entering through only one lane of traffic, passing by a K-9 unit, and having purses and packs checked at the door.

Nevertheless, the mood was relatively upbeat. Spiritual leader Rabbi Mendel Kaplan told the audience that while "everyone is shocked, frightened and insecure, and sports fields and theatres are closed," he had decided that the event, which included a cocktail reception, should go on, because it was a "simchah shel mitzvah – the mitzvah of glorifying and beautifying the house of God."

The mural, which sits on the landing between the classroom and sanctuary levels, is centred by a giant painting of the Rebbe's head. There are several other representations of him studying and praying, as well as pictures of the children of Rabbi Kaplan and of Susan and Robert Robinson, the artwork's benefactors.

Rabbi Kaplan refuted the widespread notion that it is wrong in Judaism to have paintings in a synagogue, a notion which he said is incorrect. In the sanctuary, there should be no distractions from focusing on God – much like the mechitzah, which prevents distractions from the opposite sex. However, art is acceptable elsewhere in the building; in Chassidut, it is seen as a "unique expression of the individual soul."

The artists are Gary Smith (who is not Jewish) and Sherry Rodney Kushner, a founding member of Chabad@Flamingo, as well as a member of the board of directors and president of the sisterhood.

The project was two years in the making. Smith looked at every video of the Rebbe he could find, as well as learning about Lubavitch ideology and way of life. He said that he was "struck by the Rebbe's vision. Everyone said that they were hypnotized by his eyes, so I made that the focal point of the mural."

He chose the collage technique because of the technical problems of the mural being on a landing, "so the horizon is only visible from one level."

Rodney Kushner said that she saw the Rebbe as a lamplighter, lighting the way to a better insight into the spiritual world. It is this characteristic of him that she tried to bring out in her work.

The Robinsons dedicated the mural to their children and their parents.

Rabbi Zalman Aaron Grossbaum led the audience in the recitation of psalms.

SPORTSFEST 2001: More than 60 participants recently paid $125 each to compete in five, 45-minute games of football, beach volleyball, basketball and baseball to raise money for the Rotman Research Institute, one of the world's leading research institutions specializing in senile dementia (housed in and affiliated with Baycrest Centre for Geriatric Care). Called Sportsfest 2001, the goal of this second annual volunteer-based, not-for-profit event was to raise $20,000 for the purchase of new leading edge equipment relating to work being done in Alzheimer's research.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאגירט פון: אלעק סילווער

מנהגים פון די ימים נוראים

פון דר' פרעד וויינבורג

כּפּרות שלאגט מען. מלקות שמייסט מען. צו תשליך גייט מען אין מען וואַרפט. על חטא אין תושעטה קלאַפּט מען. די אלע אקטיוויטעט פאַלקס־מנהגים בּיי יידן זיינען אין שטאַרקן קאָנטראַסט צו די שטילע, אין שיל־געוואַנטע תפילות אין פיידזשען פון די ימים נוראים.

ראש השנה אין יום־כּיפּור איז א צייט פון בדיקת הלב, זיך אריינצוטראַכטן אין יעדן איינעמס לעבּנס־וועג. טראָץ דעם איז איינגעוואָרצלט אין די פאַלקס־מאַסן א גיטקייט פאר סימבאָלן אין פיישע מעשׂים, אקטן צו פארשטאַרקן דעם טעאָרעטישן באַטייט פון די היילקע טעג. צום וויכטיקסטן איז אייגעמידט בּיי יידן צו בעטן מחילה בּיי גאָט אין בּיי זיינע מיט־מענטשן. אויב דער באַעולהטער מענטש וועט פארגעבן דעם יענדיקן, וועט דער רבונו של עולם אויך אים פארגעבן.

ערב יום־כּיפּור איז א מנהג צו שלאָגן כּפּרות. פאר א מאנספערשון נעמט מען א האָן, אן פאר א פּרי א הן. מען דרייט מיט זי איבערן קאָפּ אין מען זאָגט „זה כּפּרתי" — „דאָס איז מיין כּפּרה". דאָס הייסט, אז דער האָן וועט געשאָכטן ווערן אין דאָס וועט זיך אן אויסליין פאַרן מענטש, וועלכער בלייבט לעבן. די הינער אין הענער גיט מען אלס צדקה צו ארעמע לייט.

ביים דרייען איבערן קאָפּ מיט דער הן אדער האָן, זאָגט מען אויך די תפילה „בני אדם". דער הן־האָן איז דערשראָקן אין וויייט נישט, וואס עס טוט זיך מיט אים. דערפאר שטאַמט דאס וואָרט וועגן איינעם, וואס איז אין עם־הארץ — „ער קוקט ווי א האָן אין בני אדם". טראָץ דעם, וואס דער מנהג פון כּפּרות־שלאָגן איז ווייט אן אלטער, זיינען געווען רבנים, וואס האבן געהאלטן דעם מנהג פון שלאָגן כּפּרות פאר אן אברגלויבן. ר' יוסף קאָרו, דער מחבר פּתעם „שולחן ערוך", איז געווען איינער פון די, וואס האבן געהאלטן דאס כּפּרות־שלאָגן אלס א נאַרישן מנהג.

צו תשליך גייט מען פארנאכט נאך מנחה דעם ערשטן טאָג ראש־השנה, צו א וואסער, טיך, ים אדער א ליפּזיקן קוואל, ווי א ברונעם. מען זאָגט די תפילה „מי אל כּמוך", וווּ עס איז פאראן דער פסוק פונעם נביא מיכה: „ותשליך במצולות ים כּל חטאתם" („און זאלסט אריינוואַרפן אין טיפעניש פון ים אלע זייערע זינד"). ביים זאָגן דעם דאָזיקן פסוק איז מען נוהג אויסצושאקלען די קעשענעס. דער פאלקס־גלויבן איז, אז הערמיט וואַרפט מען אין וואסער אריין די עבֿרות.

איינע פון די אמאליקע שטראָפן בּיי יידן פאר טאָן אן עבֿירה איז געווען „מלקות" — שמייסן דעם זינדיקן. טייל פרומע יידן, אפילו אין היינטיקע צייטן, לאָזן זיך שמייסן ערב יום־כּיפּור. ביים דאָוונען, ווען מען רעכנט אויס די אלע עבֿירות אין דער „על חטא" תפילה, קלאַפּט מען זיך אין הארצן, ווי א פּישער אויסדרוק פון שולד־געפיל.

דער סימבאל פון עסן אן עפל מיט האָניק אום ראש השנה, אדער אנדערע זיסע מאכלים, איז זעלבסט פאר־שטענדלעך. דאס איז כּדי צו פארזיכערן פאר זיך אן פאר אלע יידן א זיס יאר.

טראָץ דעם, וואס די ימים־נוראים זיינען פארנומען מיט נאכטראכטן וועגן דעם מאָראַלישן דרך פון מענטשן, פאדערט אבער די יידישע טראדיציע ממשותדיקע אויס־דרוקן צו פארשטארקן דעם תשובה־געפיל בּיי יעדן יידן.

א גוט, געזונט יאָר אייך אלעמען!

מיר וויינטשן אלע יידן איבער דער וועלט א גוט, געזונט יאָר און א גמר חתימה טובה!

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Greater Toronto Area

New arrivals in the Jewish day schools

ASSOCIATED HEBREW SCHOOLS OF TORONTO

Bill Misener has been appointed co-ordinator of student activities for the middle school. As co-ordinator, he will plan grade and school-wide programs.

Misener has taught grades 5 to 13 and has a degree in computer sciences and mathematics. He is also a specialist in special education.

BIALIK HEBREW DAY SCHOOL

As new principal of its Jewish studies program, **Simona Dayan** will be responsible for the curriculum planning, teacher supervision and student tracking for all Jewish studies subjects.

Dayan has a bachelor of education in literature and Hebrew grammar, a master's degree in management and policy in education and a principal's certificate from the Hebrew University of Jerusalem. She has worked as a teacher, vice-principal and as a counsellor.

COMMUNITY HEBREW ACADEMY OF TORONTO

New assistant principal of the Richmond Hill campus, **Ray Buchowski** will oversee the general studies program in Richmond Hill. He is a veteran CHAT staff member and has his principal's papers.

As the new CFO/executive director **Rhona Birenbaum**'s responsibilities will include extensive budget and financial management.

She has worked as administrator at Leo Baeck Day School for the past eight years and was previously the administrative director of a private teaching clinic.

DOWNTOWN JEWISH DAY SCHOOL

New director **Elysa Cohen** attended Associated Hebrew Schools and CHAT. She received an honours degree from York University and a master's degree at the Ontario Institute for Studies in Education.

She lived in Israel for seven years, where she taught at the American International School in Kfar Shmaryahu. She has also taught at Associated Hebrew Schools and at the Toronto Heschel School.

EITZ CHAIM SCHOOLS

The new co-ordinator of special education at the three campuses, **Donna Cassels** was employed with the North York

Board of Education and the Toronto District School Board for 33 years. Cassels has worked as a classroom teacher, in special education and as part of the central consulting staff in special education in the north region of the TDSB. She is also a co-author of a brief to the board on gifted education.

She attended the University of Toronto and graduated from York University. She is a special education specialist and has her principal's papers.

New vice principal of general studies at the Thornhill

campus, **Lillian (Lally) Fogel** was educated at the University of Manitoba. Fogel has taught Grade 5 general studies for 11 years and worked as assistant principal for two years at the Viewmount campus.

For the past 14 years, she has worked as a teacher and assistant principal of general studies at the Thornhill campus.

Joyce Deltoff, the new vice-principal of general studies at the Spring Farm campus, is a graduate of McGill University. She also received a master's degree in special education from the Ontario Institute of Studies in Education and has degrees in assessment and counselling.

Deltoff worked at Bais Yaakov Elementary School for 14 years where she began a remedial resource program and later became principal of the general studies department.

NETIVOT HATORAH DAY SCHOOL

Before becoming the new vice-principal of general studies, **Robyn Shiner** taught at Associated Hebrew Day School and Leo Baeck Day School. She also worked as a remediation specialist and special needs co-ordinator.

Shiner has a BA from the University of Toronto and an education degree from the University of Ottawa. She also has qualifications in special education from the University of Toronto.

OR HAEMET SEPHARDIC DAY SCHOOL

Rabbi Daniel Ben-Nun is the new Judaic studies principal. After finishing his army service in Israel, Rabbi Ben-Nun obtained smichah from the Israeli Rabbanut, a bachelor's degree in education from the Israeli Ministry of Education, and his master's in Jewish education from Yeshiva University.

Rabbi Ben-Nun was director of the Helkat Hasade Institute in Israel, an instructor of Jewish studies in the Yeshiva of Flatbush High School and menahel of the Ulpanat Orot in Toronto.

TORONTO HESCHEL SCHOOL

Moshe Elkayam received his PhD. at Paris VIII University, France. He has worked as a Hebrew teacher in France, Israel and most recently in Montreal.

As the director of Jewish Studies, Elkayam will oversee the Judaic/Hebrew curriculum and guide religious practices.

Robyn Jacobson has been appointed executive director. Jacobson received her B.Comm, LL.B and LL.M in South Africa and worked in various universities there as a director, academic registrar and professor.

Jacobson will be responsible for the administration of the school, as well as liaising with the board, committees and outside agencies.

TORONTO JEWISH ACADEMY OHR MENACHEM

As school administrator, **Daniel Edell** (left) will oversee day-to-day operations, including tuition and enrolment issues.

Edell has a BA in business administration and studied at the Beit Midrash L'Torah in Jerusalem and Bar Ilan University.

Anita Wein (right) is new vice-principal of general studies. She has a honours B.Sc. in biochemistry and a bachelor of education.

With a background of many years as teacher and administrator in the day school system, in addition to science curriculum consulting, Wein will be responsible for the school's general studies program.

UNITED SYNAGOGUE DAY SCHOOL

On the Richmond Hill campus, **Tova Fish-Rosenberg** will be the new principal. Rosenberg has been living in Israel for many years. She has experience as a lecturer and teacher trainer at Seminar Hakibbutzim and Washington University and has served as a principal of a Hebrew school in St. Louis, Mo.

The positions for an educational development department, comprising half-time Jewish studies curriculum and general studies co-ordinators will be filled by **Ami Sabari** and **Marsha Cohen**.

ULPANAT OROT GIRLS' SCHOOL

As assistant to the rosh yeshiva, **Rabbi Reuven Gelkop** will be responsible for supervising tfillah, as well as working with student council in planning and executing extra-curricular activities.

Shari Weinberg will also be serving as assistant to the rosh yeshiva. Weinberg has been a member of the general studies staff for a number of years.

YESHIVAT BNEI AKIVA OR CHAIM

Rabbi Nissan Applebaum has been appointed educational director. Rabbi Applebaum's duties will include teaching, counselling and dealing with disciplinary matters. He will also work with the Rosh Yeshiva in teacher evaluations.

Compiled by Anna Morgan

Principal Kathy Manoim, Resa Sitzer and Paula Nussbaum cut the ribbon at the official opening of the She'arim Hebrew Day School at the Bathurst Jewish Community Centre.

Director of the Downtown Jewish Day School, Elysa Cohen, putting up a mezuzah at their new school on Clinton Avenue.

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What's New

By Miriam Herman

DEDICATION OF THE HOLOCAUST WALL OF REMEMBRANCE
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DEADLINE REMINDER

What's New and About People deadlines: Thursday, Oct. 4, is deadline for Oct. 18 issue and Monday, Oct. 15, is deadline for Oct. 25. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Sunday, Sept. 30

SUKKOT CELEBRATION

Jewish Discovery Place Children's Museum at Bathurst Jewish Community Centre celebrates Sukkot, the festival of booths. with a variety of fun activities including crafts, building a mini sukkah, tasting traditional Israeli food, acting out a story about rain, 11 a.m. to 4 p.m. 416-636-1880, ext. 456.

GARAGE SALE

Orah chapter, Jewish Women International, annual garage sale fundraiser, 9 a.m. to noon, 443 Mullen Dr. (Bathurst and Steeles).

GIANT BAZAAR SALE

Odds and ends, nearly new clothes, books, toys, kitchenware and more, 10 a.m. to 3 p.m. Antibes Community Centre, 140 Antibes Dr. (Bathurst/Drewry) All proceeds go to charity.

ISRAELI ARTISTS

Israeli Artists Group of Toronto photography exhibition by **Motty Levy** and **Meni (Menachem) Conen** at Rachel's Restaurant, Bathurst Jewish Community Centre, reception 4-6 p.m. Exhibit runs to Nov. 26. For details about the group and exhibitions, Meni 416-636-0842 or **Aliza** 905-881-4393.

Monday, Oct. 1

HONOURING HAIM HARARI

Canadian Society for the Weizmann Institute of Science dinner honouring **Prof. Haim Harari** president, Weizmann Institute of Science. 6 p.m., at the Faculty Club, University of Toronto, 41 Willcocks St. Dinner chair, **Murray Koffler** RSVP 416-733-9220. **Sheri Federman**.

Wednesday, Oct. 3

SUKKOT EVENT

A Simchas Beis Hashoeivah celebration with lively music and dancing starting at 9 p.m. in the No Frills parking lot, 270 Wilson Ave. (corner Bathurst Street), attended by prominent rabbis, community leaders and politicians plus the Naftshenu Klezmer Orchestra. **Rabbi Yisroel Goldberg** 416-785-9227 or 416-804-7127.

Thursday Oct. 4

SUKKOT UNDER THE STARS

Fun for the whole family, fireworks, refreshments, dancing, music, 6 p.m. Chabad Lubavitch of Markham, 83 Green Lane, Thornhill. Rain date Sunday, Oct. 7. 905-886-0420.

And What Else Is New

BBYO ALUMNI BREAKFAST

The BBYO 2001-2002 Alumni Breakfast Series first speaker is **Karen Mock**, national director for the League for Human Rights, B'nai Brith. Mock speaks on Racism and Anti-Racism Today from the Trenches of Durban, S.A., Sunday, Oct. 14, at 9:30 a.m. at the Lodzer Centre Holocaust Congregation, 12 Heaton St. To order tickets, call BBYO 416-398-2004.

JVS ANNUAL MEETING

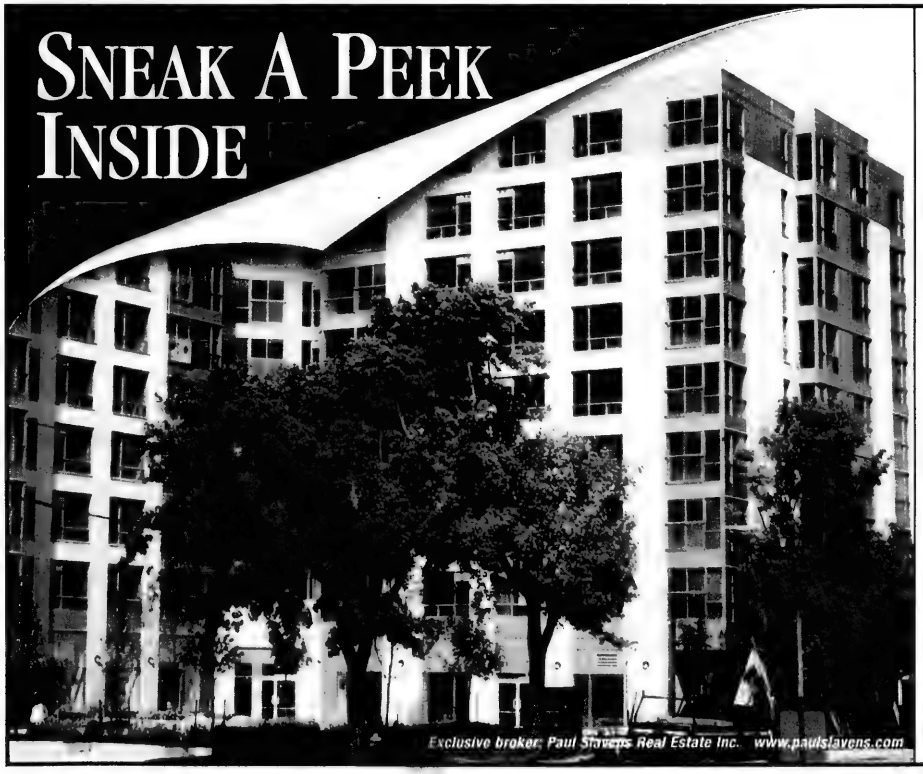
Jewish Vocational Service of Greater Toronto annual meeting, Thursday, Oct. 11, 6:30 p.m. Civic Garden Centre, Edward Gardens, 777 Lawrence Ave, E. RSVP by Oct. 1. **Edna Levitt** 416-787-1151, ext. 258.

ECRUSY PROGRAM

ECRUSY (Eastern Canadian Region United Synagogue Youth) Maarav district opening program Saturday night Sept. 29 and Sunday morning Sept. 30. Join USYers from across the city for an all night Laser

Continued on page 23

SNEAK A PEEK INSIDE



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What's New

Continued from page 22

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TORAH STUDY FOR WOMEN

Mekorot, Institute of Torah Studies for Women, begins classes on Oct. 15 at 5 metro locations. Classes include Gemorah, Mondays 9:30-11:30 a.m.; Bible: Joseph's Rise to Power with **Shoshana Zolty**, Tuesdays, 8:10 p.m. and again Wednesdays 9:30-11:30 a.m.; and Joshua with **Rabbi Moshe Shulman.** Mini courses include Yonah with **Esther Friedman** Tuesdays Oct. 16, 30, and Nov. 6, at 9:45-11:45 a.m.; and Reflections on a Rabbinic Heretic with **James Diamond** Wednesdays Nov. 7 through 28, 8-10 p.m. Information/registration 416-398-1510.

SCRABBLE WITH STARS

Performers for Literacy fundraiser, Scrabble with the Stars, is set for Thursday, Oct. 11, 6-10 p.m. at the Arcadian Court, 301 Bay St. above the Bay. PFL promotes a love of reading among young children and demonstrates the importance of reading to their future. If you like to play Scrabble, meet some Canadian celebrities and support a great cause, Call PFL National office 416-410-4193.

THE CHORALAIRS

The Choralairs of North York, a volunteer choir singing for the disabled and seniors, meets every Tuesday, 8:15-10:30 p.m. at Earl Bales Park Community Centre. The group is looking for new members and welcomes all ages. No audition necessary. Repertoire consists of Broadway, pop, folk and old favourites. Ability to read music not necessary. Just the love of singing. **Fay Cohen** 416-633-7233 or **Judy Gordon** 416-221-3161.

JEWISH STORYTELLING

Jewish Stories by Candlelight, hosted by **Alec Gelcer**, October schedule:

Sunday, Oct. 7, Beth Habonim, 15 Glen Park Ave.

Sunday, Oct. 14, Riverdale Jewish Community Centre, 178a Danforth Ave.

Sunday, Oct. 28, Riverdale Jewish Community Centre.

All programs begin at 7:30 p.m. For information, 416-699-8914 or 416-398-2614.

YIDDISH CLASSES

Intermediate Yiddish classes with **Ellie Moidel** at Beth Emeth Bais Yehuda Synagogue starting Tuesday, Oct. 23, 9:30-11:30 a.m. for 9 weeks. 416-497-4695.

ALPHABET PARADE

Alphabet Parade at Edithvale Community Centre, on Finch between Bathurst and Yonge, is a non-profit, drop-off program for children ages 3-5 years. A different alphabetical letter is explored each week through stories, songs, games, computers, gym and outdoor play. Choose 1-3 afternoons per week (Monday, Wednesday and/or Friday) 1-3:15 p.m. Program is sponsored by City of Toronto Parks and Recreation Department. **Rose** 416-663-5948 or **Tammy** 416-784-0175.

ART CLASSES

Fall art classes, all levels. Learn to draw and paint, Thursdays, 1-3:30 p.m. Oct. 4-Dec. 13 at Beth Sholom Synagogue (3rd floor). Call **Terri Sugar Keyfitz**, instructor to register. 416-487-7244.

DIMENSIONS OF CANCER

Toronto Sunnybrook Regional Cancer Centre cancer information series, Dimensions of Cancer, focusing on issues facing patients, their families and health-care providers as well as on cancer education and support. For topics, dates and location, call **Marlene Greenberg**, preventive oncology program, 416-480-4662.

JEWISH HEALTH ALLIANCE

The Jewish Health Alliance, a social and professional network for health care professionals, hosts a facilitated interactive discussion, If I Am Not For Myself, Who Wil Be For Me?: Reflections On Self-Esteem and Healing, Sunday, Oct. 14, 7:30 p.m. in the Bathurst/St. Clair area. 416-208-0610. RSVP required.

VOLUNTEERS NEEDED

Be professionally trained as a puppeteer! Educate young people about bereavement, drug awareness, HIV/AIDS, substance abuse, violence, gangs, prejudice, viruses. The Concerned Kids needs volunteers to help present puppet programs to young people ages 4-14. Must be willing to commit ½ day per week for the school year from September to June. **Joyce** or **Livia** 416-636-1656.

***

The Learning Disabilities Association (Toronto District) is running a new program called the Learning-to-Learn Differently program. Enthusiastic volunteers are needed to work 10 hours per month to help reinforce the use of learning-style accommodations for early learners. Volunteers, together with parents will also meet with the child's teacher to discuss each child's needs, share resources and set goals. Training provided. 416-229-9046.

***

SPRINT (Senior Peoples' Resources in North Toronto) requires helpers to assist staff with activities for frail seniors and/people with dementia, during the day and early evening and to visit isolated seniors. **Kathryn** 416-481-6411, ext. 252.

***

Join Providence Centre community as a volunteer, ages 14 years or better. Volunteers are needed to assist with friendly visiting, recreation, meal assistance, reception and basic clerical duties. Training provided. Providence Centre, 3276 St. Clair Ave. E. Scarborough. 416-285-3749.

***

St. Christopher House is in need of volunteers to help children aged 6-16 years with their school studies. Tutors work one-on-one with children and are required to volunteer once a week for six months between the hours of 4-6 p.m. All tutoring sessions take place at St. Christopher House. Training provided. 416-532-4828.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Saturday, Oct. 6, 7 p.m. Simchat Torah dance party. Buy tickets Thursdays 7-9 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Oct. 25, free symposium on Fire Safety and Falls Prevention, 10 a.m.; Nov. 11-14, Soaring Eagle Casino and Hotel; Dances Oct. 14 and 28; Casino Rama Oct. 17 and 31. Membership open. 416-395-7881.

LZA Seniors Club is taking registration for the Miami trip. A number of rooms are available for 4, 6 or 8 weeks. For information and registration, call **Libby** 416-782-2059 or **Stanley** 905-669-1347. Seniors Cultural Club continues every Tuesday at 10 a.m. in the boardroom at Borochov Cultural Centre, 272 Codsell Ave. For more information, 416-630-9444.

HADASSAH GOLF DAY: Pictured at the recent seventh annual Toronto Hadassah-WIZO Golf Day are (from left) Beverley Crackower, president; Dr. Brian Gilbert, Sunnybrook & Women's College Health Sciences Centre; Janice Haydu, Golf Day chair. Toronto Hadassah-WIZO supports the Schulich Heart Centre at Sunnybrook & Women's College through this special annual event.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Fun with Yiddish every second Thursday, 10 a.m. **Bookie Kwart** ext. 116.

The Sound of Music at Stratford Festival Theatre, Wednesday, Oct. 17 departing 9:30 a.m. from the centre. Bring or buy lunch. **Barbara Zigler** ext. 134.

Israeli Club Etrog for Hebrew speaking persons meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

Movie, *Chocolat*, Sunday, Sept. 30, 2:30 p.m.

ABOUT PEOPLE

BGU ASSOCIATES

At a recent annual meeting of Canadian Associates Associates of Ben Gurion University, **Sidney Chelsky** and **Barry Lipson** both of Toronto, were elected national co-presidents, Lipson is also president of the Toronto Chapter of BGU.

Other officers elected include chairman of the board, **Rabbi Jordan Pearlson**; treasurer, **Michael Wynston**; secretary, **Nani Beutel**; executive vice-president, **Leo Marcus**.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

On Campus

Lockshin aims to boost Jewish Teacher Education program

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Martin Lockshin, the newly appointed director of York University's Centre for Jewish Studies, plans to strengthen its Jewish Teacher Education program.

Lockshin, who was appointed on July 1 for a renewable three-year term, wants to restructure the program so as to train more high-school teachers for Jewish schools.

"There is a very great need at that level," he said. "To that end, we will probably have to expand our advanced courses."

The centre trains more teachers for Jewish schools than any other university-based program in the Diaspora, he noted.

"Our graduates teach in almost every Jewish school in Toronto affiliated with the Board of Jewish Education: Orthodox, Conservative, Reform, unaffiliated, community and alternative.

"When the program was first established, many people thought we would not succeed in training teachers for such a wide variety of schools. We succeeded, perhaps beyond our own expectations."

As well, Lockshin hopes to bolster the centre's profile in Sephardic and Hebrew language studies, explore options for teaching Yiddish and fill the new Silber Family Chair for the Study of the Holocaust and Eastern European Jewry.

"While we have offered many courses in the past about the Holocaust, hiring a scholar who's an expert in Jewish life in Eastern Europe *before* the Holocaust would be a great addition to our course offerings."

Lockshin said the centre has become a fixture in Canadian academia by virtue of the fact that York has the biggest Jewish student enrolment in Canada.

"On average, we have about 1,000 course registrants in Jewish studies courses every year."

Many of the centre's professors play an integral role in Jewish communal life, from community governance to adult education.

"Our centre has faculty members who are Reform Jews, Conservative Jews and Orthodox Jews. We've taken a small but significant step towards alleviating the problem of divisiveness and factionalism in the Canadian Jewish community."

York, in 1968, became the first Canadian university to offer an array of courses in modern Hebrew.

During the 1970s and 1980s, York expanded its Jewish studies courses.

Under the leadership of Sydney Eisen, the centre itself was founded in 1989.

"Canada has nothing to be ashamed of in university Jewish studies. At the last World Congress for Jewish studies, in Jerusalem in August, there were 20 speakers from Canada on the program.

"As far as I could tell, there were larger numbers of speakers from only two countries, Israel and the United States."

York was represented by six speakers, including Lockshin.

"I think credit must be given to Canada's Jewish community for having had the foresight to realize that Jewish studies at the university level is crucial.

"Tens of thousands of young Jews spend exciting and impressionable years of their lives in Canadian universities, exploring new ideas and being encouraged by many instructors to rethink their values.

"It is crucial for the Jewish community that universities have a vibrant intellectual Jewish presence. Generous and forward-thinking community philanthropists have helped York and other Canadian universities establish such a presence. We hope they will help us grow."

Martin Lockshin

Lockshin believes that ethnic studies contributed to the popularity of Jewish studies at universities.

The trend today is towards more interdisciplinary kinds of Judaica courses that combine, for example, historical and literary studies.

"We're also seeing growth in Jewish studies courses that use new, cutting-edge methodologies, such as gender analysis, to analyze old texts and ideas."

Canadian Jewish studies departments suffer from one great weakness: a lack of solid programs in Hebrew language and in classical Jewish texts.

"It is unfortunate when students do not have the opportunity to acquire such basic skills at a university. I consider it regrettable that students can major in Jewish studies by taking a smattering of disparate high-level courses about ideas and movements without studying any Hebrew, Bible or classical rabbinic texts."

Lockshin, who turned 50 in April, was born in Toronto.

His parents, Sylvia and Louis, were key role models. "They taught me and my sisters, Brenda Freedman and Sherryn Lang, the importance of community involvement."

Lockshin studied at the Associated Hebrew Day School and the Community Hebrew Academy of Toronto.

"When I graduated from high school in 1969, there were hardly any universities teaching Jewish studies. So that career path did not cross my mind."

He earned a rabbinic ordination from Yeshivat Harav Kook in 1974, but was not really interested in being a rabbi. What appealed to him was a career as a university teacher in Judaica.

"I went to the excellent graduate school in Judaica at Brandeis University, and I was fortunate enough to be offered a job in my home town."

As a scholar, Lockshin examines the ways in which Jews have interpreted the Bible. "Much of my research and writing has been about Rabbi Samuel ben Meir, who lived in northern France in the 12th century."

Known as Rashbam, he wrote daring and heterodox interpretations of biblical verses. "I have been trying to understand and write about a scholar whose behaviour was most orthodox and whose thinking was unorthodox."

Since 1989, he has published two books on the subject – *Rabbi Samuel ben Meir's Commentary on Genesis: An Annotated Translation* and *Rashbam's Commentary on Exodus: An Annotated Translation*.

Later this year, *Rashbam on Leviticus and Numbers: An Annotated Translation* will appear. Currently, he is working on a fourth volume.

Lockshin's wife, Ruth, a Brandeis major in Jewish studies, is a technical writer. They have four children: Channa, Shoshanna, Noam and Reva.

"Channa, our oldest child and a graduate in Jewish studies at York, is now studying for a doctorate in Talmud at Columbia University."

All his children, he said, have strong Jewish values and Jewish intellectual interests.

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Send resume by fax to:
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Three young siblings are available for immediate adoption by a Toronto family. We are urgently seeking a Jewish home for a little girl, 2½ years old, and her brothers, aged 1½ and 7 months. It's very important that these siblings stay together in one family.

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Beth Tzedec and Intersynagogue Singles invite all singles to an Oneg Shabbat, Fri., Oct. 12. Service 6:20 pm, dinner follows. Jews From Around The World guest Diana Mingail speaking on "Origin & History of Jews of India." 1700 Bathurst St., $25 in advance by Fri., Oct. 5. Call 416-781-3514, ext. 34 .

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Two Montrealers among the WTC's missing

By DAVID LAZARUS
Staff Reporter

MONTREAL — At writing, one Jewish Montrealer, described by his best friends as someone who would have done all he could to save others in the midst of the disaster, is still, along with his wife, officially listed among those missing in the devastation at the World Trade Center.

The family of Peter Feidelberg confirmed to *The CJN* that Feidelberg, 34, originally of Cote St. Luc, and his wife, Meredith Ewart, of Otterburn Park on the South Shore, both of whom worked on separate floors near the top of Two World Trade Center, had not been heard from since the terrorist attack Sept. 11.

Peter Feidelberg, Meredith Ewart

Feidelberg's stepmother, Dalia, feared the worst.

"It's terrible. It's terrible for us all," she said, her voice breaking.

"We tried to reach them Tuesday morning [Sept. 11] when we saw what happened.

"I tried to call their cell phone, but there was no circuit."

Feidelberg's father, Michael, 72, preferred not to speak to the media.

"We are private people," he said. "We tried to locate them but there's nothing."

Feidelberg's natural mother, Karen, died about 15 years ago.

One of Feidelberg's best friends, Richard Kirsch, 34, was ill at home when he saw on television the horror taking place in New York.

"I knew right away [that they might be victims]," he said in an interview.

Kirsch knew Feidelberg from the time they both attended Jewish Peoples Schools and Peretz Schools together over 20 years ago. They also both went to Bialik High School and travelled, together on a Bialik trip to Israel.

Kirsch and his wife, Caryn Roll, last saw Feidelberg and his wife at a belated wedding reception for the couple in August in Montreal. (They had been married in March 2000.) Feidelberg had been an usher at Kirsch and Roll's wedding.

The couple remembered Feidelberg as adventurous and as the "strong, silent type," Roll said.

He was a "kind, gentle man," she said. "He was funny, a very optimistic person... a really good friend."

Kirsch said Feidelberg was the kind of man "who would definitely have tried to help other people" after the disaster.

"It's hard to believe," he said. "The whole thing is just so hard to believe.

"I got a call from his first girlfriend, wanting to know if it was true. She was quite upset to say the least."

Roll remembered something Ewart had said to her husband at their wedding reception.

"She said something like: 'I hope that your wife will make you as happy as my husband has made me.'"

Rolls said she felt "quite numb," continuing to hold onto a glimmer of hope that perhaps Feidelberg was still alive.

Feidelberg and his wife both worked for the Fortune 500 company AON Corp., an insurance brokerage and consulting company with 1,350 employees.

They were among 200 employees (of 1,100 who had reported to work) who were not accounted for after a passenger jet, hijacked and piloted by terrorists, plowed into the second tower, causing it to collapse. The other Center tower was brought down by another passenger jet piloted by terrorists.

One of the main things Kirsch remembered about Feidelberg was how "very adventurous," competitive and athletically oriented he was.

Peter Feidelberg and Meredith Ewart at their wedding reception in Montreal in August.

Feidelberg was a participant in the 1998 New York City Marathon, enjoyed playing rugby and basketball, mountain biking, scuba diving and skiing, and had backpacked through Europe, Turkey, Costa Rica and other countries.

He met his wife in Montreal, and they settled in Hoboken, N.J., after both became employees at AON Corp.

AON's offices were located on floors 92 and 98 through 105 of Two World Trade Center.

After the disaster, AON chair and CEO Patrick Ryan issued a statement saying, "Our thoughts and prayers are with the people and their families who were affected by Tuesday's disaster.

"I know I speak for everyone in our AON family when I say that we share the concern, sadness and grief of the families of everyone involved in this horrendous tragedy.

"We will continue to do everything we can to locate our missing employees and to help their families."

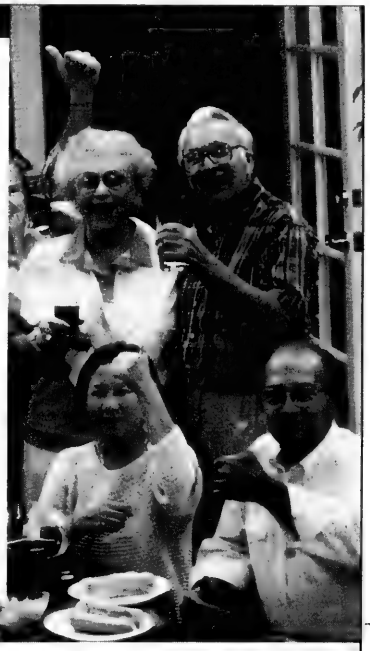
Upcoming Events for Seniors!

Health and Harmony
Thursday, October 11 at 2:00 p.m.
Wellness and Nutrition Consultant, Rosalie Moscoe, will address such issues as self-worth and esteem, stress and good nutrition.

Musical Evening
Wednesday, October 24 at 7:00 p.m.
Forest Hill Place is delighted to welcome classical pianist Natalia Tyomkina.

Talk on Terrorism
Thursday, October 25 at 2:00 p.m.
Professor Joanne Burgess presents the first of two talks – this one about the terrorist attacks on the United States, and its impact on Canada. She will return on Thursday, November 22.

Please RSVP to Gwen or Susan at Forest Hill Place –
(416) 785-1511.



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Hoenlein's words prove prophetic

'Don't think the front line is far away'

By JULIA KOLLEK
Special to The CJN

HAMILTON — "Don't think the front line is far away," Jewish community leader and speaker Malcolm Hoenlein said about terrorism in a lecture called Israel at War: Challenge to North American Jewry, the evening before the terrorist attacks in New York and Washington.

Hoenlein, whose most recent tour took him from Montreal to Paris, Vienna, Kosovo, Frankfurt and Berlin, drew a crowd of nearly 500 people at the Adas Israel Synagogue.

"Canada lets in many terrorists," he said. "With Israel suffering now, each of us has to decide how are we going to respond? What are we going to tell our grandchildren when they ask us: 'What did you do when Israel was in trouble?'"

"There have been 7,000 incidents in Israel in the past year, and the world sets not just double, but impossible standards for Israel, like the recent charge of war crimes," Hoenlein said.

Meanwhile, he said, "Arafat does not want the responsibility of being head of state.

"After the Camp David agreement, he visited 32 countries. Saudi Arabia made $100 billion dollars in oil sales that year, and gave the Palestinians just $5 million. Arafat realized that nothing attracted support like the blood of young Palestinians. His popularity rating had plunged and unemployment was high. Now, his support has gone from 12 to 60 percent, and he has united his people," Hoenlein said.

"Our *chagim* are not just rituals, but about Jewish history – on every holiday we commemorate what happened to our people, and Arafat understands this.

"He understands that if you deny Jews the past, you deny them their future. This is why, for example, [Joseph's] tomb was destroyed. It is part of a systematic plan to destroy and eradicate our presence from the past.

"It is a war against Jewish history."

Hoenlein used a key incident as an example. "When we opened the door to a tunnel in Jerusalem, the world objected. There was no outcry over those killed in Sudan, in Afghanistan. The threat of this tunnel, built 2,000 years ago by Judah Maccabee, is the 'Judaizing' of Jerusalem.

Malcolm Hoenlein, centre, with Tom and Sasha Weisz, who, after hearing him speak in the United States, invited him to talk in Hamilton.

"Any person that goes through that tunnel, comes out and says 'I get it,' because there you see 2,000 years of Jewish history: you live it, you walk through it.

"Why do they want to take Jerusalem away? Did Mohammed ever visit there in his lifetime? Jerusalem is mentioned 700 times in our Bible – and it's mentioned not once in the Koran. Mohammed only ascended to heaven through Jerusalem on his horse."

Hoenlein urged his audience to write letters to politicians in support of Israel, to campaign against bias in the media and to visit the Jewish State.

"I was in Jerusalem 36 hours ago," he said. "The streets are empty. Thirty-one hotels have closed this year.

"The UJA and Israel Bonds have organized this evening together, and it is only when we stand together that we can overcome. We have in the past, and we will now."

Hoenlein is the executive vice-chair of the Conference of Presidents of Major Jewish Organizations, a co-ordinating body of over 50 international Jewish groups. He has written and lectured widely on a variety of topics relating to Jews in the Middle East and around the world.

Winnipeg CJA campaign draws larger number of volunteers

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Gerry Koffman is sure that recent events in Israel and Durban, South Africa, influenced more people to volunteer at this year's Jewish Federation of Winnipeg/Combined Jewish Appeal's annual campaign.

"I have been the executive director of the CJA since 1994 and I have never seen such a large contingent of volunteers," he said.

"People were walking in off the street to volunteer. We had over 200 volunteers for Super Sunday."

The campaign began with Super Sunday on Sept. 9, and went on to include Super Week.

This year, the campaign organizers did something a little different. They sent letters and brochures outlining what the CJA does, in advance, to everyone on the phone list .

"We are proud of what we do," Koffman said. "We want to instill that pride in the community."

Based on the Super Sunday results, the campaign is off to a good start. Koffman reported that community members contacted on Super Sunday pledged just under $100,000 in total.

"We had gifts from over 1,400 households, including 83 first-time contributors and 48 people who skipped last year. Card for card we are up 14 percent at this stage."

The campaign has set a goal this year of under $4 million, up from over $3.5 million last year. (Last year's campaign finished $12,000 above target.)

As part of Super Sunday, the Federation/CJA held a family fun day at the Asper Jewish Community Campus with a petting zoo, face painting, clowns, arts and crafts, music and a variety of other activities.

Koffman said this year they plan a mini-Super Sunday in mid-campaign, on October 14, to try and contact people that canvassers have been unable to reach by that point.

Head of Canadian Blood Services urges community to give 'gift of life'

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Recently appointed chief executive officer of the Canadian Blood Services, Dr. Graham Sher, aims to increase blood donations and is looking to the Jewish community to think seriously about giving "the gift of life."

Sher, a native of Johannesburg, South Africa, has been in Canada since 1990 when he accepted a position at the University of Toronto to further his research on the physiology of pain. The following year, he entered the hematology program.

Both a medical doctor and a PhD, Sher was offered a faculty and staff position at U of T and the Toronto Hospital and took over the management of the blood transfusion services for both Toronto Hospital and Princess Margaret Hospital.

"That is where my interest in the blood system began," he says, "right during the time of the Krever Commission of Inquiry on the Blood System in Canada."

At the same time, he took a position in the Toronto Blood Centre and became the medical director for the Toronto centre of the Red Cross. When the Canadian Blood Services succeeded the Red Cross in 1998, he was recruited and moved to Ottawa.

Until the summer of 2001, he held the position of vice-president, medical and scientific affairs. His appointment as CEO is both exciting and challenging, he says.

"For me, it is a fascinating time to be where I am," he says. "It is a fascinating organization to work for. We are one of the leading blood systems in the world because of everything we went through.

"We have, at the same time, many challenges in this country, not the least of which is getting more donors through the door."

Sher hopes to make it easy and convenient for people to become blood donors, by making clinics more accessible. There are plans to hold clinics on weekends and in the evening; a pilot project in Ottawa will introduce the very first Bloodmobile, a fully equipped mobile clinic.

Sher wants people to realize the importance of donating blood.

"This is an entirely gratuitous donation," he says, "but the donation that they are giving can save lives. If people don't give enough blood, we always run the risk of not having enough for the patients that require it."

Sher and his wife, Erica, along with their three young sons who attend Hillel Academy, have become very involved in the Jewish community since moving to Ottawa and are pleased with the warm welcome they have received.

"The Jewish community is an important part of our lives here in Ottawa," he says.

Though his job is extremely time consuming, Sher strives to find time for family and community life as well.

"I am passionate about what I do," he says. "My job is very important to me. One of the struggles is to find enough time for my family – one always has to balance the two."

Ontario communities show solidarity with Israel

By ANNA MORGAN
Staff Reporter

TORONTO — The communities of Kitchener-Waterloo, Guelph and Cambridge came together last Sunday night to show their solidarity for the State of Israel.

More than 200 people gathered to launch their Regional Jewish Communities of Ontario UJA campaign and spend an evening in celebration of Jewish youth and community with Bais Groove, a rock band that played a combination of English, Yiddish and Hebrew songs.

Memorial candle lit by Marcia Wickett (left) and Manya Kay.

Events began with the lighting of a candle in memory of those who died in the recent terrorist attack in New York. After a minute of silence, Linda Budd, co-chair of the event, noted that it is unfortunate that it takes such a horrid event to make the world sit up and take notice.

Budd received a United Israel Appeal award from co-chair Stephen Kay and Michael Grand, vice-chair of Regional Jewish Communities of Ontario, Canadian Jewish Congress.

"For Jews, these events have been common – being glued to our TV sets as one more suicide bomber takes innocent lives [in Israel]," Budd said.

As Canadians, said Ed Morgan, chair of CJC, Ontario region, who was a speaker at the event, we have to be wary of the connections between the anti-Semitism that directs those who rush to criticize the prosecution of Nazi war criminals, the denigration of Holocaust education in the public schools, the severe anti-Zionist rhetoric found at the Durban conference and the slide into terrorist violence.

Referring specifically to the case of Kitchener's Helmut Oberlander, who was recently stripped of his citizenship by the federal cabinet for misrepresenting his wartime activities, Morgan said that "it's only in standing together as a community that this saga will end."

Investing in our youth, community and solidarity with Israel are crucial at this point in our history.

Recalling the pride he felt the first time he heard *Hatikvah*, Grand noted that times have changed.

"Shortly after Israel's formation, pride came naturally and quickly," Grand said. "Somehow we let that pride slip away."

Bais Groove perform at UJA campaign launch.

Make sure to watch the season premiere!

CBC's
The Nature of Things

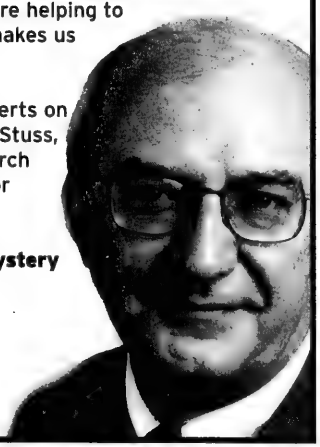
Tuesday,
October 2, 2001
8:00 p.m.

Me, My Brain and I

looks at neuroscientists who are helping to unravel the mystery of what makes us distinctly human.

One of the world's leading experts on the frontal lobes is Dr. Donald Stuss, Director of The Rotman Research Institute at Baycrest Centre for Geriatric Care.

He's been working on this mystery for over 30 years!



Baycrest Centre
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The Toronto Jewish Healing Project
is offering an 8 week session on the

JEWISH RESPONSE TO PERSONAL LOSS AND BEREAVEMENT

This group will provide sustenance for those seeking spiritual and emotional healing in a respectful community. The sessions will include study of sacred texts, rabbinic commentary, prayer, music and meditation.

The group will be led by
Rabbi John Moscowitz, Holy Blossom Temple
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Location: Holy Blossom Temple, 1950 Bathurst Street

Day: Mondays

Time: 12 noon - 1:30 p.m.

Dates: From October 15th to December 3rd inclusive

Everyone is welcome.

To register please call:
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Fax: 416-968-1996

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The Order of the Day has changed

Scene in Ottawa

By G.K. SIMCOE

On the day Prime Minister Chrétien designated as a day of national mourning, the government House leader, Don Boudria, called a meeting of his colleagues from the other parties to co-ordinate the Parliamentary agenda. As could be expected, the ordre de jour changed substantially following the assault on America. Some of the issues that will be catapulted back onto the front burner are of particular interest to the Jewish community.

As the western world struggles to get a handle on terrorism, one of the first items that will be addressed is the issue of domestic terrorist links. Readers may recall that strangely enough, it was the libertarian Lloyd Axworthy and the similarly inclined Andy Scott at SolGen (Solicitor General) who first introduced legislation to isolate Canadian-based organizations that raise (charitable) funds for foreign groups suspected of terrorism.

The legislation got a rough ride – mostly out of concern that it gives the government undue latitude in monitoring the activities of even legitimate Canadian charities. There was also the suggestion that current legislation could satisfactorily address the issue – if the government only had the political will.

Well, the government now has it! And, we can expect swift attention to the matter.

A second area of concentration will be the whole question of enhanced security. This will touch on immigration matters, transportation and the like. Look for the Canadian Alliance to tap into the mood of simmering intolerance to argue for stiffer immigration criteria and a substantial reduction in refugee quotas. For the Alliance, it will be a way to make the news for reasons other than their leadership crisis and to re-connect with Canadians.

Finally, we can expect dramatic boosts to be directed to law enforcement at the national level (RCMP and CSIS) and a geometric leap in the priority status of the Defence Department. Art Eggleton may at last secure for Canada's armed forces the respect they deserve, where it counts most…the budget.

Oh, we forgot to mention one last thing – the so-called coalition to rid the world of the scourge of terrorism. Cynical as it may sound, we are betting that the sense of urgency currently being expressed won't last much longer than the patience of the frequent flyer who has to wait at an airport for three hours to take a 50 minute flight.

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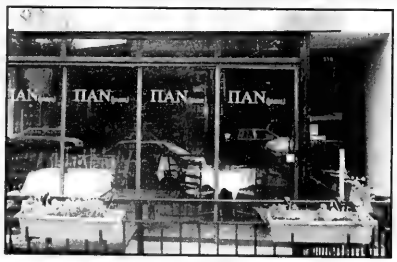

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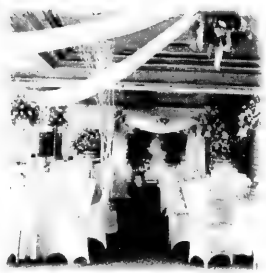

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Violinist Isaac Stern, 81, dies in New York

Ha'aretz Daily Newspaper Ltd.

NEW YORK — Isaac Stern, the master violinist who saved Carnegie Hall from the wrecking ball, died Saturday at the age of 81.

Stern was one of the last great violinists of his generation and helped advance the careers of generations of musicians who followed, including Itzhak Perlman, Pinchas Zukerman and Yo-Yo Ma.

He died of heart failure at New York Weill Cornell Medical Center, said Ann Diebold, spokeswoman for Carnegie Hall. He had suffered from heart disease for several years and had been in and out of the hospital for the past six weeks, said Carnegie Hall Chair Sandy Weill.

Isaac Stern

Five-foot-six, rotund and with pudgy, dimpled hands, Stern commanded a rich tone and steady rhythm from his 18th century Guarneri violin. With his dynamic energy and fluid bow strokes, he was equally at home with the mathematical contortions of Bach and the fury of Beethoven as he was with the syncopations of Brahms and the convulsions of 20th-century composers. He was one of the most recorded classical musicians in history, making well over 100 recordings.

A supporter of Israel, tireless concertizer, teacher and raconteur, Stern played well over 175 performances by the late 1990s at Carnegie Hall, America's musical temple renowned for its acoustics. The hall was built by industrialist Andrew Carnegie and opened in 1891 with a concert conducted in part by Peter Ilich Tchaikovsky.

"Carnegie was, is and will not be only a building. It's an idea. It's a mythology, a necessary mythology about music," Stern said in a 1997 interview with CNN's Larry King.

In the late 1950s, as the city was planning Lincoln Center, a developer proposed razing Carnegie Hall and building a 44-story office tower with panels of bright red porcelain and diagonally placed windows. *Life* magazine in 1957 described the architect's plan as a strange-looking checkerboard. Using his prestige and his contacts among fellow artists and benefactors, Stern rallied the opposition, eventually securing legislation that enabled the city to acquire the building in 1960 for $5 million.

"I talked a lot," Stern told King. "It's something I do very well. When you believe in something, you can move mountains. I knew that this could not disappear from the face of the earth."

Stern was born in 1920 in Ukraine in the fledgling Soviet Union. His parents brought him to America when he was 10 months old, settling in San Francisco. Believing that music was an essential ingredient to education, they started him on the piano at age six. Two years later, after hearing a friend's violin playing, he picked up the fiddle and wound up playing it for the rest of his life. Ironically, he never went to college. He studied at the San Francisco Conservatory and with Naoum Blinder, concertmaster of the San Francisco Symphony and a violinist of the Russian school of playing.

At 16, Stern attracted his first national attention, performing the Brahms Violin Concerto with Pierre Monteux conducting the San Francisco Symphony in a concert broadcast on national radio. Seven years later, on Jan. 8, 1943, he made his Carnegie Hall debut in a recital produced by the impresario Sol Hurok. Performing with pianist Alexander Zakin, who became his longtime accompanist, Stern played Mozart, Bach, Szymanowski, Brahms and Wieniawski.

He later played in countless places around the world: Iceland, Greenland and the South Pacific for Allied troops during World War II; Moscow, after Stalin's death; Jerusalem's Mount Scopus, immediately after Israeli soldiers recaptured it in 1967; China, months after Washington restored full diplomatic relations in 1979. One country he refused to perform in was Germany, which he boycotted for years because of the Holocaust.

During the 1991 Gulf War, a siren warning of an Iraqi Scud missile attack interrupted a concert in Jerusalem. After the audience put on gas masks, Stern returned to the stage and played the Sarabande from Bach's D minor Partita for solo violin. He didn't wear a mask, saying he doubted Saddam Hussein would fire missiles at Jerusalem with its many Muslim holy sites and large Palestinian population.

"It was a very eerie sensation to look out in the hall with the audience covered with gas masks," he said.

Through the American-Israel Cultural Foundation, he helped finance the studies of many Israeli performers, including Perlman and Zukerman. He also helped arrange for Ma to study with the great cellist Leonard Rose – Stern's partner in the much recorded Istomin-Stern-Rose trio, along with the pianist Eugene Istomin, and he approached Hurok about the sensational young cellist.

At his peak, Stern would perform more than 200 concerts a year. He also played in the movies *Humoresque*, *Fiddler on the Roof* and on TV's *Sesame Street*. The Academy Award winning documentary *From Mozart to Mao* chronicled Stern's performance and tutoring in China in 1979 after the Cultural Revolution.

Stern ended his boycott of Germany in 1999 for a nine-day teaching seminar, saying it was time to see how young German musicians were absorbing their musical heritage of Bach, Beethoven, Brahms and Mendelssohn.

"It isn't very human not to give people a chance to change," he said at the time. "The time came when I wanted to hear, search and think. With my visit, I forgive nothing.

"I have a responsibility to pass on to the next generation what I learned from my teachers," Stern said. "It keeps me young and reminds me where I came from. Teaching young artists is like giving water to a flower."

Survivors include his wife, Linda Reynolds Stern, whom he married in 1996; three children from a previous marriage, daughter Shira, a rabbi, and sons Michael and David, both conductors; and five grandchildren.

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Relatives of WTC victims confront halachic issues

By ALEXANDRA J. WALL
Jewish Telegraphic Agency

NEW YORK — Rabbi Avi Weiss has three families in his congregation waiting for New York Mayor Rudy Giuliani to decide whether their relatives are dead or alive.

"We're in a period of mourning between death and burial, which is in limbo," said Weiss, spiritual leader of the Hebrew Institute of Riverdale in the Bronx, N.Y.

The three linked to Weiss' congregation are among the thousands missing after the Sept. 11 terrorist attacks.

With more than 6,000 feared dead as a result of the attacks on the World Trade Center – an unknown number are Jewish – rabbis like Weiss are consulting experts in Halachah, or Jewish law, to find out how to mourn without a body.

And just as Halachah mandates what should be done from the moment of death to burial, it is explicit in what should be done in those cases when no body is found.

Rabbi Moshe Tendler, professor of talmudic law and medical ethics at Yeshivah University in New York, agrees that the question of when mourning can begin lies in Giuliani's hands.

"The moment he stops talking about the search-and-rescue mission, it means they're not looking anymore," said Tendler. "And as long as they're calling it a rescue mission, there's still hope in someone's heart."

Although the search was continuing early this week – albeit with little hope that any bodies might be found – Rabbi Jonathan Reiss, director of the Beth Din of America, said several families of the World Trade Center victims had already sought the Jewish court's help.

What makes this an especially difficult case, Reiss said, is that there is no way to determine with certainty that a particular victim was actually in the building at the time the planes hit.

"On the Titanic, you had a list of passengers," he said. "But in the case of the World Trade Center, it's harder to ascertain. Every single case has to be dealt with on an individual basis, with tremendous sensitivity and careful consideration."

Usually, Jews bury their dead within 24 hours.

In this case, Tendler said, Jewish law dictates that once the search is called off, shivah, or mourning, must commence as it would with any death, but without a funeral service.

"The service is a burial service and, in this case, there's nothing to bury," he said.

Tendler advised instead that a memorial service take place at the shloshim, the 30th day after death becomes official.

"Eulogies are for the living," he said, "and they should be done at a point where the family is already over the crying period and can control their emotions a little better."

Tendler said that in those instances when a body is recovered after the shivah period is completed, it is buried accompanied by a single day of mourning called *yom likut atzamot*, the day that the bones are buried.

There is nothing in Jewish law prohibiting having a tombstone for individuals who perished in the Sept. 11 attack, said Tendler.

But when asked, he advises a living memorial such as a playground with a memorial plaque as a more suitable way to remember the dead.

Rabbi Mark Washofsky said he had heard of cases where Jewish families held memorial services for those lost in the World Trade Center attack, despite the fact that the search hadn't been called off yet.

Washofsky said that these families of Reform Jews decided for themselves that they had no hopes of finding their loved ones alive.

"The families wanted to do something ritually marking the beginning of the mourning process, and shivah would have been cut short by Rosh Hashanah, so they felt the need to do something quickly," said Warshofsky, associate professor of rabbinics at Hebrew Union College-Jewish Institute of Religion in Cincinnati.

'As long as they're calling it a rescue mission, there's still hope in someone's heart'

Issues of Jewish law regarding divorce may also arise if men's bodies are not found.

More than one piece of evidence is needed to prove that he is dead, or else his widow is considered an agunah, or "chained woman," because he never issued her a *get*, a Jewish divorce document. Without such a document, a Jewish woman is not permitted to remarry according to Jewish law.

Tendler said that in the case of the World Trade Center, every effort will be made to ensure that the man had died in the explosion.

If it could be proven beyond a reasonable doubt that he was in the building, and that the marriage between he and his wife was a happy one, Tendler said that "a ruling would be given that surely he is dead, and she would be free to start picking up the pieces of her life."

Halachic issues aside, the lack of a body can make what is already an extremely difficult grieving process even more so, experts say.

Samuel Heilman, a Queens College sociology professor whose latest book is *When a Jew Dies: The Ethnography of a Bereaved Son*, made the point that the purifying washing ritual performed after death is as much for the soul as it is for the body.

"The purification and burial can't be done when there is an absence of a body," said Heilman, noting that those rituals serve as a kind of "seeing-off" of the body.

Without a physical place for the family to visit the body, he added, "There's no feeling of closure. It's as if the soul that resided in that body has not reached its destination and is in tortured limbo because the body hasn't been purified and laid to rest."

Chief of Staff Mofaz: Israel ready for attack

By DALIA SHEHORI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Chief of Staff Shaul Mofaz told the Knesset Foreign Affairs and Defence Committee on Sunday that following the attacks on New York and Washington, the Israel Defence Forces had reviewed all possible terror attack options in Israel and examined whether there were cracks or weak links in the security system.

"We have mapped all the possibilities in the air, sea and land, and have examined and will continue to examine whether any loopholes exist," Mofaz said. "We are constantly examining ourselves and the way we handle situations."

After the meeting, Mofaz said that the security establishment was prepared for the possibility of an attack on Israel following future assaults by the United States. Mofaz referred to panic-instilling proclamations about the need to be equipped with gas masks, and said the public must be calmed down and not scared.

"The public can remain calm, all steps to prepare for any developments have been taken," he said.

During his speech to the Foreign Affairs and Defence Committee, Mofaz focused on Palestinian Authority Chairman Yasser Arafat's intentions. Mofaz said the PA will make every effort to be included with the "good guys," with the anti-terror coalition, but "I must say that the PA's strategic targets have not changed. There is no change at the moment. Not in the strategic target, nor in the ways in which to achieve this target," he said.

Mofaz emphasized that the PA was now acting according to U.S. expectations and decreasing the amount of violence, but that the IDF had not seen intensive activity to stop terror operations.

Bin Laden's family found shelter in Syria

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Osama bin Laden's closest relatives found sanctuary in Syria after the leader of the Al Qaeda terrorist network was forced to leave Sudan some years ago and headed to Afghanistan. According to reports, bin Laden's family left Syria before the Sept. 11 attack on the World Trade Center in New York and the Pentagon in Washington.

It's clear that he moved his family to Syria with the approval of the Syrian authorities, achieved, in all likelihood, by means of financial support that he made available to Damascus.

Syria has long served as a refuge for extremists wanted by international law and individuals involved in terrorism activities, including top Nazi officials after World War II. More recently, Damascus provided shelter to the head of the Kurdish Workers party, Abdullah Ocalan, who was wanted by the Turkish authorities for his role in terror attacks in that country. Syria moved Ocalan out of the country only after coming under intense pressure from Turkey to do so.

Others who still find refuge in Syria are leaders of Palestinian terror groups, such as Ahmed Jibril, as well as Islamic Jihad leaders, including the current leader of the movement, Abdullah Shalah.

According to one still unconfirmed report, bin Laden's family left Syria just before the attack on the Twin Towers and the Pentagon. It is not known if they went to Afghanistan, but the issue is expected to arise when the question of Syrian involvement in the U.S.-led coalition against international terrorism comes up. Damascus will have to explain to Washington its relationship with bin Laden and what Syrian intelligence knows about his and his family's activities while they were in Syria.

The Week in Israel

Sept. 17
• The United States invited Israel to participate in the international anti-terror coalition the White House is assembling.
• Israeli Arab legislators refused to support a Knesset resolution that denounced last week's Palestinian celebrations over the terror strikes in the U.S. They also refused to sign the Knesset's letter of sympathy with the American people.

Sept. 18
• *Rosh Hashanah.*
• Israel's population was reported to be 6.458 million, of whom 5.243 million are Jews and 1.215 are Arabs. Jews thus make up 81.3 percent of the country's population. The population rose by 147,000 in the last year, an increase of 2.3 percent, compared to 2.6 percent the previous year.

Sept. 19
• *Rosh Hashanah.*
• A ceasefire was proclaimed by Yasser Arafat; Israel ordered the pull-back of some of its heavy weaponry from Palestinian-controlled areas.

Sept. 20
• Despite the ceasefire, an Israeli woman, Sarit Amrani, a mother of three from the community of Nokdim, was killed in a drive-by shooting on the West Bank. Her husband was wounded. A ceasefire meeting scheduled between Shimon Peres and Yasser Arafat was cancelled. It was tentatively rescheduled for Saturday night.

Sept. 21
• Yasser Arafat convened an urgent session of the leaders of all the Palestinian political factions to emphasize the utmost importance he attaches to keeping the ceasefire, and to make clear his determination to have it enforced. He decided on the session in consultations with the PLO executive council and the negotiating team with Israel.

Files from JTA and Ha'aretz

Israel's degree of maneuverability

Comment

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

It is commonly thought in Israel that the recent terror attacks in the United States have vastly increased the degree of Israel's maneuverability in its military conflict with the Palestinians and that the Israel Defence Forces can now allow itself to do what it could not do before. People who think this way are going overboard.

World public opinion includes awareness that the Palestinians have been responsible for ghastly terror attacks; however, at the same time, Israel is perceived in the eyes of world as an occupying power. Israel can use its limited increased maneuverability, not to reinforce its occupation of Palestinian lands, but rather to move against those who carry out terrorist attacks.

The Americans can say to Israel, just as they said during the Gulf War after Iraq's occupation of Kuwait, that they are not interested in opening a new front vis-a-vis the Palestinians or vis-a-vis Syria while they are busy trying to form a massive international coalition against Islamic terror. It is quite possible that a situation could develop in which Israel will not be invited to join this coalition, and it would certainly be no tragedy if Israel settles for some sort of pragmatic backroom coalition with Washington. However, it would be very ironic if Palestinian Authority Chairman Yasser Arafat is recruited into this international coalition against terror.

Syria will be invited to join the international coalition, just as it was invited to join a similar one on the eve of the Gulf War. However, if Syrian membership in the coalition is not made conditional upon its meeting certain unequivocal stipulations such as the imposition of a ceasefire on both Hamas and Islamic Jihad, the world will not be entering a new era in the war against terror, as has been trumpeted. In such an absurd situation, perhaps Osama bin Laden himself should be invited to join the coalition as a penitent who has renounced terrorism forever.

How can Israel operate in a manner that will be acceptable in the eyes of many of the members of the international community?

If Israel utilizes its degree of military maneuverability in a concentrated offensive against suicide-bomber terrorists, Israel's actions will be greeted with considerable understanding. The sudden change in direction that has taken place in world opinion will enable Israel to conduct an all-out, no-holds-barred war against those who send suicide bombers to attack innocent civilians, against those (such as spiritual leaders) who incite the suicide bombers to launch those attacks, and against those who do the same things (that is, inciting and dispatching suicide bombers) within Israel's Arab minority.

In this area, Israel must conduct an all-out war, but not just through military means. A democracy must know how to effectively protect itself.

A second area in which Israel can allow itself to operate with much greater determination is in the war on those who sponsor the leaders of suicide bomber terrorism.

Afghanistan, which sponsors bin Laden, is no different from Syria, which sponsors the leaders of Islamic Jihad, which has committed dozens of suicide bomber terrorist attacks. If the principle of punishing the sponsors of suicide-bomber terrorism does not apply to Syria, it does not apply to Afghanistan either.

If Syria can join a coalition committed to a war on terrorism, Afghanistan can also join. If, in addition, Syria is allowed to become a member of the UN Security Council, while the leader of Islamic Jihad and those of his ilk gladly soak up the sun in Damascus and continue to plan further terrorist attacks, the world is not entering a new era in the war on terrorism but is instead sinking deeper and deeper into the mud.

Media reaction to U.S. terror attacks

According to Reports

A flood of media items this past week relating to the terrorist attacks in the United States demands attention. To mention just a few:

• The *National Post* and the *Globe and Mail* have drawn attention in their editorials and columns to the disturbing amount of blatant anti-American sentiment expressed in some Canadian media and also heard widely on call-in programs, especially on the CBC, that essentially blames the victim for the horrific destruction in New York and Washington. Most often conjoined with this anti-Americanism are the predictable anti-Israel tirades which argue directly or indirectly that "pro-Israel" U.S. policy has brought retribution upon the Americans.

The *Globe* editorial of September 19 observed, "Anti-American sentiment is hardly new in Canada. There has always been a camp that considers the United States to be the root of all evil. But to see it emerge now, when Americans are still in the depths of their grief, is disturbing. Have these people no sense of decency?"

Apparently not. To take but one prominent example: The *Toronto Star*'s Haroon Siddiqui, last month a recipient of the Order of Canada, devoted his column of the 19th to arguing that U.S. wrongdoing abroad – including, of course, its support of Israel – has basically motivated the terrorists to commit mass murder. By the time Siddiqui adds that "no grievance can ever justify what happened last week," the gratuitousness of the remark is all that remains.

Siddiqui's article indulges in oversimplification, distortion and the use of straw man argumentation – he charges "apologists for America" (who exactly?) with promoting a racist agenda against the Muslim world. Anyone who heard Siddiqui on the CBC Town Hall of the same night supporting the United States fight against terrorism – if properly conducted – could not possibly recognize him as the same person who penned the *Star* screed.

In a column written just a few months ago ("Media world coverage shallow, often biased," April 29), Siddiqui cautioned against "narratives that are too cruel to be credible in this sophisticated postmodern nation." Too bad he didn't listen to his own advice.

• The CBC's Neil Macdonald was one of a small number of journalists to report fully (September 13 and 15) – in contrast to the BBC – on the PA intimidation of journalists who took pictures of Palestinians rejoicing over the terrorist bombings in the United States. He confronted the AP bureau chief who has been withholding such film because of death threats from the PA to the AP cameraman, a Palestinian working in the West Bank.

Both Macdonald and CBC Radio correspondent Mike Hornbrook have recently led the charge to have the Israeli Foreign Press Association take a more aggressive stand against PA intimidation of journalists in the territories.

• The award for sheer idiocy, to say nothing of what appears to be barely disguised malice, goes to columnist Peter Duffy of the *Halifax Sunday Herald* (September 16) for suggesting that Israelis probably knew in advance about the terrorist plot against the United States but withheld the information from the Americans in order to gain from this unspeakable tragedy.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Moscow Jewish Chamber Choir tours North America

By CYNTHIA GASNER
Special to The CJN

TORONTO — The internationally acclaimed Moscow Jewish Chamber Choir will be presenting concerts throughout North America this fall.

The choir will perform songs ranging from concert cantorial to Broadway showtunes and modern jazz, in eight languages, including Yiddish, Spanish, Russian and English.

The group of 10 tenors, led by performer/artistic director Michael Turetsky, will perform in Toronto on Saturday, Oct. 13 at the Toronto Centre for the Arts (formerly the Ford Centre), and on Sunday, Oct. 14 at Beth Tzedec Synagogue. From there they will travel to Montreal and perform on Tuesday, Oct. 16 before touring throughout the United States and ending at Carnegie Hall on Nov. 14.

The Moscow Jewish Chamber Choir was created in 1989 as part of a program to revive the art of cantor and choir music of the synagogue in Russia. With the support of the American JDC Joint and the senior rabbi of the former Soviet Union, Adolph Shaevich, the project was fully realized in 1990.

Turetsky later exp ,ded the choir's repertoire to include many additional types of music in order to introduce to Russian Jews a wide variety of musical experiences. He now brings this mix to international audiences.

The members of the choir have lived under Communist oppression and with threats of anti-Semitic violence. Despite this and their difficulty obtaining funding, they have brought back to Russia Jewish music which has not been performed there for more than 70 years.

A sign of the change in Russia came in 1999 when the choir was officially recognized by Mikhail Gorbachev and was the winner of the World Cantors Gold Crown Award.

The choir has performed with cantors Joseph Malovani, David Bagly and Benjamin Miller. They have also appeared with international virtuosos Placido Domingo and Zubin Mehta.

Producer Ella Tcheloznova, who is bringing the choir to Canada, says that when she first heard the choir's disc, "I was very excited and determined to bring them here."

Michael Turetsky leads the Moscow Jewish Chamber Choir.

Tcheloznova says that it took a lot of courage for Turetsky to form a Jewish group.

"There was still a lot of anti-Semitism then," she says. "Jewish traditional songs were not popular as Jewish culture was not. We were even afraid to go to a synagogue – today they can sing freely in Russia and they play to sold out performance everywhere."

For more information or for tickets, call The Centre for the Arts, 5040 Yonge St., 416-870-8000, or for the Beth Tzedec concert, call 416-491-3014. Tickets range from $30 to $75.

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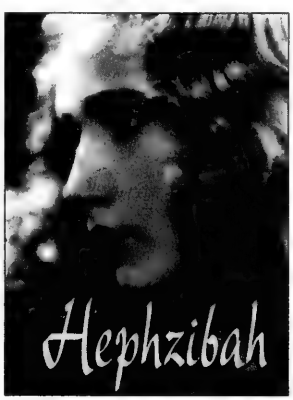
Sympathetic profile of Hephzibah Menuhin

By SHELDON KIRSHNER
Staff Reporter

Hephzibah Menuhin, the sister of renowned violinist Yehudi Menuhin, was a woman in her own right.

A child prodigy, like her brother, and a gifted pianist, she gave up a promising music career at the age of 18 to marry Lindsay Nicholas, a wealthy Australian sheep farmer.

Hephzibah, however, was more than a devoted wife, helpmate and mother. She contributed to a mobile library service and to the cause of children's education. She was also a charter member of Australia's feminist movement.



As she outgrew the constricting confines of her new life in western Australia, she and Lindsay, the love of her life, drew apart.

Eventually, she divorced Lindsay, leaving him to care for their two boys, Kron and Marston. She became a social activist as well as a concert pianist.

Curtis Levy's sympathetic profile, *Hephzibah*, will be premiered on Thursday, Sept. 27 at 10 p.m. on TVOntario. It will be repeated on Saturday, Sept. 29 at 3:35 a.m.

This appealing film is based on a mix of family interviews, home movie footage, personal letters and original recordings.

Among those who fondly remember Hephzibah are her siblings, Yehudi and Yalta. Her two sons are not so enamored.

Hephzibah met and married Lindsay in 1938, the same year Yehudi wed Lindsay's fetching red-haired sister, Nola.

Smitten by Lindsay, but also looking for a way to leave her overbearing Russian-Jewish mother, she proposed marriage.

The young, vivacious couple went to Australia, far from Hephzibah's home in California.

At first, Hephzibah was blissfully happy in her new surroundings. But as the years elapsed, she realized that she and Lindsay were not really suited for each other.

While she was outgoing and fizzy, he was quiet and withdrawn. He was content with farming, but her horizons stretched far wider. As she put it, they spoke "different languages." And in staid Australia, she became something of a rebel.

Levy suggests that some members of the conservative Nicholas clan were less than enthusiastic about having a Jew in the family.

After World War II, she visited Thersienstadt, the former concentration camp where Jews perished during the Holocaust. It strengthened her resolve to help people in need, specifically Jewish refugees newly arrived in Australia.

Hephzibah's life took a radical turn after she meet Richard Hauser, a Jewish sociologist from Vienna. He shared her ideas and notions. They had an affair, and subsequently, she left Lindsay (who never appears on screen in an interview).

Hauser and Hephzibah moved to London. There, in their home, they formed the Centre for Human Rights, a refuge for refugees, battered women and the homeless.

During this period, she resumed her career as a pianist, accompanying Yehudi in concerts. He claims that she was a great musician.

Hephzibah was felled by cancer in 1981. She was 60. A remarkable woman passed from the scene. Levy captures the essence of her personality in this affecting film.

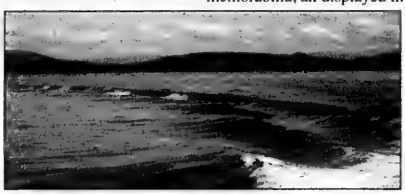
Whale watching on little-known Pacific islands

By BARBARA KINGSTONE
Special to The CJN

SAN JUAN ISLANDS — At the departure gate, the American immigration officer at the Canadian airport asked where and what the San Juan Islands are, and I felt like Columbus about to discover America. One hint – they aren't in the Caribbean.

These islands, about 172 in various sizes and shaped like a horseshoe, are located in the Pacific northwest, off the coast of and part of the State of Washington. To be exact, they're 48 kilometres north of Seattle, 87 kilometres south of Vancouver and 18 kilometres east of Victoria.

I had several reasons for visiting this far off, little known getaway: Orcas Island, the largest of the San Juans, is an area known for whale watching, a rain forest and 33 hiking trails, as well as the Rosario Resort and Spa, the turn-of-the-century Moran mansion with an interesting history.



Getting there was certainly half the fun, and during a 50-minute airflight on a six-seater seaplane, I was able to see spectacular mountains and islands and the Seattle skyline. We descended onto the water and bounced our way directly to the Rosario marina. Waiting on the dock were two impressively physically fit people who helped us with our luggage on the short walk to the main house. They told me that among the many reasons they love living here, is that Orcas offer so many activities.

Completed in 1909, the hotel was a private residence until 1960. It was renovated in 1997.

It sits on the shores of Cascade Bay, and from a quick observation before checking in, I saw a heavily treed hillside, the vistas of the harbour and, to my surprise, a deer roaming nonchalantly. Because there are no predatory animals here, it is quite common to see deer and even to have the opportunity to feed them, which I did the very first morning. They ultimately die of old age.

Within minutes, we were at the main house, Moran Mansion, built on 30 acres of waterfront property, which is listed in the National Register of Historic Places and a member of the National Trust Historic Hotels of American.

Robert Moran, a shipbuilder, a prominent businessman in Seattle and former mayor of that city, was told that unless he gave up his hectic pace of life in the big city, he would soon die. Orcas Island seemed to be a better option.

So he left Seattle with the intention of dedicating himself to remaining healthy and staying alive. He proceeded to design and build a 53-room home which resembles the great ocean liners of that period. As they say, you can take the shipbuilder away from building, but you can't take building out of a shipbuilder.

Even the furniture, which he designed in the living quarters of the mansion turned hotel-cum-museum, is shipwright-built dressers and desks. In 1908, this five-storey home, dug 16 feet into solid granite, cost US $2 million. Among the many treasures in the teak and mahogany mansion, is an Aeolian pipe organ, the largest ever to be installed in a private home in the United States, along with a rare Tiffany chandelier and other memorabilia, all displayed in the second floor museum.

Along the walls of the public areas, are black and white framed and enlarged photographs taken by Moran, a capable, amateur photographer, showing his family and friends, and indicating the lifestyle that existed at that time. I could only smile when I looked at them with their gloomy faces and all dressed up in their Sunday best. It was Moran who named the house Rosario – a safe place, a safe harbour.

Today, within this 127-room resort are several freestanding buildings that were added and are nestled in the hills among trees. My room was spacious and well decorated, but I most appreciated the balcony where I had an unobstructed view of Cascade Bay, could smell the cedars, the rhododendrons and the azaleas and see the wandering deer, and then retreat to the large Jacuzzi tub in the large bathroom. Because evenings are cool, I only had to switch on the gas fireplace to create enough heat for my comfort.

The big day arrived and I rushed down to the marina to join 20 other eager thrill seekers on the *Squito*, one of the 36-foot boats of Deer Harbor Charters, for a 5½-hour whale watching excursion. Soon into the voyage, I spotted two bald eagles, and a little later, we passed harbour seals sunning themselves on rocks (there are some 60,000 seals in the area). Finally more than two hours into the trip, I spotted the first of the 20 orcas (killer whales) I would see that day.

"They travel in pairs," James, a naturalist who was our guide, told us.

Then there were more. As we continued our whale watch, I became accustomed to looking very quickly and could see some of the white markings on their shiny black bodies. They are majestic creatures with six-foot-long fins – a rounded tip for males and curved for females. They stay together for life. Adult males live to about 50 years old while females live to 100. Orcas live in groups of five to 60 with a predictable route of 300 to 360 kilometres.

Since the regular dive pattern is three or four short dives in about 15 seconds, you have to focus quickly. This is followed by a disappearance of three to five minutes. The orcas have cone shaped snouts, single blowholes and can travel at an amazing speed of 30 miles per hour. James, at one point, without interfering with the whales, got us to within about 40 feet of some of them.

Back on terra firma after a very cold trip, most of us hugging hot coffee mugs to keep our hands warm, I didn't want to miss the spa experience offered at Rosario. Luck was still with me and I was able to book an appointment at the spa. With a plethora of choices, I opted for a deep massage rather than the Swedish or Aromatherapy treatment. Of course, there are skin care treatments, a well equipped and up to the minute gym, indoor and outdoor pools and yoga. But who had all that time?

There seemed to be something for everyone. This includes the 5,000-acre Moran State Park where, from the tower, I could see snow capped Mt. Baker and a range of Canadian mountains.

You can contact Rosario Resort & Spa by phone at 360-376-2222, or fax 360-376-2289. Guests are met on arrival at Orcas.

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A brief history of (Israeli) time

By SHELDON KIRSHNER
Staff Reporter

It's About Time is a clever, amusing Israeli documentary about the concept of time as seen through the eyes of Israelis.

Produced, directed and written by Elona Ariel and Ayelet Menahemi, it was screened at the recent Toronto International Film Festival.

Described as a "mosaic of dialogues," it unfolds through a series of informative interviews with, among others, an Olympic swimmer, a psychiatrist, a news editor, an elderly couple, a rabbi, a lifeguard, a little girl, a standup comedian, a group of friends kibitzing and playing dominoes and a kibbutznik.

Their comments, sprinkled with humour and insights, range far and wide. As a result, our understanding of the nuances of Israel's diverse society is enhanced.

So what is Israeli time? The short answer is that it does not exist. The longer answer is far more interesting.

As the rabbi puts it, "Every moment is unique."

Virtually everyone agrees that Israel, which was born in a hurry, teeters between Middle Eastern and Western concepts of time.

Take Haya and Vital, the couple who have been married for decades. Haya, an Ashkenazi, feels pressured by the constraints of time. Vital, a Sephardi from Salonika, is her polar opposite. Their attitudes are a function of societal influences.

It is observed that Israel is the product of 2,000 years of Jewish persecution. "When you're chased you run fast," a man says.

For many Israelis, particularly younger ones still subject to military service, time is a precious commodity because of the possibility of sudden death or disfigurement.

"You don't know if you'll make it to the age of 24," observes Aviv, some of whose friends fell in the 1973 Yom Kippur War.

Mashka, a rough-hewn kibbutznik from the northern Negev, concurs. "We live by the years of war," she notes.

Ilan, a busy TV news editor, works to constant deadlines. The clock is always ticking.

What happens in Israel in a week, happens in a year in a somnolent country like Switzerland.

In this vein, Kinneret, a younger woman, points out that Israelis physically tire sooner because they experience so much more in their daily lives.

To escape the tension and the rat race, they go on vacation in the languid Far East.

Mickey, the swimmer, is most pressured by time. For him, a tenth of a second makes a difference.

Due to the Internet and the proliferation of convenient household gadgets, life in Israel is faster today for the so-called "microwave generation."

Concomitantly, the availability of movie cassettes has, to some extent, isolated people in their homes.

Haya believes that people had more time for each other in the early years of statehood, when Israel was like "one big community."

The sun-bleached life guard holds that Israel was more of a relaxed country when he was younger. And so he admires slow-moving turtles.

Time is of essence in Israel, judging by this Israeli nervously glancing at his watch.

Alma, a 10-year-old girl, complains that time passes too slowly. Wait till she grows up!

Israelis are habitually late because they try to cram too much into their lives, we're told. They feel offended when others think they have "time to kill."

Apart from the high holidays, Israelis slow down only on Holocaust Memorial Day, when they solemnly stop to remember and honour the six million victims.

Probing and quite original, *It's About Time* is a two-for-one film. It not only informs but entertains.

Can anyone ask for more?

ANSWERS TO CROSSWORD PUZZLE ON PAGE 43.

1 M	2 E	3 D	4 A	5 L			6 L	7 E	8 O	9 N	10 A		11 O	12 A	13 R
14 A	D	A	G	E			15 O	R	D	E	R		16 U	S	E
17 M	E	Y	E	R	18 L	O	N	D	O	N			19 T	O	N
20 A	N	S			21 N	O	T	I			22 O	23 Z	O	N	E
			24 H	E	R			25 E	26 S	27 P		28 A	F	E	W
29 R	30 E	31 C	O	R	D	32 S			33 H	E	34 A	P	S		
35 A	V	O	W			36 S	U	37 B	U	R	B		38 I	39 M	40 P
41 R	I	F	E	42 R			43 S	U	N		44 E	45 D	G	A	R
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72 A	O	L		73 E	S	T	E	E			74 T	R	I	B	E
75 T	S	K		76 C	H	E	W	S			77 S	I	S	S	Y

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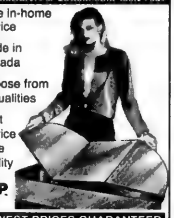

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

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In Israel, time defines a person

By SHELDON KIRSHNER
Staff Reporter

TORONTO – "Israelis can't relax and let time pass," said Ayelet Menahemi, the co-producer and director of *It's About Time*. "There is a sense of urgency in Israel.

"Defining Israeli time is like defining Israel itself," observed Elona Ariel, her partner. "It's multi-layered and complex."

Screened at the recent Toronto International Film Festival, *It's About Time* is supposedly the first Israeli film to deal exclusively with that elusive topic.

The recipient of the Best Documentary Award at last July's Jerusalem Film Festival, it explores a subject many take for granted but rarely explore at length.

"Israeli time varies a lot, given Israel's cultural complexity," said Menahemi, who was born in Tel Aviv in 1963.

"Israel is only 53 years old, and is changing so fast that everything is transitory."

"Time is very precious in Israel," said Ariel, a sabra who was born in 1958 and has lived in New York City and Asia.

"You can be dead the next moment."

As they readily admit, the idea for *It's About Time* was not theirs.

"It was chosen for us," explained Menahemi, who has also made TV commercials and music videos. "Channel 8 in Israel initiated the project."

Channel 8 planned to screen it last year, when the new millennium began, but could not because Menahemi and Ariel requested more time to flesh out the concept, write the script and gather interviews.

"Channel 8 suggested an academic approach," said Menahemi. "We preferred a personalized approach."

It's About Time, which will be aired on Channel 8 right after Yom Kippur, was their second joint movie for Karuna Films, which they established in 1995.

Their first, *Doing Time, Doing Vipassana*, was a prize-winning documentary on a type of Indian meditation practised in prisons.

They believe that time defines a person, especially in Israel.

Ayelet Menahemi (left) and Elona Ariel.

Take the concept of punctuality, for example. Israelis most likely to be punctual are young, career-oriented professionals trying to be like Americans.

On the other hand, tradesmen and small shopkeepers are habitually late.

"Israelis are pissed off if someone else is late," said Ariel. "Then they turn around and do the same!"

In the end, they both agreed, their fellow Israelis are improvisers with a knack for adapting to new situations.

Menahemi, whose family settled in Israel long ago, has made two feature films, *Skippers 3* (1991) and *Tel Aviv Stories* (1992).

Currently, she is working on a screenplay for a romantic comedy to be set in Israel and China.

Ariel, a former musician and photographer whose parents are Holocaust survivors, is thinking about making a documentary about a Burmese farmer.

Arts & Travel

Eye on Arts

By Bill Gladstone

STORIES THAT WARM THE HEART

In some small way, it is perhaps fortuitous timing that a new softcover edition of *Chicken Soup for the Jewish Soul* arrived in Canadian bookstores last week, mere days after the traumatic devastation of New York and Washington. Even a small candle, it is said, can chase the darkness from a room and replace it, however temporarily, with light.

This popular anthology of dozens of simple heart-warming tales includes one by Toronto Rabbi **Roy Tannenbaum** of Beth Tzedec Congregation and others by many well-known personalities such as **Kirk Douglas**, **Anne Frank**, **Golda Meir**, **George Burns**, **Harold Kushner** and former New York mayor **Ed Koch**.

Anne Frank's uplifting words of roughly 60 years ago were in reference to the evil-doers of that dark era but they seem to apply equally well to their modern counterparts.

"It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out," she wrote in her diary.

"Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us, too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

"In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

Edited by **Jack Canfield**, **Mark Victor Hansen** and **Rabbi Dov Peretz Elkins**, *Chicken Soup for the Jewish Soul* is available in bookstores for $21.95. A sampling of some of its chapter inscriptions appears below.

* * *

Mandy Patinkin Returns: Broadway's master songman, **Mandy Patinkin**, performs next month in Toronto. The planned concert includes American classics such as *Getting to Know You* and *If I Only Had A Brain*, as well as selections from his recent CD *Kidults* for kids and adults. Accompanied by **Paul Ford** on piano. $45 to $75. Hummingbird Centre, Monday Oct. 15, 8 p.m.

* * *

Arts Briefs

•*Habitat*, a CanStage production of a new play by **Judith Thompson**, opened last week at the Bluma Appel Theatre, St. Lawrence Centre. $20 to $69. Until Oct. 13. 416-368-3110 or www.canstage.com.

• Works by photographers **Motty Levy** and **Meni (Menachem) Conen**, members of the Israeli Artists Group of Toronto, are on view now until Nov. 26 at Rachel's Restaurant, Bathurst JCC. Reception with the artists, Sunday Sept. 30, 4 to 6 p.m. 416-636-0842.

•Illuminary Art Gallery (80 Spadina Ave., #215) features contemporary abstractions in its south gallery and realism in its north gallery by a variety of artists. Until Oct. 2. (416) 703-6500 or www.illuminar-yartgallery.com.

•York Symphony's 40th season starts Oct. 27 at the Markham Theatre and Oct. 28 at York University's Burton Theatre. Program includes **Dvorak**, **Berle**, **Saint-Saens** and **Shostakovich**. Tickets, 905-305-7469 (Markham) or 905-884-3787 (Burton).

* * *

The Innocent Ear: The **Toronto Symphony Orchestra** has announced it will play unidentified pieces of music at many concerts in its upcoming season. The musical curios may be the work of famous or little-known composers and involve a solo instrument or the full 100-piece orchestra.

"We won't reveal the title or composer of the piece until after the entire run of performances, at which time you'll be able to log on to our website to find the answer," a TSO infocard explains.

Why the mystery? It's because too often we let the heavy freight of a name and all its associations interfere with what we are hearing. The plan, which is called The Innocent Ear, is designed to deliver "something unexpected that thrills and energizes" and that will "stimulate your imagination and provoke thought and discussion." 416-598-3375 or www.tso.on.ca.

* * *

Quotable Quotes

Here are a few chapter inscriptions from Chicken Soup for the Jewish Soul:

– "Hatred and bitterness can never cure the disease of fear; only love can do that. Hatred paralyzes life; love releases it. Hatred confuses life. Love harmonizes it. Hatred darkens life; love illuminates it." **Martin Luther King, Jr.**

– "The highest form of wisdom is kindness." **Talmud**.

– "Always come to the aid of those who are being oppressed." **Rabbi Nahman of Bratslav**.

– "No one ever becomes poor through the giving of charity." **Maimonides**.

– "Prejudice is the reason of fools." **Voltaire**.

And speaking of inscriptions, may we all be inscribed in the Book of Life for the coming year.

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THURSDAY OCTOBER 18

Hospital daycare program benefits cancer patients

By ERIN SILVER
Special to The CJN

TORONTO — Sharon Solomon was diagnosed with breast cancer in 1994. While undergoing treatment for the disease, her radiation therapy was delayed, and she was unable to pick up her five-year-old daughter who was waiting for her mother at a bus stop.

Helpless and panic stricken with worry, the young mother of two thought to herself that no other parent should have to go through this type of stress when being treated for a life-threatening illness.

Solomon lost her battle against cancer just a few short years ago, but before the disease took her life, she was able to leave behind a legacy, which today helps other cancer patients and their children avoid the nightmarish situation Solomon faced that day.

That legacy is a daycare centre called the Magic Castle. Run by the Psychosocial Oncology program on the ground level of Princess Margaret Hospital, Magic Castle not only cares for children while their parents or other relatives are being treated for cancer, but also teaches them about the disease that in some way threatens to destroy their young lives.

Though when it first opened in 1996, Magic Castle was run intermittently, as it relied on volunteers, the program has morphed into something so unique that it's the first of its kind in an adult hospital in Canada, says Dr. Gary Rodin, head of the Psychosocial Oncology program.

"The intent of the program is to draw attention to the impact of cancer on the whole family," says Rodin. "In the past, [the hospital] focused more on the patient; children have been the least visible part," though cancer can have a devastating impact on their lives as well.

When Magic Castle opened full time in January 2001, the hospital enlisted the help of child life specialist Morgan Williams, who interned at the daycare in 1997-98 while earning her degree in early childhood education.

While interning, she says she quickly realized that more than just a daycare centre was needed. "I found that the children were anxious about why they were here and why they were in the hospital. I felt that the direction we needed to take was more of a therapeutic-play approach."

She has developed creative ways to make children feel

Two and half year old Damanpreet plays with some joke glasses at Magic Castle.

comfortable in the hospital, and help them to overcome their fear of their parent who is suffering from cancer.

"We use bubbles to explain what cancer is. The big bubbles that are nice and whole and round are the good cells, and cancer cells are the clumped-together bubbles. I enlist the children to pop those cancer cells and fight the cancer," she explains.

Rodin says that through play and conversation around the play, "children are able to express their fears and concerns in a supportive environment."

As for parents, Williams says that Magic Castle allows them to feel relief in knowing that their children are being watched "in a secure, safe and fun environment."

While this service has proven to be invaluable, being well used and well received by families, it is run completely on private donations.

Rodin says that because the program is so new, the hospital has yet to assess the importance of Magic Castle and allocate the funds needed to keep it running. But Rodin is unsure whether Magic Castle will ever receive hospital funding, as the hospital has many competing expenses and a finite budget.

As a result, Magic Castle is at risk of dying, as funds to keep it going are quickly diminishing.

A few months ago, leaders of the psychosocial program approached hospital committee member Sheila Geist about the dilemma.

"When I heard about the program and how it was in need of money, it was like I was hit over the head with a baseball bat," says Geist. "I couldn't sleep until I found a way to raise the money to keep the program running."

And in fact, running is her solution. Geist turned to Canada Fit, a running group that trains members for marathons, and then finds sponsors, who donate money to a specific cause.

Recently, the organization pledged its help to Magic Castle for as long as it's needed. Canada Fit's goal is to raise $100,000, and its 200 members will be running in three marathons in mid and late October in an effort to raise those funds. The first of those marathons is called the Canada International Marathon, which will be held in Toronto on Oct. 14.

Geist says people touched by the story of the Magic Castle have been sending donations to the Princess Margaret Hospital Foundation, and Canada Fit, whose members train in Toronto, Mississauga and Oakville, will be looking for new members to run, and thus raise funds, in the spring when the new training season begins.

Though the Canada Fit marathon co-ordinator is unsure as to whether her group will be able to raise the target amount this year, Geist has made it her goal to keep "pounding the pavement" until Magic Castle has a permanent supply of funds.

About Nutrition

By LISA WEINBERG

Q. My 21-year-old son regularly drinks 48 ounces of apple juice per day. He doesn't have a weight problem. Is this excessive?

A. Since he doesn't have a weight problem you don't *have* to reduce it, but it is excessive: 48 ounces of apple juice are likely contributing almost 800 calories to his daily intake, most of which are empty calories. The other concern is what the juice is replacing. If he is drinking so much juice, he probably isn't drinking very much milk or water. I would suggest he give some thought to reducing or diluting his apple juice.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any questions, please send them to The CJN.

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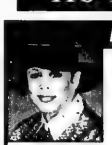

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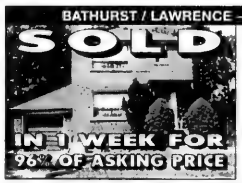

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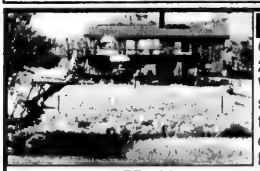

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264 SOCIAL ANNOUNCEMENTS

Darren and Debbie Lastofsky of Boca Raton, Fla. are thrilled to announce the birth of their precious daughter, Marlee Paige on Fri., Sept. 14th, 2001 weighing 7 lb. 7 oz. She is welcomed by big brother Jesse. Proud grandparents are Barrie & Lenny Acker, Long Island, N.Y. and Evy & Max Lastofksy, of Thornhill.

275 PERSONAL COMPANION

Widow in Oak Park, Michigan looking for a man between the ages of 43-52. I am slightly physically challenged & would accept somebody who is also slightly physically challenged. I would consider someone with children for a possible steady relationship. Would relocate. Respond to CJN Box #7377.

330 OBITUARIES

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CJN Box #'s are valid for 30 days.

330 OBITUARIES

JARVIS, Harriette – on Sept. 3, 2001.
KOSCIUSZKO, Eva – on Sept. 4, 2001.
MARKOVIC, Yollie – on Sept. 4, 2001.
TORCH, Gertrude – on Sept. 5, 2001, late of 65 Skymark Dr.
ZLOCHEVSKY, Setsilia – on Sept. 6, 2001, late of 668 Roselawn Ave.
SCHWARTZ, Frank – on Sept. 6, 2001, late of 429 Walmer Rd.
FRIEBERG, Murray – on Sept. 7, 2001, late of 34 Stormont Ave.
STULBERG, Stanley – on Sept. 7, 2001.
HOFFMAN, Joel Allan – on Sept. 8, 2001, late of 2500 Keele Ave.
KOPSTICK, Alex – on Sept. 8, 2001, late of 3560 Bathurst St.
KLIMITZ, Dora – on Sept. 7, 2001, late of 3560 Bathurst St.
ABEL, Sid Sam – on Sept. 9, 2001.
GOODMAN, Max – on Sept. 9, 2001, late of 133 Torresdale Ave.
KANE, Julius – on Sept. 10, 2001, late of 218 Stephen St.
KOTCHEROVA, Margarita – on Sept. 9, 2001.
BERENSTEIN, Chaya – on Sept. 9, 2001, late of 12 Thornbury Circle.
LURIE, Ena – on Sept. 10, 2001, late of 29 Lunan Lane.
SRUG, Sheyna – on Sept. 13, 2001.
FORTINSKY, Herta – on Sept. 14, 2001, late of 333 Clark Ave. W.
SCHLEIFSTEIN, Brana – on Sept. 14, 2001, late of 4455 Bathurst St.
SMOLIAKOV, Asher – on Sept. 15, 2001, late of 5 Tangreen Crt.
KADISH, Ivor Kenneth – on Sept. 16, 2001, late of 14 Goddard St.
MINTZ, Gertrude – on Sept. 15, 2001, late of 3036 Bathurst St.

Steeles Memorial Chapel

330 OBITUARIES

LASKY, Louis – on Aug. 24, 2001, late of 3000 Bathurst St., #404.
FINK, Harold – on Aug. 25, 2001, late of 140 Sandringham Dr.
BLOCH, Rosella – on Aug. 26, 2001, late of 44 Saint Joseph St., #612.
WEISLEDER, Harry – on Aug. 25, 2001, late of 9 Cedar Springs Grove.
FRIED, Ernest – on Aug. 27, 2001, late of 99 Charleswood Dr.
SCHWARTZ, Janet – on Aug. 26, 2001.
KORSON, Alec – on Aug. 29, 2001, late of 429 Walmer Rd.
KHAIT, Zoya, MD – on Aug. 29, 2001, late of 3 Temagami Crt.
DEKTER, Rose – on Aug. 30, 2001, late of 3560 Bathurst St.
AVROM, Adam Buck – on Aug. 30, 2001, late of 43 Old Forest Hill Rd.
WARDINGER, Anne – on Aug. 30, 2001, late of 5935 Bathurst St.
BARENHOLTZ, Zelig – on Aug. 31, 2001, late of 278 Maxwell St.
ZEIFMAN, Lily – on Aug. 30, 2001, late of 55 Ameer.
TURK, Morie – on Sept. 2, 2001, late of 135 Clifton Ave.
HERMAN, Norman – on Sept. 1, 2001, late of 123 Cactus Ave.
ROVAN, Reba – on Aug. 31, 2001, late of 66 Collier St., #12B.
APOR, Szerena – on Sept. 2, 2001, late of 33 Rosehill.
SNOW, Majer – on Sept. 3, 2001, late of 7 Blue Forest Dr.
FREEDMAN, Allan – on Sept. 3, 2001, late of 2 Doncliffe Dr.
LEPOFSKY, Ramon – on Sept. 3, 2001, late of 15 St. Margarets Dr.
GREEN, Nesta – on Sept. 4, 2001, late of 84 Huntington Park Dr.
KAMIN, Bernard – on Sept. 5, 2001, late of 429 Walmer Rd.
KASSEL, Violet – on Sept. 6, 2001, late of 80 Antibes Dr., #1904.
IDUAS, Alec – on Sept. 6, 2001, late of 8501 Bayview Ave., #315.
BIRNBOIM, Menashe – on Sept. 6, 2001, late of 135 Antibes Dr., #2307.

BENJAMIN'S PARK MEMORIAL CHAPEL

ZOLOV, Freda – on Aug. 25, 2001, late of 110 Promenade Circle, #1403.
FORCHT, Sidney – on Aug. 29, 2001, late of 376 Brooke Ave.

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Coast to Coast

Environmental isssues discussed during Sukkot

VANCOUVER — During the weeklong harvest festival of Sukkot, Jews around the province will gather at synagogues to celebrate in the traditional manner, and to examine the impact of factory-farming, genetically-modified foods and pesticide use on the local environment.

Adam va-Adamah, British Columbia's Jewish environmental group, will deliver its innovative Sukkot program which combines traditional teachings of Sukkot with modern issues related to agricultural production.

This program aimed at Jewish children, teens and adults will feature games, discussions, and arts and crafts.

Now in its second year, the Adam va-Adamah Sukkot program reached over 250 participants last autumn. This year's program will contain new information on genetically modified food and Jewish perspectives on this controversial topic.

"Increasingly, Jews and all peoples of faith, are recognizing that our responsibilities extend beyond traditional worship, and include consciousness and positive action to preserve the environment," said Alan Morinis, chair of Adam va-Adamah.

"Our tradition possesses clues and guidance as to how to best play our role as steward of the earth," he said. Sukkot has traditionally celebrated people's connection with nature through building a sukkah and decorating it with gourds, corn and branches.

As the natural agricultural season draws to a close and winter begins, the open sukkah serves as a reminder of our connection and dependancy on nature.

With the help of Farm Folk/City Folk, a Vancouver-based urban agriculture advocacy group, Adam va-Adamah plans to make the 3,000-year-old tradition of Sukkot relevant for Jews in B.C. today, said Morinis.

335 UNVEILINGS

The unveiling of a monument to the memory of the late
ESTER GOODIS ז"ל
will take place
Sunday, Sept. 30th, 10:00 a.m.
Pardes Shalom Cemetery
Dufferin St., N. of Major Mackenzie
Beth David Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
PAUL MICHAEL JACOBSON ז"ל
will take place
Sunday, Sept. 30th, 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St., N. of Major Mackenzie
Judean Benevolent Society
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
SHLOMO NEUGEBAUER ז"ל
will take place
Sunday, Sept. 30th, 11:00 a.m.
Bathurst Lawn Memorial Park
Adath Shalom Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
HOWARD "Hushy" WAGMAN ז"ל
beloved son and brother
will take place
Sunday, Sept. 30th, 11:00 a.m.
Bathurst Lawn Memorial Park
Apter Friendly Society Section
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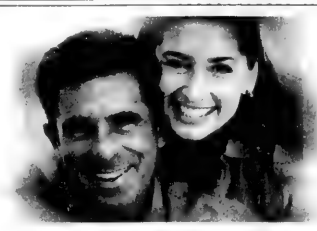

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Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5'5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

FEELING LUCKY
Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness, and your soul and mind in the right spot **AD#1309**

CALL ME
Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship. **AD#1429**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome **AD#1803**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5'11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things. **AD#1085**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment. **AD#1191**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mench, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

COFFEE & CONVERSATION
Female, Jewish, petite, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk. **AD#1019**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun, healthy, petite, loves life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more. **AD#1215**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests. **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests **AD#1414**

FAMILY VALUES
Single female, 32 yrs, female, attractive, fun loving, professional, tall, easy going, sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and wellness, ready to start a family. **AD#1018**

DOWNTOWN WOMAN
Single female, sensitive, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving relationship. **AD#1648**

YOUNG AT HEART
Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker, would like to form a friendship with someone that has similar interests. **AD#1482**

SERIOUS INTENTIONS
Single female, respectful, intelligent, attractive, compassionate, charming, non smoker, wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities **AD#1190**

SEEKING SOULMATE
Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere. **AD#1003**

SHARE LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, loves dogs, fun, romantic, financially secure, clean shaven, professional slim, very understanding. **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible male, 50-69 yrs, for caring and sharing. **AD#1160**

LOVING & CARING
Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going, sincere, honest. Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family. **AD#1356**

Men seeking Women

To respond to an ad, Call: **1-900-451-4552 Ext. #65**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children. **AD#1502**

PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale Makes an extraordinary gift! Item shelf for 44 yrs Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use. Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1083**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1421**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests. **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship. **AD#1359**

EASY TO LOOK AT
31 yrs, 5'5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at. **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1246**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's. **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved. **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 6' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests. **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call. **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5'5", down to earth, emotionally stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship. **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist. **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 26-36, with similar qualities and interests. **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests. **AD#1489**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, relatable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship. **AD#1681**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1016**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners. Seeking complimentary lady, 36-48 yrs, with same interests. **AD#1468**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30'ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship. **AD#1317**

ARE WE COMPATIBLE
Single white male, 59 yrs, self employed business man, romantic, likes to travel, movies, great conversations, quiet times, like to laugh and enjoy life, seeks female, to have fun with, great sense of humour, someone to talk to that I am compatible with. **AD#1314**

RIGHT INGREDIENTS
Male, 60 yrs, 6' 1", 165 lbs, professional, useful, compassionate, thoughtful, Israeli origin, likes nature, classical music, and reading, seeks female, with right ingredients for a long journey, please call me and I promise I will call you back **AD#1502**

ROMANTIC AT HEART
Jewish male, 35 yrs, attractive, down to earth, sincere, romantic at heart, brown hair, brown eyes, 5' 10", 170 lbs, business owner, financially and mentally secure, seeks Jewish female, attractive, stylish, honest, sincere, dining, travelling, and down to earth **AD#1520**

YOUNG AT HEART
Single male, 75 yrs, 5' 4", young in spirit, healthy, fit, active, financially secure, seeks female, lively, attractive, 45-60 yrs, affectionate, for long term loving relationship. **AD#1002**

A BIT SHY
Single male, 34 yrs, brown hair and eyes, 5' 10", 165 lbs, handsome, down to earth, honest, sincere, witty, self employed, financially secure, dining and dancing, seeks female, Jewish, 26-36 yrs, petite, sincere, sexy, lots of fun, down to earth. **AD#1350**

LET'S CONNECT
Single Jewish male, 38 yrs, brown hair, brown eyes, outgoing, sincere, enjoys travel, cooking, hiking, computers, seeks female, 29-36 yrs, with similar qualities and interests. **AD#1321**

GIVE ME A CALL
A single male, 32 yrs, Scorpio, 6'2", 180 lbs, slim, muscular, build, seeks female, spontaneous, not into head games, leave name and best time to reach you. **AD#1072**

FUN TO BE WITH
40 yrs, single Jewish male, professional, fun, easy going, enjoys outdoors, baseball, roller blading, volleyball and basketball, in the winter, active, seeks Jewish female, 27-37 yrs, caring, fun to be with share same Jewish values, and eventually build a life together. **AD#1347**

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TOTALLY ACTIVE
Divorced female, enjoys running marathons, cycling, skiing, museums, art galleries, is not too extreme or eccentric, likes to enjoys life, seeks male, tall, dark and handsome, very funny, who enjoys musicals, sports, quiet times, his careers, animals and kids, not a coach potato **AD#1256**

BE MY SUNSHINE
Attractive Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun to be with. Seeking Jewish tradsocialist, over 48 yrs, handsome, 6'0", kind, intelligent, non smoker, financially stable, humourous, to share in life's dreams. **AD#1610**

COMPANIONSHIP FIRST
Single Jewish female, 36 yrs, intelligent, warm and caring, down to earth, enjoys dining, dancing, theatre, movies, travel, long walks, enjoys life, seeks male, 37-50 yrs, established, no children, with similar qualities and interests, for companionship, leading to lasting relationship and maybe children of our own. **AD#1512**

LONG TERM RELATIONSHIP
European born Jewish female, 32 yrs, young, 5' 8" tall, long hair, green eyes, professionally employed, romantic, enjoys theatre, movies, dining, dancing, seeks Jewish male, financially stable, good sense of humour, for long term relationship **AD#1316**

A VERY SPECIAL PERSON
Single female, attractive, interesting, a very special person, romantic, passionate, enjoys life to the fullest, seeks male, 65-75 yrs, somebody to share life's dreams. **AD#1464**

ROMANTIC AT HEART
Divorced female, 42 yrs, 1 child, blonde hair, green eyes, dimples, 5' 3", 132 lbs, petite, exciting, passionate, creative, sensuous, wide variety of interests, not religious, seeks male, professional, creative, fun loving, no head games please. **AD#1061**

BEAUTIFUL GREEN EYES
Single mom of 2 children, 41 yrs, 5' 1", slim, long brown hair, green eyes, attractive, enjoys dining and dancing, movies, travel, outdoor activities, seeks male, sweet, sincere, successful and loves life **AD#1353**

LET'S WORK OUT
Single Jewish female, 5' 3", 130 lbs, brown hair, brown eyes, active, works out, caring, seeks friendly, nice man, 60-65 yrs, to share life with **AD#1508**

WORTH PURSUING
Single female, 51 yrs, bright, caring, sincere, attractive, professional, fit, spiritual, enjoys music, tennis, long walks, golf, travel, seeks male, single, dashing, spiritual, with similar qualities, and interests and values **AD#1480**

LOVING & CARING
Single mom of 2, Jewish , European background, attractive, spiritual, employed, own her own home, seeks male, 50-58 yrs, spiritual or modern orthodox, handsome, respectful **AD#1676**

GIVE ME A CALL
Single Jewish professional female, physically active, loves to run, going to the beach, dining, movies, down to earth, sweet, compassionate, towards others, seeks single, Jewish male, 30-48 yrs, professional, sense of humour, easy going, and family oriented **AD#1007**

FRIENDS FIRST
Jewish female, attractive, retired, professional, sincere, kind, loving, with various, interests, seeks male, 70-75 yrs, kind, honest, intelligent, for friends first relationship and companionship **AD#1335**

LET'S HAVE COFFEE
Single female, 41 yrs, outgoing, down to earth, wide variety of interest, seeks male, 41-52 yrs, for serious committed relationship. **AD#1225**

NO HEAD GAMES
50 yrs young, 5' 10½", 175 lbs, good shape, attractive, passionate, active, works out, keeps busy, down to earth, open to new and different things, no head games, likes walks in the park, movies, seeks someone with similar qualities and interests, can connect one to one, passion is important. **AD#1634**

LOVING & CARING
Single male, 6' 1", 210 lbs, 39 yrs, brown hair, brown eyes, handsome, clean shaven, kind, gentle, loves children, wide variety of interests, seeks female, 21-41 yrs, baby faced, soft milky skin, attractive, medium build, race not important, please be sure to leave your number. **AD#1303**

CALL ME
Single male, Scorpio, 6'2", 180 lbs, seeks female, sensual, spontaneous, no head games, enjoys talking on the phone, quiet romantic evenings. **AD#1294**

LET'S GO SURFING
Single male, 6' 3", 220 lbs, black hair, brown eyes, glasses, enjoys playing sports, golf, surfing the internet, watching TV, seeks female, 27-40 yrs, who enjoys golf, spending time with family, and having a good time. **AD#1050**

It's absolutely **FREE** to place your personal message

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Canadian tumbler finishes eighth in world tournament

By NEIL BECKER
Special to The CJN

TORONTO — Gifted and hard-working athletes like Richmond Hill native Laurie Reingold consistently demonstrate the ability to return from a lengthy absence and still excel in their sport.

Reingold, who recently returned to Canadian soil after finishing eighth in the Power Tumbling World Age Group Championships in Denmark, has virtually picked up where she left off 4½ years ago when she was among the top tumblers in Canada.

In the intervening years, she took a sabbatical from tumbling to study at the University Of Guelph.

"I really didn't know what to expect because I haven't been to an international meet in five years. My main goal was to stay on my feet and have some fun. I was happy with the results," the 24-year-old psychology major said.

Tumbling, which is dominated by ex-gymnasts from countries like France, Russia and South Africa, consists of set routines in which athletes propel themselves from a springboard apparatus that is 1½ metres wide and spans 26 metres in length. They soar higher than a basketball goal while performing somersaults with multiple flips and twists, demonstrating acrobatic speed, strength and skill.

Laurie Reingold

Even though each routine takes approximately three seconds, months of intense training and personal sacrifice go into every major event. Reingold, who trained under coach and former national gymnast Chris Hanley at the Markham Gymnastics Club, was no exception.

"We trained four days a week for two hours. Right before the competition we train five days per week," she said.

In order to qualify for the honour of competing in Denmark, Reingold had to place in the top four in Canada in the 17-and-over category. That qualifying meet took place in British Columbia earlier this year.

The events in Odense, Denmark, were judged by a panel of qualified judges from participating countries.

"Our routines are judged on the level of difficulty and how well we execute each pass," Reingold said.

Unfortunately for Reingold – who hopes her sport will one day become more recognized among the general public – the World Age Group championships were not televised. There is an increasing amount of interest in the sport around the world, while in Canada, the greatest athlete participation can be found in Alberta and Ontario.

Once she was done competing, Reingold spent some of her free time sightseeing and shopping.

"In Denmark, everyone speaks English, so communicating was not a problem. They all seemed really happy to have us here visiting and competing," she said.

Reingold, who runs a window cleaning company, decided to stay overseas for a couple of weeks to travel with another Canadian athlete. They spent some time in Germany and Finland.

With the four-day tournament behind her, this ambitious athlete has already set new goals for the upcoming season.

"I would like to learn a couple of new skills that will help me to qualify for the nationals being held in Alberta in 2002," she said.

Besides perfecting her routines, this veteran tumbler, who is among the most experienced in her club, is an inspiration to the younger athletes on the team. She will often give free advice to the other competitors during training.

"I'm older than the average female tumbler in Canada, but there have been many tumblers who have proven that you can continue to do this sport into your late 20s. As long as you remain in good physical shape, age shouldn't be a deterrent," she said.

In the meantime, it's time to reflect and enjoy the experience of participating in Denmark and finishing eighth in a field of 36 competitors.

"I was pleased with the results of this meet, but no matter how well I do, I always feel that there is some room for improvement," she said.

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Italian soccer team tries to overcome racist fans

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — An Italian soccer team with a history of racist and anti-Semitic fans is working to replace that image with one of unity.

The Lazio team of Rome joined Israel's Maccabi Haifa and Asec Mimosas of the Ivory Coast in the Shalom Cup, a tournament aimed at combating racism and promoting inter-ethnic harmony.

Asec Mimosas won the three-way tournament, held in Rome's Olympic Stadium recently.

Lazio's participation in the high-profile match demonstrates "a commitment that we want to carry forward on a long-term basis," said Sergio Cragnotti, the club's president. "Fighting against racism and violence must be a lesson for everyone, beginning with young people."

In recent years, Lazio fans have come under fire for using racist and anti-Semitic slogans against opposing teams. Three groups of Lazio fans boycotted the Shalom Cup, calling it "improbable" and "anachronistic."

Anti-Semitic banner unfurled

Only some 8,000 people attended the matches, but a large banner reading "Racism Is Disgusting" dominated the stands.

"Even if it is acting late after years of guilty tolerance of its militant fans, Lazio has recently been doing everything to make up for lost time," wrote Stefano Boldrini in the *La Gazzetta dello Sport* newspaper.

In addition to participating in the Shalom Cup, Lazio members have made visits to Jewish schools, donned T-shirts with anti-racism slogans and spoken out publicly against militant fans.

The round-robin tournament was marred by one incident.

At one point, a banner reading, "Against Zionist Racism for a True Peace, Intifada Until Victory" was briefly unfurled in the stands.

A few years back, in a match between Lazio and arch-rival Roma – a team supported by many Jews – Lazio fans displayed a banner that told Roma fans, "Auschwitz Is Your Homeland; The Ovens Are Your Home."

That and similar incidents led authorities and soccer officials to say they would crack down on the fans or stop matches if the disruptive behaviour continued.

Recommended Reading

Fiction

• ***A Man and a Woman and a Man,*** by Savyon Liebrecht, Persea Books, Inc. $35.99, HC.

By one of Israel's most respected contemporary writers, this psychologically insightful novel centres upon a middle-aged, married woman with teenagers who suddenly must care for her mother, a Holocaust survivor suffering from Alzheimer's disease.

• ***The Red Heifer,*** by Leo Haber, Syracuse University Press, $42.50, HC.

A colourful, semi-autobiographical novel about a boy growing up on New York's Lower East Side in the late 1930s through the early 1950s. With humour, nostalgia and profundity, the author masterfully depicts the conflicting values as perceived by immigrants to the *goldene medine.*

Non-Fiction

• ***Destined to Survive,*** by Israel I. Cohen, Artscroll Mesorah, $35.99, HC.

"... author paints a telling picture of the way a religious structure gives form and strength to life ... even in Auschwitz ... Cohen is a maggid, a storyteller ... held my interest throughout ... wholly Jewish and wholly Godly." Herman Wouk.

• ***The Yemenites: Two Thousand Years of Jewish Culture,*** compiled by Ester Muchawsky-Schnapper, Curator, The Israel Museum, $39.95, SC.

This interesting and beautiful gift book is the accompanying catalogue to the exhibition of Yemenite Jewish culture and history at the Israel Museum in Jerusalem. Marking the 50th anniversary of the major immigration of Yemenite Jews to the State of Israel, this is the ninth in a series organized by the Department of Jewish Ethnography focusing on the various Jewish communities that comprise Israeli society.

• ***The Artless Jew (Medieval and Modern Affirmations and Denials of the Visual),*** by Kalman P. Bland, Princeton University Press, $33.95, SC.

The author, professor of religion and director of the centre for Judaic studies at Duke University, provides evidence against the popular belief that Judaism is hostile to the visual arts due to the Divine commandment prohibiting the creation of graven images.

• ***Judaism in a Nutshell,*** by Shimon Apisdorf, Leviathan Press, $19.95, SC.

Two new "easy-to-use" guides, one on holidays and one on God, "for people who are long on curiosity and short on time." According to the *Jerusalem Report*, the award-winning author "has the ability to communicate the practical wisdom of Judaism and show how it relates to everyday life in the modern world."

Youth

Ages 10 and up

• ***Clara's War,*** by Kathy Kacer, Second Story Press, $8.95, SC.

This suspenseful historical fiction describes the wartime experiences of a young, German Jewish girl.

Ages 3 and up

• ***The Shabbat Box,*** by Lesley Simpson, Kar-Ben Copies, $11.95, SC.

A wonderful, heartwarming story about a little boy who can't wait for his turn to bring home the Shabbat display from school. Lively, beautiful illustrations by Nicole in den Bosch.

Recommended Reading appears monthly. This list is compiled by Atara Beck of Israel's Judaica Centre.

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3 cups couscous
2 green onions, thinly sliced
1 cucumber, seeded and finely diced
3/4 cup seedless grapes, cut in half
1/2 cup olive oil
3 tblsp. red wine vinegar
1 tblsp. curry powder
salt and pepper to taste
1/3 cup slivered toasted almonds

Cook couscous according to package directions. Combine cooked couscous, green onions, cucumber and grapes in a bowl. Whisk together oil, vinegar, curry powder, salt and pepper, and pour over couscous mixture. Toss gently to combine. Sprinkle with slivered almonds. Serve chilled or at room temperature. Serves 4-6.

About Teens

Dear Karilani,

I have recently become a vegetarian, and my family still cannot understand why I have given up meat. My mother constantly complains how hard it is to come up with vegetarian meals, and she tries to persuade me to "just try the chicken." My father is convinced that I cannot possibly be healthy without meat and my younger sister thinks shoving a hot dog in my face is a funny joke. I am tired of my family not respecting my decision. What should I do about it?

Misunderstood Vegetable

Dear Misunderstood,

Your family's reactions are not uncommon. It is not that they do not respect you, but they cannot relate to your choice of diet. Instead of getting angry at your mother when she offers you chicken, offer her some of your own food.

Start cooking your own meals, so that she does not have to make anything separate for you. As well, you may want to try cooking a vegetarian meal for your family. This way, they can try some of the foods you like and they will see that there are options beyond meat.

Show your father the foods you are going to eat to replace meat. Explain to him that while meat is healthy, you are able to find the nutrients you need in other places. Tell him that foods such as beans, tofu and peanut butter are high in protein, and are a healthy alternative to meat. Offer to go to a nutritionist if he is still worried about you. The nutritionist will be able to give you a meal plan to ensure that you eat well on a regular basis.

As for your sister, just let her teasing pass. She is probably just looking for ways to bother you, and she obviously succeeded. Just don't let her know that it upsets you and she'll soon move onto something else.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news CROSSWORD PUZZLE

(Answers to the crossword are on page 34.)

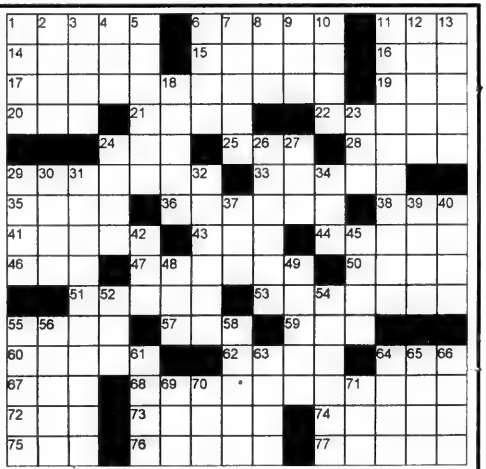
By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

Across

1 One of Spitz's many
6 Big name in hotels
11 Rowing prop
14 *The Big Book of Jewish Wisdom* entry
15 Meaning of "Seder"
16 "What's the ___?"
17 First Russian Jew elected to U.S. Congress
19 Score of hundredweights
20 Part of Q & A
21 Phrase of denial
22 Protective layer
24 Part of H.M.S.
25 Geller claim
28 Some
29 Paul Simon makes them
33 Zillions
35 Claim to be true
36 Cherry Hill, NJ, vis-a-vis Philly
38 Mischief maker
41 More abundant (with)
43 Spielberg's "Empire of the ___"
44 Seagram's exec Bronfman
46 Yiddish eleven
47 Forces from, as payment
50 "Ay gevalt!"
51 Buddy of TV
53 Hurt bad
55 It has a head and hops
57 Light-giving letters
59 Category
60 Newsboy's shout
62 "Throw it to me!"
64 Nat. where many Jews "disappeared" in the late 70's
67 Brandeis concern, for short
68 Noted AIDS activist
72 Where Nora Ephron got the title for "You've Got Mail"
73 First name in scents
74 Dan, for one
75 Syllable of reproach
76 Does a noshing chore
77 Carrie portrayer

Down

1 "My Yiddische ___"
2 Genesis locale
3 Sivan has 30
4 Jack Benny's was always 39
5 *My Fair Lady* lyricist
6 Lansky's take
7 Funny Kovacs
8 Neil Simon title word
9 Prefix with Orthodox
10 Florence's river
11 Steven Soderbergh film of 1998
12 In a unified manner
13 Ask for more *Tikkun*
18 Some nobility
23 Get with a laser
24 Socialist writer born Horenstein
26 Redirects
27 A pop
29 Like Jews in North Dakota
30 Like Mengele
31 Saturday Night Live sketch hosted by "Linda Richman"
32 Sontag and Sarandon
34 Supreme being Fortas
37 Tampa Bay player, for short
39 Lion's pride
40 Nudge
42 Legal matter
45 Schlump
48 Signed
49 Pee-Wee Herman look
52 "It's cold!"
54 Gives the heads-up
55 Fathered, biblically
56 Montreal squad
58 Tossed
61 Guinness of the screen
63 Paul Newman's are famous
64 He wrote about the Holocaust in *Time's Arrow*
65 Judah P. Benjamin's side, slangily
66 "Cabaret" Oscar -winner
69 Fireplace remnant
70 Hgwy.
71 "Exodus" role



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This Week

National

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Montreal Jews, Muslims continue to talk. *Page 26*

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Taranka isn't a sole, nor is it a shoe. *Page 32*

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FUSION artist Sheila Caplan enjoys creating Judaica. *Page 41*

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AMIA trial begins in Argentina

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — A trial that began here last week for 20 people accused of playing a role in the 1994 bombing of the AMIA Jewish community centre has taken on additional significance following the terror attacks against the World Trade Center and Pentagon.

"Terrorism is a worldwide threat to democracy and tolerance," Jacob Kovadloff, a representative of the American Jewish Committee, said before entering the courtroom on Monday of last week.

"At this time, there is a great deal of concern around the world how Argentina will deal with this issue."

The AMIA attack killed 85 people and wounded some 300 others.

Security was tight as the trial began in the Argentine capital.

Police vans drove with sirens blaring toward the court. Two police dogs trained to sniff out explosives walked the court corridors. An ambulance was parked at the front door.

To get inside, it was necessary to walk about a half-mile within green fences that surrounded the federal court building.

Inside, doctors in green scrubs wore stethoscopes around their necks. Three metal detector machines guarded the entrance to the courtroom. Every bag was checked at least two times. Credentials that were necessary to get into the courtroom were checked by magnifying glass and ultraviolet light to verify their authenticity.

Police said 200 agents were on hand to ensure security.

The "measures became stronger after the attacks against the World Trade Center and Pentagon," police inspector Gustavo Palazzo said.

Echoes of U.S. terror attacks

The basement of the court building in downtown Buenos Aires had a courtroom specially built for the trial – and it was packed on the trial's first day.

In attendance were three federal judges, four prosecutors, the 20 defendants, dozens of lawyers, victims' relatives, politicians and reporters.

Also inside the courtroom were local Jewish community leaders and Israel's ambassador to Argentina, Benjamin Oron.

Before the trial began, Pablo Jacoby, lawyer for Memoria Activa, a group of victims' relatives, asked for a minute of silence for those killed in four terror attacks – the two earlier this month in the United States; the July 1994 AMIA blast; and an earlier attack, in March 1992, on the Israeli Embassy in Buenos Aires that killed 29 people and injured more than 200.

Continued on page 35

In this file photo from July 18, 1994, rescue workers search for survivors and victims in the rubble left after a car bomb destroyed the Argentine Israeli Mutual Association (AMIA) in Buenos Aires. *[RNS/Reuters photo]*

ADJUSTING HER MASK: In the aftermath of the terrorist attacks on the United States, Sept. 11, some Israelis have decided to trade in their gas masks for updated versions. Here we see a soldier at a gas mask distribution centre helping a woman adjust her new mask. *[RNS/Reuters photo]*

Greater Toronto Area

Shabbat Chol Hamoed
Candlelighting: 6:32
Havdallah: 7:37

Britain blasted for Iran overture — please see page 35

The News in Brief

CANADA

Clinics Continue

TORONTO — UJA Federation of Greater Toronto's Jewish Information Service is continuing to hold weekly clinics to help Holocaust survivors complete forms for slave labour compensation. The deadline for filing applications has been extended from Aug. 31 to Dec. 31, 2001. Since the clinics began in March, 18 volunteers have helped complete over 800 forms, and staff and volunteers have answered 2,400 questions from survivors and their families from as far away as Florida and Calgary.

Former slave labourers who meet the criteria may receive up to roughly $10,000, to be paid in two installments. To date, over 150,000 applications have been completed worldwide.

Appointments are required. For more information or to make an appointment, call 416-635-5600. The clinics are on Tuesdays from 10 a.m. to 1 p.m. in the Lipa Green Building.

ISRAEL

Terror Reduction

JERUSALEM — Foreign Minister Shimon Peres told Israeli Radio last week that Palestinian Authority President Yasser Arafat's efforts to quell violence had resulted in a "drastic" reduction in Palestinian attacks. Hours after Peres spoke, however, a mortar bomb was fired at an army post in the Gaza Strip, causing no casualties or damage.

Bin Laden Lashes Out

JERUSALEM — A statement believed sent by terror suspect Osama bin Laden to a TV station based in Qatar lashed out at a "Jewish campaign" against him while expressing sympathy for Muslims killed in anti-U.S. demonstrations in Pakistan. "We hope that they are the first martyrs in Islam's battle in this era against the new crusade and Jewish campaign led by the big crusader Bush under the flag of the cross," the statement said.

Clocks Set Back

JERUSALEM — Israel turned its clocks back by one hour last month. Eastern Daylight Savings Time is now six hours earlier than in Israel, but there will again be a seven-hour time difference between the two zones once clocks are turned back an hour in Canada Oct. 28.

WORLD

DJs Blast Jews, Israel

NEW YORK — The hosts of a popular sports radio program here have suggested that American Jews should take a loyalty oath either to the United States or Israel, in light of the Sept. 11 terrorist attacks on the World Trade Centre and the Pentagon, according to the *New York Post*. Mike Francesca and Chris Russo, hosts of the *Mike and the Mad Dog* show on WFAN, said on the air that they felt U.S. support for Israel was responsible for the terrorist attacks.

Teens Beaten

MOSCOW — Ten teenaged yeshiva students were attacked by a group of skinheads recently. The teens were coming from a Lubavitch-run yeshiva at the Marina Roscha Synagogue when the skinheads shouted anti-Semitic slurs, beat some of the students and threatened to come and "sort things out" at the synagogue. Police are investigating. Also last month, vandals spray-painted Nazi graffiti and anti-Semitic slogans at the entrance to Moscow's Choral Synagogue.

Babi Yar Memorial

KIEV — Some 2,000 people gathered Sept. 23 at the Babi Yar memorial in Ukraine to mark the 60th anniversary of the Nazi massacre of nearly 34,000 Jews during three days in September 1941. Later that day, a requiem commemorating the massacre was performed at the Kiev Opera Theater, where Ukrainian government officials were in attendance.

New OU Head

NEW YORK — The Orthodox Union (OU) has appointed Rabbi Tzvi Hersh Weinreb of Baltimore as its new executive vice-president. A widely respected scholar and orator, Rabbi Weinreb is also a psychotherapist who has campaigned to place social issues, including domestic violence, on the Orthodox agenda. Until his appointment at the OU, he was spiritual leader of the 400-family member Congregation Shomrei Emunah in Baltimore.

Shul Near Ground Zero Thrives

NEW YORK — The destruction of the World Trade Center may have shut down much of Lower Manhattan, but business is booming at the Wall Street Synagogue, a short walk from ground zero. A recent visit found a packed sanctuary during back-to-back afternoon minyans at the 80-year-old Orthodox synagogue.

Many worshippers, mostly workers in surrounding government and financial offices, were still shell-shocked from the Sept. 11 attack, but a few said they were more compelled than ever to use the Beekman Street synagogue.

On the day of the attack, the synagogue became a haven for displaced workers,, said Rabbi Meyer Hager, who has led the congregation for more than 30 years. "It was the most horrible scene I' ll ever see," said the rabbi. "People were streaming into the shul to use the phone, to call their families. Some came to say tehillim."

An emergency generator powered the lights for Rosh Hashahah services. Normal power resumed last week, although the shul' s phones are still out.

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Karen Mock will fight racism in a new venue

Moving from League for Human Rights to Canadian Race Relations Foundation

By FRANCES KRAFT
Staff Reporter

TORONTO — Even as a child, Karen Mock always wanted to be a teacher. Indirectly, that passion led her to B'nai Brith Canada's League for Human Rights, where she served for 12 years until last week as its national director.

On Oct. 15, Mock, who has published extensively on multiculturalism and race relations, will become executive director of the Toronto-based Canadian Race Relations Foundation (CRRF). Her three-year appointment was announced by the office of Hedy Fry, Secretary of State (Multiculturalism) (Status of Women).

Mock's "national and international reputation, network and expertise will contribute a great deal to our collaborative efforts to eliminate racism and racial discrimination," Fry said in a news release.

Originally headed toward a career in the classroom, Mock's career path took an unexpected turn when she decided in her student days that she wanted to teach teachers.

Later, as a professor of education, she included in her work the impact of culture and ethnicity, which was related to the research she did for her doctorate in psychology.

"Before there was a field called multicultural, anti-racist education, I included it." Her student teachers needed to be able to change their teaching styles to address the diversity of students' cultural backgrounds, she explained.

Twelve years ago, Mock felt the time was right to make a career move. She was drawn to the League in part because of her teenage involvement with BBYO and the Anti-Defamation League, but also because "it was a pivotal time. Just as there was a move to more define the field of anti-racism ... it was my way of ensuring that anti-Semitism would be on the agenda."

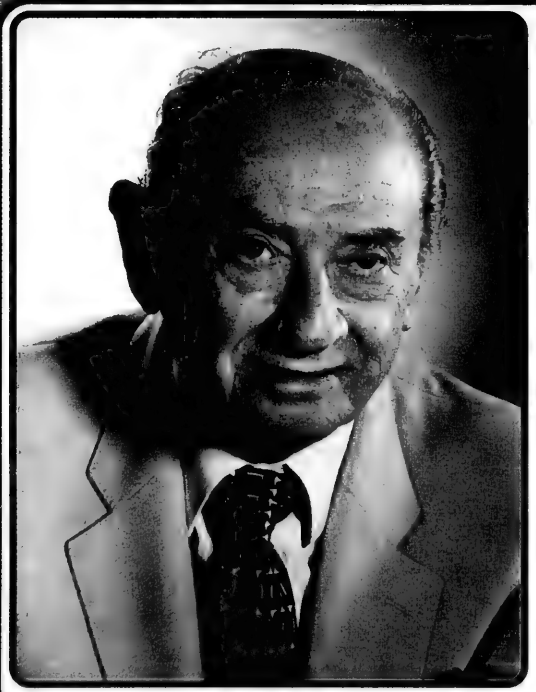
Now she feels it is again time to move on to a third phase in her career. "I feel I have made my contribution here."

At the League, Mock had what she described as a "very collegial relationship" with the CRRF. The foundation was formed in 1996 as part of a package of redress from Ottawa for Japanese Canadians relating to their treatment in World War II (part of which included a $24 million endowment for the foundation). In her capacity as League director, Mock oversaw two CRRF public education projects.

Sitting in her B'nai Brith Canada office surrounded by books, plaques, anti-racism posters and boxes, Mock said that although it was early to say what her priorities would be at the CRRF, she would be building on its prior work, helping the foundation to gain a higher profile and fulfil its mandate of providing leadership and serving as a clearinghouse and source of information and resources.

Karen Mock **[Frances Kraft photo]**

Continued on page 27



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Proceeds from the 2001 JNF Toronto Negev Dinner will be used for two very special projects in Israel. These projects will stand as testimony to the esteem in which Alex Grossman is held by this community. A project at Massuah, dealing with Holocaust Education, will be developed at this major Israeli centre for Holocaust Studies. Another project, in aid of the serious drought facing Israel, will be undertaken in developing a major reservoir in the southeastern Negev Desert at Ne'ot Temarim.

A SPECIAL PRIZE — A random draw at the Dinner will provide two *FREE* return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.

For ticket information and reservations, call: JEWISH NATIONAL FUND OF TORONTO 4600 Bathurst Street, Suite 238 Toronto, Ont. M2R 3V3 Phone: (416) 638-7200 Fax: (416) 638-7345

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Poets of our past

From the editor's desk

It is the destiny of the Jewish people always to be "tuned in" to the news. It was ever thus and always will be. After millennia of dispersion, our "antennae" are fully extended, on "alert" to receive and then interpret the myriad developments at home and abroad to determine "how they affect our community."

Of course, lately, the news, dominated by the atrocities of Sept. 11, has been horrible.

Though we cannot and dare not ignore the news, we can occasionally take a respite from it, and in so doing, strengthen ourselves for the next time we must deal with the things we cannot ignore.

* * *

Last May, Mosaic Press of Oakville, Ont., published a small collection of poetry that I effusively recommend to all persons who like reading poetry, who have a fondness for what was the Yiddish culture of European Jewry and who are interested in Jewish history.

Simcha Simchovitch, the renowned, award-winning, octogenarian Yiddish poet has translated 88 of Mordecai Gebirtig's poems into a handsome volume called *The Song That Never Died: The Poetry of Mordecai Gebirtig*. Raymond Souster helped Simchovitch in editing the volume.

Gebirtig was one of the most beloved poets of his era and his people. His songs were read and sung by a great many of Europe's Jews, who found in the poems both a faithful reflection of everyday shtetl life and a harbinger of hope for a better future.

Reading Gebirtig is like peering through a window of a time capsule into the world of European Jewry that Hitler destroyed. But through these poems by Gebirtig that Simchovich has translated, the "feel" of that world – its everyday pain, pleasure and poignancy – survives for us.

Gebirtig's characters are finely crafted and fully developed in the poet's brilliant mastery of nuance and understatement.

How can we not be moved by the tale of Avreml the thief, who, like Jean Valjean of Hugo's *Les Miserables*, was put in jail for stealing a loaf of bread? How can we not shed a tear when we read the epoch-marking poem *Our Town is Burning*?

But the poetry is not the only treasure of this work. Simchovitch has written a 15-page essay on the life and poetry of Gebirtig, which forms the introduction of the collection.

True to Simchovitch's deep scholarship and careful style, he provides the reader, from the first-hand vantage of a Holocaust survivor, an informative primer on Gebirtig and the times in which Gebirtig lived, written with love and a poet's gift for language .

The Song That Never Died: The Poetry of Mordecai Gebirtig is a wonderful book.

* * *

A.M. Klein was a kindred spirit of the cultured, Yiddish, poetic soul that Gebirtig personified.

Born in Ukraine in 1909, Abraham Moses Klein came as an infant with his family to the unique, bustling new world possibilities of bilingual and bicultural Montreal.

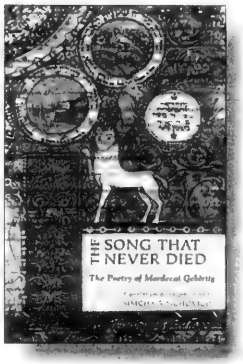
In Montreal, Klein rose as a poet, writer, orator of exceptional genius whose voluminous writings and works would gain wide national acclaim. Alas, he fell into a deep emotional and psychological depression that would still his voice for the last 20 years of his life. He died in 1972.

Arnold Bennett a writer and dramatist in St. John's has directed and produced a documentary about the life of A.M. Klein called *The Messiah from Montreal*.

With rare creative force, the documentary hits the viewer *right between the emotional eyes*. It is a highly imaginative, original presentation that tells the grippingly tragic story of Klein in a tri-part harmony of poetry, drama and narration.

Thirteen of Klein's poems are recited in the documentary. But each poem is compellingly dramatized, sometimes sung, to very moving effect.

Tying each of the poems together in a tear-stained, chronological weave of the poet's extraordinarily accomplished and sadly quixotic life is an incisive narration read by the late Al Waxman.



Waxman is simply superlative.

As if he had been privy to the deepest secrets of the poet's tormented soul, he conveys Klein's life story with profound affection and delicate insight.

Klein's poems resound with special meaning for us as Jews and as Canadians. That they are "explained" to us by Al Waxman in the last special feature before he passed away adds a haunting and beautiful poignancy to our appreciation of A.M. Klein.

Messiah from Montreal will be aired in the coming days in the Toronto area and in Montreal. Readers should consult local listings.

MBD

SeeJN

DAY SCHOOLS REPRESENTED IN ISRAEL:

Over the summer, 15 Jewish educators attended a seminar in Jerusalem titled Involving Day School Students in Contemporary Israel. The program, which was attended by educators from across North America, dealt with the challenges facing teachers when they explain the current Israeli situation to students.

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Palestinian terrorist still in Canada after 14 years

By PAUL LUNGEN
Staff Reporter

TORONTO — Shortly after the terrorist attacks that destroyed the World Trade Center, Citizenship and Immigration Minister Elinor Caplan responded to concerns about Canada's immigration and refugee system by stating: "Our laws are amongst the toughest in the world when it comes to inadmissibility for criminality and terrorism."

Somewhere in Brantford, Ont., Mahmoud Mohammad Issa Mohammad might have done a double take when he heard of the minister's tough line on terror. A onetime gunman with the Popular Front for the Liberation of Palestine (PFLP), Mohammad has lived in Canada 14 years, and for 13 of those years his immigration case has wound its way through the Canadian legal system.

Back in 1968, Mohammad and an accomplice hijacked an El Al jetliner, threw a grenade at the plane and raked it with machine gun fire. One Israeli passenger was killed and a Greek court sentenced Mohammad to 17 years in jail.

Mohammad, now 58, served less than one year before he was released when fellow PFLP terrorists hijacked a second plane and demanded his release in exchange for sparing the new group of hostages. The Greek government caved in and Mohammad was released.

In 1987, the PFLP gunman entered Canada without revealing his terrorist past. Despite later efforts by the Canadian government to remove him, his case remains bogged down in legal manoeuvres. Today, Mohammad is trying to make a refugee claim.

The never-ending story has angered Canadian Jewish Congress.

> *'It's a case of outrageous delay in affecting justice'*
>
> – Congress

"It's outrageous," said Congress spokesperson Eric Vernon. "It's a thumb in the eye. It's a case of outrageous delay in affecting justice."

Congress, which has been lobbying for tougher anti-terrorism legislation, wants to see the Mohammad case handled expeditiously, and it's urging the government to take a number of other steps to enhance Canadians' security in the light of terrorist threats.

It has advocated strengthening the country's security services, including the RCMP, CSIS and the investigations arm of the Immigration Department; it supports giving immigration officers greater powers to detain arrivals with links to terrorist groups; and it backs a continental border defence against terrorism.

Last week, federal authorities announced tougher border screening procedures as part of its response to the World Trade Center attacks.

Congress believes the government, by taking a harsher line in the Mohammad case while introducing a comprehensive anti-terrorism strategy "on an urgent basis," would signal a tough new stand against terrorism, Vernon said.

The Mohammad case "is a symbol of how seriously they are taking this issue. They must end the farce of Mohammad's extended stay in Canada as expeditiously as possible. The presence of this man makes a mockery of any claim by our government that they wish to combat terrorism, both on an international basis and in rooting out fund-raising and support cells that exist in Canada," Vernon said.

"Mohammad is a living example of the government's inability to remove from Canada a man convicted of manslaughter as part of a terrorist action," he added.

Rene Mercier, a spokesperson for Citizenship and Immigration, declined to comment on details of the Mohammad case, saying information that has not been revealed in court would violate the Privacy Act. He attributed the length of the case to "due process. We're following a process. It's not always easy."

* * *

While there is no hard evidence that any of the World Trade Center bombers entered the United States through Canada, several recent cases suggest Canada is a comfortable staging ground for other Islamic extremists. Ahmed Ressam, the Algerian-born terrorist caught at the U.S. border with a carload of explosives and a map of the Los Angeles airport, lived for several years in Montreal after having his refugee claim rejected.

Law enforcement agencies have identified some of Ressam's radical Muslim accomplices who also lived in Montreal.

There are other Canadian connections.

Last week, France put on trial Said Atmani, a Moroccan who trained with Osama bin Laden and lived in Montreal for three years after his refugee claim was rejected. France alleges he was the right-hand man to Fateh Kamel, an Algerian-born Canadian convicted in Paris of aiding terrorists.

Meanwhile, two Egyptians, allegedly with ties to the radical Islamic group Al Jihad, have been arrested in Toronto. The Egypt-based Al Jihad reportedly is linked to bin Laden's Al Qaeda terrorist network. One of the men worked for a short time in the Bathurst Jewish Community Centre.

In Chicago, police arrested Nabil Al-Marabh, a former Toronto resident, in connection with their investigation into the World Trade Centre bombings.

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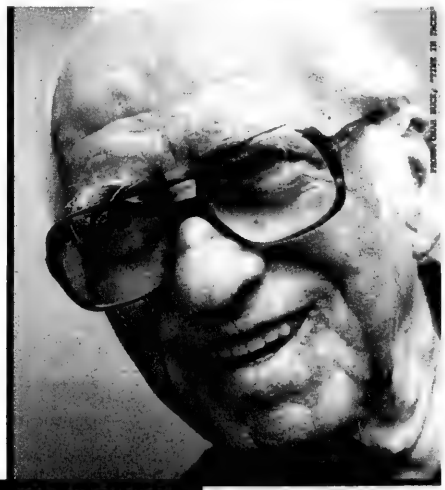

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Faith groups across Canada fast for child poverty

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Faith groups across the country took part this past week in the End Child Poverty Fast to call attention to the estimated one in five Canadian children living in poverty.

In anticipation of Thanksgiving and the United Nations' World Food Day Oct. 16, the initiative began on Yom Kippur and ran until today. Participants were asked to fast for one day or skip a meal, as well as to call their member of Parliament to explain how Ottawa will follow up on its commitment in last January's throne speech to end child poverty.

Organizers of the fast included the Campaign Against Child Poverty, Canadian Council for Reform Judaism, The Canadian Council of Churches, the Catholic Religious Conference and the Citizens for Public Justice.

A letter co-written by Keith Landy, president, Canadian Jewish Congress (CJC); Rabbi Reuven Bulka, chair of religious and inter-religious affairs, CJC; and Rabbi Arthur Bielfeld, a member of the Campaign Against Child Poverty steering committee, was sent to rabbis across the country.

Rabbis were asked to speak about child poverty from the pulpit during the High Holy Days, to ask their congregants to pray for Canadian families living in poverty, and to encourage congregants to write their local member of the provincial legislature asking what steps have been taken to alleviate child poverty in their province.

"These are difficult days for many low-income people and poor families living with children. Poverty is a crisis of the spirit as much as a crisis of misery. While this initiative will not end that misery tomorrow, it is a word of hope to the poor that they have not been forgotten," the letter said.

Rabbi Larry Englander, spiritual leader of Solel Congregation, said that "as we fasted on Yom Kippur, we not only made the statement that we were fasting for forgiveness of our sins, but for the collective sin of allowing our children to starve.

"We are hoping that we can prompt our elected officials to do something [about the situation]," he said.

Some members of the congregation helped out on the Native Men's Residence (Na Me Res) Street Help van after Yom Kippur, he said, because they realized that it could be a difficult evening to attract volunteers.

Members of Temple Kol Ami have been asked to fast an additional day to show solidarity for the initiative, said Rabbi Daniel Gottlieb. "It is also the practice of our members on Yom Kippur to bring in perishable food items to donate to food banks – food they are giving up on Yom Kippur. A letter- writing campaign is planned for after the Holy Days," he said.

Carly Steinman, social action co-ordinator, Canadian Council for Reform Judaism, said that as people fasted, they would recognize that many mothers are forced to go hungry at the end of the month so that their children can eat.

"Too many Canadian children go to school hungry due to poverty; too many families in our communities lack safe, affordable housing," she said.

There have been many previous initiatives, she said, "and they have been important and they have helped. What is required of Canada is a change of heart, and what is required of our political leaders is a call to political conscience to do more ... much more.

"Through prayer and fasting, we hope to rekindle our commitment to work for justice and serve our neighbours in need. Through prayer and fasting we hope for a greater solidarity among all Canadians that will encourage a bolder response and a stronger commitment from those in elected office.

"The prophet Isaiah asks what is the true fast that we desire – is it not to loosen the bonds of injustice, to share your bread with the hungry, and bring the homeless poor into your house," Steinman said.

"He is challenging us to consider why we fast, to make the link between spirituality and action. The End Child Poverty Fast challenges me to make this link on Yom Kippur – to have a meaningful fast and then to go forward and act."

Toronto woman charged with perjury in New York

By FRANCES KRAFT
Staff Reporter

TORONTO — New York police arrested a Toronto woman Sept. 26 for allegedly signing a notarized document stating falsely that her husband was in the World Trade Center when it collapsed.

Sara Hekriy, 44, of North York, was charged with perjury on Sept. 26.

Hekriy's story was alluded to by Rabbi Michael Dolgin in a Sept. 23 memorial service here, when he dedicated a psalm to the man's memory.

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AS AMERICA BUILDS ITS COALITION
THE INT'L MEDIA SEES ISRAEL IN A NEW LIGHT.
INSTEAD OF BEING AN OBSTACLE TO PEACE
NOW WE'RE AN OBSTACLE TO WAR!?
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When truth gives way to falsehood

In no other conflicted region of the world is truth turned on its head as much as it is in the Middle East. Three situations arose last weekend to illustrate the point. First was the announcement by officials in Qatar that representatives of the 56-nation Organization of Islamic States (OIC) will soon be meeting in that Persian Gulf state to develop a united stand in the event of a U.S.- led strike against Afghanistan.

The meeting has been requested by Iran's president Mohammed Khatami. His foreign minister, Kamal Kharrazi, explained Iran's point of view during a meeting over the weekend in Lebanon.

"We [Iran and Lebanon] have similar stands regarding condemning the attacks on the United States and combating terrorism. We both agreed that the concept of terrorism should be identified and it should be distinguished from national liberation movements," Kharrazi said. "It is very important that this [OIC] meeting reaches a unified stand toward these developments and the ways *to co-operate with the international group to fight terrorism*." (Our emphasis.)

Every violent, fundamentalist, extremist, radical Islamist terror group passes through Iran, is supported in some manner by Iran, and is encouraged wholeheartedly by Iran to kill Israelis and Jews. Iran's idea of co-operation in the fight against terrorism is to ensure OIC cooperation in the effort to obliterate the Jewish State. The chief sponsors of world terror are now co-operating to "fight" it!

Second was the "ceasefire" announced last Wednesday by Shimon Peres and Yasser Arafat. By Sunday night, during that ceasefire, nine Palestinians had been killed and 11 Israelis wounded. Apparently, Arafat's military and security forces decided to trump the ceasefire because of the need to commemorate the one year anniversary of their violent rejection of Israel's peace proposal at Camp David. They therefore sent the Palestinian "street" into action with "standard" demonstration equipment such as rocks and small arms. But they also fired mortar rounds and hurled grenades at IDF forces over the weekend and this, of course, provoked a strong military response by the IDF. Israeli security officials have noted with frustration and anger that Arafat again refused to give the order to arrest suspected terrorists despite his promise to Peres last week that he would.

Third was the surrealistic disclosure that Reuters News Agency's international desk had decided to refrain from referring to the atrocities of Sept. 11 as acts perpetrated by terrorists. The Reuters' spokesman perversely explained that one person's terrorist is another's "freedom fighter." Can anyone find any logic in this decision other than the logic of saving one's reporting staff from a bully's threats? Yet by surrendering to the bully, Reuters has effectively handed over its pen to the bully. And having done that, Reuters has handed over a great deal more than its pen.

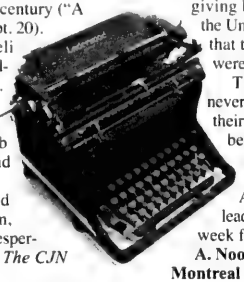
Truth has given way to falsehood; integrity to ignominy.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

Deplores Simcoe's advice

G.K. Simcoe has learned nothing at all from the bitter Jewish experiences of the 20th century ("A low profile, the best profile," *CJN*, Sept. 20).



In stating the Israeli case, Israeli public relations and the Diaspora leadership have both been a dismal failure. Worldwide media has, for the most part and with precious few exceptions, disseminated and swallowed Arab propaganda for the past 50 years and more.

Now when Jews can speak freely and fearlessly in almost every news medium, where are our trained, articulate spokespersons? Preaching to the converted in *The CJN* does little good.

Where are the Jewish Émile Zolas, those indignant vociferous writers and journalists who should carefully and accurately be rebutting every Arab lie over and over again – whose outrage cannot allow them merely to accept your advice to "say nothing" ?

I deplore Simcoe's ghetto mentality advice. Silence in the face of injustice and racial hatred only encourages the perpetrators.

Every Jew who can lift a pen or punch a keyboard should speak out and not "say nothing," as he proclaims in his column.

Mickey Oberman
Toronto

* * *

Israel's humanitarianism

I am writing regarding the ongoing debate over the plight of Afghan refugees stranded at sea looking for a place where someone will admit them.

A similar event took place several years ago when a boat with Vietnamese refugees was drifting at sea desperately trying to find a refuge, but there was no country, large or small, willing to give them asylum.

Their lamentable odyssey ended only after a captain of an Israeli boat, on instruction of the Israeli government, took the refugees in and brought them to Israel.

This humanitarian act speaks for itself, ringing loud and clear.

Isaac Josy
Toronto

* * *

Arab reaction to attacks not shocking

Many Arab countries have sent condolences over the deaths that have taken place in New York and Washington as a result of the terrorist attack on Sept. 11.

We have also been shown pictures of Yasser Arafat giving blood in order to show his support of the United States. Are we supposed to believe that these actions are sincere and that they were really shocked by the terrorist attack?

These are the same leaders who have never taken any action to stop the protests in their countries where the American flag has been trampled on and burnt, and where posters have been displayed showing "America is Satan" and "Down with America." They permit their religious leaders to spew out venomous hatred every week from their mosques!

A. Noodelman
Montreal

* * *

Federation should help shul-goers

There is a clear need for UJA Federation of Greater Toronto to become involved in helping to underwrite the cost of tickets to synagogue services for the High Holy Days for persons who otherwise cannot afford to attend.

The need for such assistance is understood by the fact that a messianic group such as Melech Yisroel is presently offering free tickets to its High Holy Day services. The Jewish Federation of Greater Miami offers such assistance to persons who otherwise could not attend shul on the yomim tovim.

Hence, for the Toronto federation to render such aid would not be unique, and would constitute fulfilment of a policy which it has considered, but not implemented to date.

Charles Abshez
Toronto

* * *

Canada was needed at conference

I beg to take issue with both the announcement of the Canadian Jewish Congress and the opinion of its president, Keith Landy, that Canada should not have stayed at the conference in Durban.

The fact is that staying at the conference enabled our country to moderate the language of its final declaration and to contradict some of its text.

I should, therefore, ask Jews to commend the delegation for staying throughout the conference and contributing a voice of reason to its proceedings.

J. Freeman
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Physician, Heal Thyself: A Sukkot Story

By ELI RUBENSTEIN

When Rabbi Israel Salanter began his speeches, he would often tell his audience, "If only one person in this room is convinced of the truth of my words, if only one person has a change of heart because of my message, I will have achieved a great deal... even if that one person is me."

What Rabbi Salanter was teaching us (and himself) is that a teacher often needs to pay attention to his or her own message. In modern parlance, this thought is echoed by the quote: One who teaches learns twice.

Which leads me to this Sukkot story, a story which I feel compelled to share with you – and myself.

Some years ago, my elderly and frail aunt finally was forced to give up her apartment and move into a nursing home. I had planned to visit her on a regular basis, but somehow never seemed to get around to it. There was always something more important, more immediate that had to be taken care of. After all, I could visit my aunt at any time – her dance card wasn't exactly full.

Moreover, my aunt, even at her best, was never great fun to be with, and the nursing home was a drab and dreary place, populated by many terminal and gravely ill residents. Perhaps, on an unconscious level, it reminded me of my own mortality, giving me further cause to avoid visiting.

The holiday of Sukkot approached, and I had some time off work. During the holiday that mandates Jews to make a personal pilgrimage to Jerusalem, I pledged to myself to make my own personal pilgrimage to my aunt's bedside.

But, yet again, other activities took precedence. My aunt would have to wait longer to see me.

But not much longer.

That Sukkot, I was teaching some of the basics of the holiday at my shul. I had brought along my own set of the *arba minim* (the four species we are commanded to acquire on Sukkot) to help explain the symbolism of the fruit.

Soon the discussion turned to the most favoured one of the four species, the etrog (citron). This fragrant, pear- shaped fruit is often subject to long hours of close inspection by observant Jews, who look for the one most exquisite with which to honour this precept.

> 'The lesson of the etrog is that all people are created *b'tselem elokim*'

Yet, oddly, among the factors that makes the etrog unfit for use (according to Jewish law) is not an esthetic flaw, but a rather minor deficiency. If the *pitom*, the remnant of the stem from where the blossom once grew, is broken, the etrog is not fit for use.

The obvious question was raised: Why should this crusted and dried-up part of the fruit, perhaps its most unattractive aspect, be so critical to the etrog's halachic viability?

The answer, I said (quoting the rabbis), is that we are being taught a lesson here. We often value people by their productivity, by their usefulness, by their external attractiveness. And by those criteria, we discount the elderly, those who are past their intellectual and physical prime, because, after all, what do they have to offer us?

The lesson of the etrog is that all people are created *b'tselem elokim*, that all of us are endowed with inalienable and life-long dignity and worth, regardless of what a given society's measure of value is.

We are all beautiful!

And so, we are warned that as we may not discard the pitom – the withered part of the etrog – so, too, we may not discard our elderly.

The audience listened to the lesson thoughtfully as I passed around the four species for them to examine. When I removed the etrog from its protective box and wrapping, I warned them to be extremely careful as they passed it from one person to the next, lest they accidentally break off the fragile pitom. Not trusting them fully, I watched out of the corner of my eye as my precious etrog rounded the room. And, then with a sigh of relief, I walked across the room and retrieved it from the last person, and gingerly placed it back in its case.

And then...!

As I was walking back to my seat, I stumbled. The fruit seemed to jump out of the box, bouncing onto the hard synagogue floor and rolling under a table. Anxiously, I scrambled to find it, hoping it had not suffered any lasting damage. I picked it up and examined it intently. It was absolutely fine, except for one small detail – the pitom had broken off during the mishap.

And I was the one careless enough to drop it...

And then the thought struck me. Had I been listening to my own words? Was I also being careless with the fragile elements in my own life? Was not I, also, guilty of discarding the elderly?

It was, as is said in educational circles, a "teachable moment" – except that I was the student and life was the teacher.

The very next day, I visited my aunt.

And for the next few months – until she passed away some three months later – I visited my aunt more often than I had done in the last few years.

Since that time, I have shared the story of my aunt and the fallen etrog with many others. I have often thought of it, especially when I fear I may not be following my own pronouncements.

Was the etrog meant to fall? Or was I reading a lesson into a mere accident?

I do not know. I will leave that to each reader to decide for him or herself.

But this much I do know. Sometimes we share stories and their lessons because others need to hear them. But many times we tell stories, because we ourselves – desperately, urgently – need to hear them.

And, if we are fortunate, sometimes we may even be listening.

Eli Rubenstein is the spiritual leader of Congregation Habonim in Toronto and national director of the March of the Living.

Back from a visit to Israel

At the beginning of September, 10 days before Rosh Hashanah, a group of some 20 people set off for Israel. All of them were past chairs of the United Jewish Appeal, and it was my privilege, having chaired the UJA in 1970, to be amongst them.

Rabbi Gunther Plaut in Toronto

I knew that my children and friends were not keen about my joining this solidarity mission, given the volatile temper of the times. Other members of the mission reported the same sentiments. This was before Black Tuesday, when the attack on the United States took place. At the time of our leaving Toronto and arriving at Ben-Gurion airport after a flawless non-stop trip, that event was still part of an unknown future.

Because of my wife's persisting hospitalization, I had not been in Israel for some time and was glad for the opportunity to join a group of dedicated people. Our leaders were Julia Koshitzky, Gerry Halbert and Leo Goldhar, with Ted Sokolsky the competent representative of the UJA Federation staff. As in many enterprises, here, too, I was the oldest member, and felt very much at home amongst people whom I had known for many years.

If they harboured feelings of unease and insecurity, they did not share them in my hearing. I think all of us had made up our minds that it was a privilege to be in Israel at this trying time, for if Israelis could manage their lives, so could we during a short journey of less than a week.

Our program was packed with travelling to various parts of the country and with meeting important government representatives, journalists, academics and just plain people in various occupations.

Because of the Sept. 11 events, Prime Minister Ariel Sharon and former prime minister Benjamin Netanyahu cancelled their appointments with us. But there were plenty of fascinating cognoscenti to give us an insight into Israel's reality.

I never detected any worry or hesitation when we inspected the border with Lebanon, nor in our visit to Metulla, Israel's northernmost city, where we enjoyed visiting the Canada Centre – that splendid building featuring recreational activities. Neither did I notice any concern during our tour of the Golan Heights, when we were in sight of the Syrian border. Later on in the week, there was a drive-by shooting in Jerusalem in which a pedestrian was killed, but then, I remembered, in Toronto, a woman was run over by a careless driver while she was walking peacefully on the sidewalk. I could not help making that comparison. The fact that one event was planned and the other one was not, did not matter to the dead: in both cases they were random victims.

We found Israelis trying to make the best of their difficult situation. Their economy is bad and unemployment high; the absence of tourists is leaving its mark. My plea to you is simple: think of visiting, and the sooner the better.

In appreciation of Israel's heroes

A white van pulls to a sudden stop on Jaffa Street in downtown Jerusalem. Two men emerge, wearing blue helmets with thick plexiglass visors and dressed in green, heavily padded vests and pants. Only their lower arms and hands are exposed.

Ten minutes earlier, traffic was halted in both directions and pedestrians ordered away from the area where a suspicious-looking object in a shopping bag was left beside a bus shelter. As a precaution, merchants near the site evacuated their stores. With the area now cordoned off and cars backed up for blocks, thousands of people face a major disruption.

Robert Sarner in Jerusalem

The men from the van confer with a policeman who points them in the direction of the dubious bag. They attach long cables to the object in question, retreat a safe distance and then manipulate the cables to eventually blow up what might or might not be a bomb. The drama ends nearly an hour after it began as police give the all-clear sign and downtown springs back to its animated self.

Such a scenario, with slight variations, unfolds around the country, on average, several times a day. It's so common, it's almost a banal part of life. Yet it is anything but.

Few if any Israelis have been unaffected by the past year of Palestinian violence. Most devastated, of course, are the families and friends of the 80 Israeli men, women and children killed and the 2,000 others wounded in the Arab terrorist onslaught that began late last September.

Logically, those numbers should be much higher. It's not for want of trying by Palestinians hell-bent on murdering as many Israelis as possible. The casualties would be far greater if numerous attacks had not been aborted through a combination of luck, terrorist incompetence and most importantly, the efforts of a group of fearless men.

When it comes to planning bombing attacks, Palestinians are nothing if not prolific – and imaginative. They plant explosives in cars, garbage cans, bags, guitar cases and watermelons and then place them where they hope to cause the most carnage – in buses, shopping centres, supermarkets, pubs, discos, parks, cinemas. You name it, they've probably tried it.

The only thing often separating a planted bomb from a scene of mass murder is a sharp-eyed passerby who reports a suspicious-looking object to the police. The last line of defence is the police's bomb disposal unit whose members are known as sappers. On a moment's notice, they must race to a site, calmly assess the situation, determine if there's a bomb, and if so, neutralize it or conduct a controlled explosion. They do all this while knowing that with one wrong move they could blow themselves – and others – to smithereens.

Even in the best of times, when the Palestinians are not waging a concerted terrorist campaign against Israel, sappers have one of the most dangerous, high-pressure jobs in the country. Since the intifadah began 12 months ago, they have worked around the clock, dismantling countless bombs of every size.

The sappers are also called in immediately after a bombing attack to check for other explosive devices possibly planted in the vicinity by terrorists.

Against suicide bombers, there's little sappers can do if the terrorist is not caught before he detonates his deadly charges.

Sometimes the sappers are helped through the use of a special robot. But more often than not they can rely only on their nerves of steel, delicate hands, laser-like concentration and unyielding courage to save scores of lives every day. Much of this goes largely unreported, barely making it into the national news. A check of the archives at the *Jerusalem Post* for articles published over the past 10 years on Israel's sappers turned up little except the odd reference to them in news stories.

Such is the reality in Israel that we usually take the sappers for granted.

As the country now sadly marks the first anniversary of the Palestinian terrorist war against Israel, it's seems long overdue that we salute those who risk their lives to make our lives less dangerous. Prominent among these heroes are the sappers who deserve our profound thanks.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

The scapegoat factor

Some flawed aspect of human nature demands a scapegoat for disappointments and problems. If a neighbour gets a new car or wins the lottery, many people vent their jealousy by finding someone to blame. In primitive societies, natural disasters and diseases are blamed on foreigners or a neighbouring tribe. Even today, the Egyptian press blames Israel and the Jews for AIDS and other calamities, including grinding poverty.

Gerald Steinberg in Jerusalem

The Jewish people have a great deal of experience with the scapegoat factor. To redirect this most undesirable human trait, the Jewish religion developed the literal concept of a scapegoat. In the Yom Kippur service, we still read about the ceremony that took place during the centuries when the Temple in Jerusalem was functioning, in which the High Priest cast lots and the goat that was selected by lot to symbolically carry the people's past year's sins was taken to the Judean desert to die.

Tragically, other cultures around the world have failed to adopt such substitution mechanisms, and take out their frustrations on minority groups. The Jewish people have often been selected to play the role of scapegoat, reaching the horrifying climax during the Nazi Holocaust. The racism and anti-Semitism that began in Austria, Germany and many other countries in Christian Europe were, in many respects, a manifestation of the scapegoat phenomenon.

Now, in the collective imaginations of many Arab and Muslim countries, the West, and, in many cases, Israel and the Jews are blamed for economic catastrophe, disease and overall failure. Rather than admitting that their own political malfunctions, including massive corruption, poor education, and other deficiencies are responsible for their distress, they look for and readily adopt scapegoats. If people in the western world live better, enjoy life more and are generally more successful, jealousy takes over and scapegoating begins. This factor, more than any inherent characteristic of Islam, is responsible for the mass hatred that is exploited by Osama bin Laden and other terrorists.

In addition to America, Israel also figures frequently in the search for scapegoats. Palestinians have long given preference to attacking and killing Israelis over building up their own country and replacing a corrupt ruling elite, headed by Yasser Arafat, with accountable leaders.

As noted above, many Egyptians, including some leading "intellectuals," are quick to blame Israel for every problem. A few years ago, when an Egyptair pilot committed suicide by taking a plane full of passengers (including a number of army officers) on a flight from New York to Cairo to their deaths, the Egyptian press and officials such as the redoubtable Amr Mousa (now head of the Arab League) proposed fanciful conspiracy theories blaming Israel and the Americans. The truth, which was obvious from the beginning, could never be accepted.

After the fundamentalist-led suicide terror attacks that killed thousands in New York and Washington, the scapegoat process is once again in full swing in the Arab and Islamic world. Many newspapers and even academics in these countries openly assert that since (in their warped view of the world) Israel will benefit by the global campaign on Islamic terrorism, these attacks must have been planned by the Jewish conspiracy. (According to this logic, it is the Palestinians, who danced in the streets and cheered these acts of inhuman brutality, who should be prime suspects.)

What is particularly disturbing is the readiness of prominent diplomats to pander to such nonsense. On his way to Iran, British Foreign Secretary Jack Straw declared that he understood Islamic anger at western support for Israel. Leaders of the European Union have declared that while the terrorist attacks against the United States are unacceptable, suicide bombings in Jerusalem are a reflection of "legitimate grievances." Instead of encouraging such outrages, the high priests of the UN should take one goat from each country, cast lots to determine who is to blame for the evils of the world, and sacrifice the chosen goat in a live broadcast on CNN and the BBC.

The Kirshner File

The Taliban regime: Osama bin Laden's patron

Osama bin Laden, the prime suspect accused of masterminding the Sept. 11 terrorist attacks in Manhattan and Washington, D.C., is believed by most observers to be holed up in the wilds of Afghanistan, the object of the biggest manhunt in recent history. The Taliban, the insular clique that controls much of that remote and impoverished nation, refuses to give him up to the United States, which is preparing to launch massive reprisal raids against bin Laden's Al Qaeda network.

Sheldon Kirshner in Toronto

What readers may not realize is that the Taliban, which governs Afghanistan in accordance with a grotesque and repelling interpretation of Islamic law, actually began as an Islamic reform movement.

Emerging from the wreckage of two costly wars, the Mujaheddin struggle against an invading Soviet army and the civil war that followed on its heels, the Taliban seemed no different from all the other Islamic factions vying for dominance in the mid-1990s.

Its declared aims – the restoration of peace, the disarmament of militias and the enforcement of Sharia law – were in keeping with the broad objectives of the ragtag band of bearded Afghani fighters who drove Soviet legions out of Afghanistan with the moral, political, financial and logistical support of the United States, Pakistan and Saudi Arabia.

Marching into Kabul, the capital, in September 1996, the shock troops of the Taliban were welcomed as liberators. But euphoria soon turned to disgust when the Taliban's leadership showed its true brutal colours. In its first official act after capturing Kabul, the Taliban castrated and killed Najibullah – the country's former president – and strung up his bloated corpse on a concrete traffic post.

Within 24 hours of this atrocity, the new regime unveiled the world's strictest Islamic regimen, making Iran's harsh theocratic system appear benign by contrast. Recognizing no Islam but its own perverted brand, it banned women from the work force – a draconian, self-defeating measure, considering the fact that schools, health clinics, hospitals and one-quarter of the civil service were run by women. Adding insult to injury, females were forced to wear burqas, head-to-toe veils.

That was just the beginning. In short order, television, videos, satellite dishes, music and all games, including football, chess and kite-flying, were banned, and men without beards were arrested. Afghanistan was thrown into the dark ages, its Taliban government recognized by only Pakistan, Saudi Arabia and the United Arab Emirates.

Last summer, the Taliban enacted further intolerant edicts, the likes of which had not been seen since the Nazi period. Two ancient statues of Buddha were destroyed and Hindus were instructed to wear identity labels on their clothing to distinguish them from Muslims.

If you have difficulty understanding the motives and actions of the Taliban, you're in good company, writes Ahmed Rashid in *Taliban: Militant Islam, Oil and Fundamentalism in Central Asia* (Yale University Press), a fine primer. A correspondent of the *Far Eastern Economic Review* and the *Daily Telegraph* who has covered Afghanistan for the past two decades, he explains that a cloak of secrecy conceals its political structures, its decision-making process and its leaders. It is the most enigmatic regime since the Khmer Rouge of Cambodia.

The question is whether it represents the new face of Islamic fundamentalism: aggressive, expansionist and uncompromising in its purist demand to convert Afghanistan into its imagined model of seventh century Arabian society.

This much seems certain: Present-day Afghanistan, administered by a one-eyed supreme leader named Mullah Mohammed Omar, is one of the world's most isolated nations. After Al Qaeda bombed the U.S. embassies in Kenya and Tanzania in August 1998, the United States demanded bin Laden's extradition. Rebuffing Washington, Afghanistan was placed under United Nations sanctions.

Landlocked and mountainous, Afghanistan lies on the crossroads between Central Asia and South Asia. It was through Afghanistan that traders plied the fabled Silk Route. The Macedonian Greeks under Alexander the Great conquered Afghanistan. Arab armies swept through Afghanistan, and the Persian Saminid dynasty pacified it. Genghis Khan and his Mongol hordes roared through it, and in the 16th century, Afghanistan reverted to Persian hegemony under the Safavid dynasty. During the 19th century, Britain and Russia jockeyed for influence in what historians called the Great Game. And now, at the dawn of a new millennium, Afghanistan lies in the crosshairs of American wrath.

Before the latest convulsions, regional states and Western companies were embroiled in a competitive race to build lucrative pipelines across Afghanistan to transport oil from the last untapped reserves in Turkmenistan.

As Rashid points out in this fascinating book, a melange of historical narrative and personal reportage, Islam has always been at the centre of the lives of ordinary Afghanis. Indeed, Islam has united Afghanistan's diverse, multi-ethnic population.

Traditionally, Afghan-style Islam has been tolerant toward other Muslim sects and different religions. Afghani mullahs were never known for trying to push Islam down people's throats, and until the early 1990s, Hindus, Sikhs and Jews played an integral role in Afghanistan's economy.

The post-1992 civil war destroyed this age-old tradition of tolerance, dividing Islamic sects and ethnic groups as never before. For the first time in Afghanistan's history, Islam became a divisive force, and Rashid blames the Taliban for this development.

Its acolytes, recruited from Islamic theology schools in Afghan refugee camps in Pakistan, were drawn from the majority Pashtuns, who account for 40 percent of Afghanistan's 20 million people.

Although they started out as Islamic reformers, Taliban leaders debased their philosophy, rigidity rejecting the concept of doubt as little more than heresy. In doing so, the Taliban created an austere and intimidating model of Islam at odds with Islam's message of peace and tolerance.

According to Rashid, the Taliban has whipped up a new form of Islamic fundamentalism across Pakistan and Central Asia that is resistant to compromise with traditional Islamic values, social structures and existing state systems.

He claims that the Taliban is poorly tutored in Islamic and Afghan history, knowledge of the Sharia and the Koran and 20th century political developments in the Muslim world. "This has created an obscurantism which allows no room for debate even with fellow Muslims," he observes.

The Taliban, he adds, showcases a new kind of Islamic extremism that rejects accommodation with Islamic moderation and the West.

Given the background of its elite, this is hardly surprising. The Taliban leadership springs from the poorest, most conservative and least literate southern Pashtun provinces. In Mullah Mohammed Omar's village, women were always veiled and girls were barred from school.

Taliban recruits, the lumpenproletariat from the civil war and the Pakistani refugee camps, were reared in madrassas, exclusively male milieus where control over women was a powerful symbol of manhood.

The Mujaheddin camps, which housed some 35,000 Muslim radicals from 43 countries from 1982 to 1992, were incubators of Islamic fundamentalism as well. These camps, supported by U.S. funds during the Soviet Union's occupation of Afghanistan from 1979 to 1989, became virtual universities for Islamic radicals. "None of the intelligence agencies involved wanted to consider the consequences of bringing together thousands of Islamic radicals from all over the world," Rashid comments acidly.

The disintegration of Afghanistan produced yet another disastrous effect: its notoriety as the world's largest largest cultivator of raw opium. The Mujaheddin used drug money to help finance the war against the Soviets and line their own pockets. The Taliban collected taxes from farmers growing opium, conveniently turning a blind eye to the Islamic prohibition against drugs. However, under an agreement with the United Nations, poppy planting was banned.

Rashid concludes that, while the Taliban is not as popular as it was five years ago, it still commands the allegiance of numerous Afghanis, and "cannot be wished away." This is the sober message we're left with in *Taliban*. But with the United States poised to strike Afghanistan, nothing may ever be the same again.

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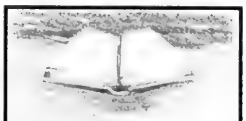
Jewish Life

Shabbat Sukkot: The exalted guests

By RABBI LEIGH LERNER



Rabbinic Reflections

Why the great emphasis on guests at Sukkot?

In Leviticus 23:42, we are commanded to dwell in booths during the festival of Sukkot. It says, "You shall dwell in booths for seven days."

English does not reveal the depth of thought that Hebrew does, for the command is in the plural – you, plural, shall dwell in booths. Later, we receive an injunction to dwell in booths with family and with those others who dwell among us. From the earliest days of Israel's history, the festival of Sukkot included guests. The sukkah was a place not just for the lone individual, but for the many.

In our day, we may need to recapture the importance of the guest to Jewish living, and the teachings of Sukkot show the way.

The first guests to bring forth are our ancestors. Sukkot has the custom of *ushpizin*, of welcoming sacred, holy guests from the Jewish past into the sukkah. Tradition welcomes Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David – one guest for each of the seven days that we are to dwell in booths. And why these seven guests? Tradition ascribes a certain quality to each; for example, Avraham is the quality of loving-kindness.

Thus, each day of Sukkot takes on its special significance among the highest values of Jewish living. In addition, each day takes on a mystical quality, for these various attributes were considered part of the levels of the godhead as described in the Kabbalah. They're not just ancient names to mention, then, but eternal Jewish attributes that we want to dwell in our midst, guests we'd like to stay for a lifetime.

We want to welcome other holy guests as well. Are there not seven women to correspond with the seven ancient leaders of Israel – Sarah, Rebecca, Rachel, Leah, Hannah, Ruth and Esther? And are there not seven leaders of our people in other days who also take on an aura of sanctity? Hillel, Shammai, Rabbis Akiva, Meir and Joshua, Rabban Gamliel and Rabbi Yehudah Hanasi, and many others, from Maimonides and Yehuda Halevi to Leo Baeck and Solomon Schechter.

Every home ought to consider special guests from Jewish history who dwell in spirit with us in the sukkah. Study and knowledge of our past will point to the names we want to add on Sukkot. With its history well into the origins of our people, Sukkot calls us to learn who were our predecessors in the sukkah, to be familiar with their work, and to bring it forth as an eternal reminder of Jewish living from year to year. With historic guests mentioned in our sukkah, we are noting the good harvest of a wide variety of thought in Jewish learning and lore.

The Torah also commands us to make a guest of the stranger in our gates, a custom for Shabbat and other holy days, too.

It is easy to welcome the seven sanctified guests of history to our table, for they take nothing away from what we have to eat. But if David or Moses were to arrive one night, would we not give them our very best? So the Sephardim, when providing a person with the needs of the festival, say, "This is the portion of the exalted guests." They want to give David's and Moses's share to someone who can enjoy it today. It's a good custom for Ashkenazim, too.

We can welcome sacred guests like Abraham and Sarah. We can welcome the stranger in our midst. And we can welcome a third guest, the festival itself. In too many homes we neglect to welcome the festival of Sukkot with candles and Kiddush, with a visit to a sukkah. In fact, the third guest is not the festival itself, but the Holy One, the God of Israel. When we bring the fragile sukkah into our lives, we recall the trust our ancestors had to show in God as they wandered in the wilderness.

Our lives, too, are fragile, for all our attempts to be strong and self-reliant. We, too, can learn a greater reliance on the Holy One of Israel. By making the festival of Sukkot a guest in our homes, we help to achieve that noble goal.

Rabbi Leigh Lerner is the spiritual leader of Temple Emanu-El-Beth Sholom in Montreal.

Wouk's sequel engaging

The Will to Live On **by Herman Wouk, HarperCollins, 2000.**

Books
Bernard Baskin

Forty years ago, Herman Wouk – now 84 – wrote *This is My God*, his guide to Judaism and personal statement of faith. Its unexpected success delighted both author and publisher. What surprised many readers was that Wouk – celebrated for such literary successes as *The Caine Mutiny*, which won the Pulitzer Prize in 1952, and for *Marjorie Morningstar* a bestseller in 1955 – was an observant Jew and a student of the Talmud.

Now, at 84, he has written a sequel to the earlier work, an account of the worldwide revolutionary changes that have swept over Jewry during the past four decades, set against a brief but helpful exploration of Jewish history, tradition, outstanding personalities and sacred literature.

Wouk is saddened by the decline in Jewish numbers, as well as loyalty and observance, in North America. "The Melting Pot is beginning to work on Jewry. Its effect was deferred in the passing century by the shock of the Holocaust and the rise of Israel, but today the Holocaust is an academic subject, and Israel is no longer a beleaguered underdog. Amkha in America is not dying, it is slowly melting, and those are very different fates. Dying is a terror, an agony, a strangling finish, to be fought off by sheer instinct, by the will to live on, to the last breath. Melting is a mere diffusion into an ambient welcoming warmth in which one is dissolved and disappears, as a teaspoon of sugar vanishes into hot tea."

The author's thinking about aspects of Judaism may have changed, but not, he insists, his firm belief in a supernatural God and His revealed Torah. He realizes, however, that for those not raised from the cradle to understand the commandments, the path of traditional observance is hard and unlikely.

Wouk's voice is warm and open to different points of view. He uses the term "Yiddishkeit" to include all affirmative Jews. "I know Reform Jews and humanist Jews too, who have worked all their lives to build Israel and to rescue Jews, sometimes laying their lives on the line. To assert that such Jews have no Yiddishkeit is unintelligible to me."

How to stop the steep decline in American Jewry? The author proposes a kind of Manhattan Project of education on a vast scale, into which money and planning would be invested as they once were in Israel during its years of peril.

The book, written in an easy, popular style, is enriched by anecdotes from a many-sided career. Visiting in 1955 with Ben-Gurion at his Sde Boker Kibbutz, Wouk is told that he should return to Israel to live.

"This is the only place for Jews like you. Here you will be free," Ben Gurion said.

"Free?" Wouk ventured to reply. "Free? With enemy armies ringing you, with their leaders publicly threatening to wipe out 'the Zionist entity,' with your roads impassable after sundown — free?"

"I did not say safe," the old man retorted, "I said free."

Wouk relates that some months after then U.S. president Harry Truman recognized Israel, the Chief Rabbi of Israel was invited to the White House. "God put you in your mother's womb," he told the president, "so you would be the instrument to bring the rebirth of Israel after two thousand years." It is recorded that Truman wept.

All in all, this is an engaging encounter with a genial, Jewishly concerned octogenarian who speaks from the heart about his beloved faith.

Jewish Life

The final three days of Sukkot

By MARK MIETKIEWICZ

On the final days of Sukkot, we celebrate three days with their own, unique traditions. While Hoshanah Rabah, Shemini Atzeret and Simchat Torah don't enjoy the popularity on the Web as other holidays, some sites are well worth the visit.

Sunday night is the start of the seventh day of Sukkot, called Hoshanah Rabah because on that day the word Hoshanah ("please save") is recited frequently **[http://207.168.91.4/vjholidays/sukkot/simchat.htm]**. For a very interesting article on how the word Hoshanah found its way into the English language, see Eliezer Siegel's "Hosanna" **[http://www.ucalgary.ca/~elsegal/Shokel/930929_Hosanna.html]**.

Although Hoshanah Rabah is considered a special day, it does not share the same work prohibitions as other Jewish holidays. You can watch an online video of the late Rabbi Shlomo Carlebach as he conducted a two-hour Hoshanah Rabah service at New York City's Congregation Kehilath Jacob **[http://www.613.org/video.html]**.

One of the central traditions of the day is the striking of the floor with five willow branches. Though some say the reason for this tradition is mystical, that hasn't stopped Ohr Somayach from giving us a Top Ten List of the WRONG Reasons for Hitting Hoshanas on the Floor **[http://www.ohrorg.il/judaism/humor/top10/hoshana.htm]**.

From there, we move on to Shemini Atzeret/Simchat Torah, celebrated for one day in Israel and by Reform Jews and for two days by others. Considered a separate holiday from Sukkot, it marks the annual completion of the reading of the Torah and the celebration of its start with the story of Bereshit **[http://www.torah.org/learning/yomtov/sukkos/]**.

Surely one of the holiday's highlights for any child is dancing around the Torah while waving a flag. If you want to make your own flag, you'll find instructions at the UAHC Jewish Parent Page **[http://uahc.org/education/parent/0303.html]** while learn@JTS Kid's Corner lets you print out and dress up your own Torah **[http://learn.jtsa.edu/topics/kids/together/simchattorah/]**.

Of course, the holiday is best known as the time of endings and beginnings. According to "Succoth and the Festival Cycle," Shemini Atzeret/Simchat Torah is unique because it represents two climaxes in the Jewish calendar. It comes at the end of the holiday season which begins in the month of Elul and continues through Rosh Hashanah, Yom Kippur and Sukkot. And it also marks the end of the harvest season which began with Passover in the spring and continued through Shavuot **[http://www.innernet.org.il/archives/succot.htm]**.

Just as Simchat Torah is a time of renewal for the Torah, it can also mark a time of rediscovery. On a chance visit to the Bobover Chasidic community of Boro Park on Simchat Torah, Norman Salsitz was brought back to memories of a heroic deed done a world away. During the war, Salsitz disguised his Jewish identity and was able to become a Polish state security officer known as Tadeusz Zaleski. Through his secret actions, "Zaleski" saved the lives of two Jewish boys. But his heroism was never acknowledged until he entered that synagogue on that fateful Simchat Torah **[http://www.jewishworldreview.com/0798/zaleski1.asp]**.

After the holiday, you're left to take down your sukkah while trying to remember just how it fit into your garage last year. If it won't last one more year, you may wonder how to dispose of it. According to Ohr Somayach's Ask the Rabbi, holy items such as Torah scrolls, Tefillin and Mezuzot should be buried, while old sukkah wood should be burned or placed in your fireplace for a Shabbat fire **[http://www.ohr.edu/ask/ask100.htm#Q1]**. The Web site points out that it is disrespectful to merely throw items of holiness in the garbage and concludes with a personal anecdote that could only happen in Israel:

"I was once walking to yeshiva when I passed a garbage truck moving slowly down the street. The garbage man standing in back of the truck was trying to get my attention. Then I noticed he was holding something long and black in his outstretched arm, and he was motioning for me to take it. 'Burnt spaghetti?' I wondered. I reached out and took it. It was a tfillin strap. 'This shouldn't be in the garbage,' said the garbage man. 'You'll know what to do with it.'"

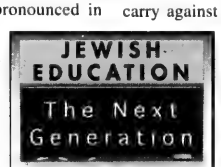
Chag samayach.

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

A time of blackness

By ELLIOTT MALAMET

I keep staring at the page, trying to turn thoughts into words into narrative, the time-honoured craft of building sentences. But instead I think of a world tumbling, and of the millions of words that have been instantly printed and pronounced in the wake of the West's fallen towers. It is hard to breathe for all of those words that have emerged, phoenix-like, filling every crack and trace of the stunned quest to bring lucidity and order to a world scorched dry of meaning.



There is a cruelly relentless return to mundane normalcy in the school halls these days. I overhear adolescent boys prattle on about their football heroes and I listen to the clang of lockers lined with pictures of movie stars and leftover camp memories. After all, how long can you feel numb, right? – numb is a drag, sir – and so I sense that I lag far behind the relentless urge of others to once again reunite with the great continental march to distraction.

I push away the Bible Belt literalness that beckons from the Torah portion I had been studying: "God will carry against you a nation from afar, from the end of the earth as an eagle shall swoop, a nation whose language you shall not understand... It will beseige you in all of your cities, until the collapse of your high and fortified walls in which you trusted..." (Deuteronomy 28: 49, 52).

People love to quantify what they cannot begin to fathom, and I will not use a sacred text in the manner of some barebacked beach bum snooping through the sand with his divining rod to pick up golden traces of biblical prophecy. Religion isn't some simple game of "I told you so."

I listen to my youngest child as she lies sleeping, her breathing slow and deliberate and blissfully free from the Joycean babble that fills my unrestful mind – Taliban boxcutters shoulder to shoulder firefighters revenge smoke Islam smoke CNN smoke flying schools Pentagon smoke firefighters heroes walls of photographs enemies allies jumpers from the very top –

And then I suddenly remember a snatch of a Rilke poem that I have always loved: "We are all falling. This hand's falling too/ all have this falling sickness none withstands/ And yet there's always One whose gentle hands/this universal falling can't fall through."

And I hope that this is true, that the aspirations that we have for the future of our children will rise beyond the acid skies and reach to the throne of mercy. Because someone and someone seem to have slipped through those fingers this time, or is this too something I am unable to see for all of the blackness in my heart? I reach for my daughter's hand and hold it for a long time in the darkness, waiting for the first light to come.

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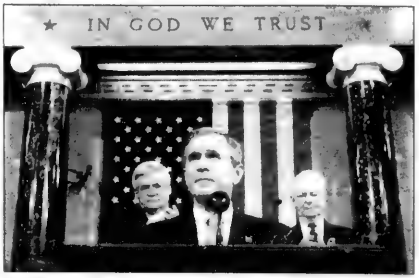
Opinion

Out of evil, good

By SHIRA HONIG
CJN Staff

I've always loved New Yorkers. Maybe that's because my parents met and fell in love in Manhattan. Maybe it's because, as the daughter of a woman from Chicago – herself the daughter of a woman from Chicago – I'm half American. Maybe it's because their passion, their directness, their chutzpah – their very character, so similar to Israelis' – can be as endearing as it can be frustrating.

Over the past few weeks, my love for them has increased tenfold. We all have images in our minds from Sept. 11 that will remain with us forever. Some of the sights and sounds that will stay with me, aside from images of hundreds of people holding up pictures of loved ones in their desperate search for them, are from Mayor Rudolph Giuliani's press conference on the night of the attacks: fire commissioner Thomas Von Essen's shaky voice as he announced that he – and the department – had lost many of its best people; the mayor's graceful, stoic manner as he patiently answered questions and reassured his constituents as a father might reassure his children, even going so far as to warn service providers in the city not to gouge customers because now definitely wasn't the time. And still others: New York cabbies ripping out their back seats to make room for victims and rushing them to hospital; New York Governor George Pataki's thank you to a firefighter at a hospital visit, to which the firefighter immediately replied: "What do you expect? I'm a New Yorker."



U.S. President George W. Bush addresses a joint session of Congress at the Capitol Building in Washington on Sept. 20. [RNS/Reuters photo]

I'll never forget that firefighter's accent as long as I live.

In the midst of the evil responsible for the atrocities committed on American soil that day, such character inspires. We can learn a lot from these heroic, resilient New Yorkers, who have absolutely refused to allow their spirit to be broken by this assault on their freedom. We can learn a lot from them, just as we can from the Israelis who have been equally heroic for years, dusting themselves off and moving on after each attack.

One of the lessons I'm learning is that adopting a self-righteous, "we-told-you-so" attitude about terrorism is not only harmful but pointless. It won't solve the problem. The only thing that *will* solve the problem, little by little, is to counter such evil with good. Commit a good deed, and see where it takes you and the people around you. Just like evil acts, acts of goodness have a domino effect.

Up until recently, I envied the generation who'd grown up in the '60s amidst all those rallies and protests, amidst all that *purpose*. My – our – generation has been, in a way, aimless, spoiled, looking for causes and finding them briefly – some might say fallaciously – in the protests against the World Trade Organization's summits in Seattle and Quebec City.

Now, my envy is different: I wish things were today the way they were 35 years ago. But of course they're not, and that is both a curse and a blessing. A curse, because the bar has been raised; we live in a far more dangerous, uncertain world than the one that existed just days ago. A blessing, because we now have a real opportunity – as both a Jewish community and as part of the world community – to pull together like these New Yorkers and make a difference. This is not to say that other causes, such as environmentalism or the struggle against poverty and slave labour, are unimportant. But today there is a new urgency to act.

U.S. President George W. Bush addressed Americans, and the world, in his speech to a joint session of Congress, saying, "Our nation, this generation, will lift the dark threat of violence from our people and our future. We will rally the world to this cause by our efforts, by our courage. We will not tire, we will not falter and we will not fail."

In a no-less stirring Rosh Hashanah sermon, a rabbi addressed his congregation, saying, "Whether we understand it or not, it's very simple. Our prayers have a greater direct impact on events of this world than the decisions of presidents or terrorists."

Despite the undoubtedly long fight ahead, despite the death toll, despite the difficulties in pinpointing and defeating the twisted spirit of suicide bombers around the world, despite the oft-times scant media and public support for Israel – despite all the odds – let us, individually and collectively, keep up our courage through prayer and maintain a spirit of character through good deeds. If we play dominoes, we can make this world a better place, and we will not fail.

Ariel view of ground zero at the World Trade Center in New York, 15 days after the attack.

[RNS/Reuters photo]

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A time to remember

MEMORIAL SERVICE: General Wingate Branch 256 Royal Canadian Legion held its annual memorial service at the Canadian Veterans' War Memorial at Mount Sinai Cemetery. The annual service, which is usually held between Rosh Hashanah and Yom Kippur, included a two-minute silence for the Sept. 11 tragedy. [Carolyn Blackman photo]

HOLOCAUST MEMORIAL: Roman Ziegler lays a wreath on behalf of the Holocaust Centre of Toronto, UJA Federation, at the recent memorial service sponsored by The Canadian Society for Yad Vashem. The service was held at the Yad Vashem Holocaust Memorial in Earl Bales Park. [Carolyn Blackman photo]

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Two Torahs dedicated for Chabad@Flamingo

By LEILA SPEISMAN
Staff Reporter

TORONTO — A suburban strip mall is not the kind of place one expects to find a religious celebration. But that is exactly what took place at Vaughan's Rosedale Heights Plaza last week, when two Torahs were dedicated for Chabad@Flamingo synagogue.

Over 200 men, women and children milled around under a tent, danced in exuberant circles to the music of Nafshenu Orchestra, Israeli singer Kolbi Chai and cantor Paul Kowarsky. Later, they formed a procession up Bathurst Street to the synagogue, escorted by York Region police and a few cheerful Jewish bikers.

The Torahs were dedicated by the Crone and Stivelman families in memory of family members who perished in the Holocaust.

The final word in each Torah was filled in by Chabad@Flamingo spiritual leader Rabbi Mendel Kaplan. The priestly blessing was read from each Torah, the Crone torah by Rabbi Dovid Schochet, president of the Toronto Vaad Harabanim and the Stivelman torah by Rabbi Zalman Grossbaum, executive director, Chabad Lubavitch of Ontario.

An emotional David Crone told the audience that he and his family are proud of their ancestors, "traditional Jews who carried on a quiet, peaceful life in Poland and Scotland, and followed Yiddish customs and traditions."

He urged the audience to be good Jews. "Be proud of your heritage, do mitzvahs, learn Torah and feel good about being Jewish." But he warned them not to be complacent. "We must never let go, we must never forget, we must strive forward for our Jewish future and for our children."

Michael Stivelman, father of synagogue member Ed Stivelman, came from Rio de Janeiro for the occasion. Speaking, he said, for "the six million who aren't here to celebrate with us," he talked about the great responsibility carried by all Jews.

Jews celebrate the dedication of two new Torahs (above) and (left) the Torahs are carried to Chabad@Flamingo Synagogue. [Leila Speisman photos]

"Throughout the ages, despite all of the misfortunes that have befallen us, we have managed to carry out our duties gracefully.

"Justice, sympathy, concern for the destitute and respect for tradition have been just some of our outstanding attributes."

At his request, at the end of the program, Rabbi Kaplan recited a Psalm, and then Kaddish, in memory of martyrs of the Holocaust and of those killed by the recent terrorist attacks in the United States.

Councillor Susan Kadis brought greetings from the city of Vaughan.

The Torahs were carried, as is the tradition, under a chupah, accompanied by a flatbed truck carrying the musicians, as well as enthusiastic singing and dancing, which continued in the shul.

Forgetfulness leads to Exile while Remembrance is the secret of Redemption
Hasidic saying

PHOTOGRAPHY: STEPHEN EPSTEIN & MARY ZAHRAN

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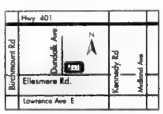
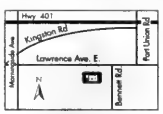


850 ELLESMERE RD. AT KENNEDY RD.



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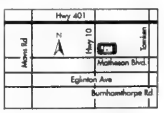


50 MATHESON BLVD. AT HIGHWAY 10.

Campaign promotes Israeli-made products

By ANNA MORGAN
Staff Reporter

TORONTO — Walter Seaton would like the Jewish community to change its buying patterns.

By purchasing Israeli-made products whenever and wherever possible, Seaton believes that the community could support Israel in very real terms.

A retired engineer and international vice-president of worldwide engineering contracting companies, Seaton currently works as an arbitrator and mediator. Drawing on his marketing background, he has taken on the challenge of developing a plan for promoting Israeli-products.

With the support of many Jewish organizations, Seaton is working on a campaign encouraging the Jews of North America to seek out and purchase Israeli goods.

Seaton, who is on the board of Holy Blossom Temple and chairs the temple's Gmilut HaChassadim Committee, said that this is an interdenominational project which involves the entire community.

"Every day we buy furnishings, groceries, personal care items and wines. We all have our own ways of choosing the products we bring home and it is rarely based on country of origin."

Price-motivated consumers should consider buying Israeli products first, even if it means paying a little more, Seaton said.

"The difference in cost is a small price to pay to provide tangible economic support for Israel," he added.

Changing people's purchasing habits means convincing buyers to look for Israeli-made products instead of goods from other countries.

The goal is to encourage shoppers to stop and think before making their purchases, Seaton explained.

Goal is to encourage shoppers to stop and think before making purchase

As an example, when reaching for a product like canned peaches in the grocery aisle, Seaton is hoping consumers will consider going down the kosher aisle to look for the Israeli-canned fruit.

Israeli wines are available in many liquor stores, he added. But they're often not shelved separately as Israeli wines.

On occasion it might be necessary for shoppers to ask for the Israeli products in order to find them, he noted.

In terms of promotion, the difficult task for Seaton is trying to find the goods so that he can then bring them to the consumer's attention.

Many items don't have made in Israel tags, so it is difficult to know where the products come from.

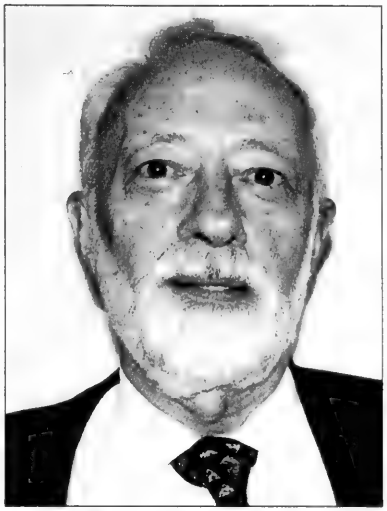
Some linens may be made with Israeli fabrics, Seaton explained, but the tag might say "made in Mexico."

Seaton would like to be able to publish lists of Israeli products and locations where they are available.

"The challenge is finding as many wholesalers, importers and distributors as possible so that we can bring their products to the attention of the consumer."

Not all of us can show our support by going to Israel or investing heavily, Seaton said. But we can all buy Israeli-made products.

For further information, call 416-789-3297, ext. 510.



Walter Seaton

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Abraham as Warrior? The Rabbis on Genesis 14 **Rabbi Ed Elkin** First Narayaver Congregation	King David: My Fantasy Man For All Seasons **Selma Z. Sage** Educator	"When Will I Feel Jewish?" A workshop for Jews by choice, or for those who had no Jewish upbringing **Alena Strauss** Educator	Faith After the Holocaust: in Chaim Grade's Yiddish Short Story *Mein Krieg Mit Hersh Rassainer* ("The Quarrel") **Rabbi Ed Goldfarb** Holy Blossom Temple	יהודה עמיחי: יצירתו של המשורר הלאומי (In Hebrew) **Yael Seliger** BJE	Abraham and Sarah: Sex in the Year 2001 **Dr. Ira Schweitzer** Temple Sinai	Что такое либеральное еврейство? "What is Liberal Judaism" (in Russian) **Cantor Anna Trubashnik** Temple Emanu-El
Is There Such a Thing as Being Too Jewish? Jewish Law and Jewish Limits **Rabbi Aaron Flatzraich** Beth Shalom	Sex and the Torah **Rabbi Sharon Sobel** Director, CCRJ	Music and Text As Partners in Creating a Spiritual Synagogue Service **Cantor Beny Maissner** Holy Blossom Temple	Shabbat: Nature vs History **Dr. Seymour Epstein** Director, BJE	Dreams As a Sacred Vehicle in Judaism **Rabbi Jerry Steinberg**	Holy Rollers: A Close-Up Look at the Torah Scroll **Rabbi Paul Sidlofsky** Shaarei Beth El	Keep Your Love Alive: An Introduction to the Couple Enrichment Approach™ **Louise Dorfman and David Rubenstein,** Educators
Why Are Your Tunes So Different? The Diversity of Today's Synagogue Music **Cantor Anna Trubashnik** Temple Emanu-El	Learning from Frogs: Midrash as Poetry **Rabbi Martin Berman** Shaar Shalom	Judaism and the Search for an Authentic Self **Dr. Elliott Malamet** Educator	Mishnah for Dummies **Rabbi Michael Dolgin** Temple Sinai	Honouring Father and Mother: Modern Challenges to an Ancient Value **Rabbi Yitzchak Witty** Former Director, BJE	Is the Messiah Coming? When? **Rabbi Joseph Kelman** Beth Emeth/Bais Yehuda	Face to Face: Rosenzwieg on Jacob and Esau **Professor Robert Gibbs** University of Toronto
Madman, Mystics and Miracle Workers: Mysticism in the Lives of the Sages **Rabbi Jordan Cohen** Kolel	A Philosopher Looks at God **Rabbi Michael Stroh** Temple Har Zion	The Poetry of Yehuda Amichai: A Religion of Repair (In English) **Yael Seliger** BJE	From Torah to Talmud! How Did That Happen? **Rabbi Mark Biller** Beth Jacob, Hamilton	Opening our Hearts: An Intro to Jewish Meditation **Michelle Katz** Educator	Eve & Lilith: What the First Women Can Tell Us **Rabbi Deborah Landsberg** Temple Emanu-El	Deconstructing Leviticus: A Re-Examination of Judaism and Homosexuality **Dr. Avi Rose** Educator
	The Rickety Ladder: Judaism and the Search for Life's Meaning **Rabbi Baruch Frydman-Kohl** Beth Tzedec	"Will and Grace": A Hasidic Philosophy of Divine Human Love (Not the TV show of the same name) **Rabbi Lawrence Pinsker** Darchei Noam	Six Questions to Live By: The Talmud on What Really Matters **Rabbi Jay Kelman** Beth Jacob/Anshe Dridlz			

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Greater Toronto Area

Temple Sinai's new cantor plans singing congregation

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The first time Cantor Tzvi Taub, the new cantor and music director of Temple Sinai, attended a service at the temple he was enthralled.

"There was a fine balance between the cantor and the congregants. I had a real sense of it being a service rather than a concert where the cantor performs a solo," he says.

As a cantor, "I love being on the bimah. I can sing without feeling as though I am giving a performance, without concern for my personal ego.

"I can let go and be immersed in the culture and heritage. I can express myself with artistry in a somewhat sheltered environment."

Taub, 42, originally from Israel, studied chazzanut at Bar-Ilan University. "My grandfather was a part-time cantor in Hungary, and I always grew up with a love of singing. At age 14, I performed a solo in the Mann Auditorium in Tel Aviv.

Cantor Tzvi Taub

He has served at Temple Ramat Zion, Northridge, Calif. and at Shaarey Zedek Synagogue in Winnipeg, and has been guest cantor at synagogues across North America, including Toronto's Adath Israel and Beth David B'nai Israel Beth Am. He is an examiner with the Royal Conservatory of Music, and has appeared in operas and oratorio across North and South America.

His latest recording is *Classical Gems,* a collection of his favourite pieces from the 16th and 17th century.

Among the synagogues in which he has sung, he says, Temple Sinai falls in the "middle of the road. There is a general movement in the Reform movement towards tradition and I embrace that. It makes me more comfortable," says Taub, who describes himself as Conservadox.

"I am energized and inspired by the congregation's new approach, fresh attitudes, and openness towards new texts. This is a philosophy that is much needed in Jewish life. I am infused by my opportunity here."

As the differences between Reform and Conservative Judaism "become semantics, the two streams could probably unite."

The temple has high musical standards, he says, "and I hope to maintain and build on them. I hope to experiment with musical styles so as to satisfy many different tastes, but at the same time keep the traditions that are integral.

"I would like to emancipate the many directions of musical stylings, but keep the integrity and quality. I define [a service] as the relationship between inspiration, participation, musical tradition and sound, as well as the new emerging styles."

Music is present in all of our lives, "whether we want it or not. The music in our speech characterizes us beyond the logical message of speech, but that is stark, limited music," he says.

"Our tradition has evolved to carry a large heritage of chants in many modes with extensive development throughout the ages.

"Today, we have the best of both worlds. We have the unique old world of chanting with its noble sound, as well as the western tradition of music with its rich devices.

"Add to that the last century of Israeli song, and we have quite a substantial body of material to inspire us."

Taub plans on continuing the temple's Musical Legacy Series, developing the choirs, and enriching the musical programs.

For those who do not want to make a full-time choir commitment, he plans program choirs, in which participants will come together and practise for a specific event.

"I also intend to offer a voice development class for adults and youth so they will learn to feel at ease singing from the bimah. I want congregants to become lay cantors; I want a singing congregation."

The world has changed

By JEFF ROSEN
News & Internet Editor

Opinion

In a few moments the world changed. I'm sure this is beginning to sound like a cliché. It has been repeated ad nauseam by friends, relatives as well as the media.

However, whether you have realized it or not, it is the truth. Just a week ago, my wife and I were walking around the Queen's Quay area when I noticed a sign that forced me to stop in my tracks and ponder life.

There, across the street from the Toronto Star was the World Trade Centre, a condominium development. I've probably seen and passed the building many times in the past.

However, this time was different. I don't think I will ever look at that building and the name attached to it without thinking of its counterpart in New York.

Even before coming across Toronto's WTC, I found myself looking at Toronto's majestic skyline. I could not help but think of what had occurred in New York and wondered if such a horrific occurrence could take place in our own city.

If madmen could penetrate the heart of America's military at the Pentagon and take down such a key economic symbol as the World Trade Center, what would prevent them from setting their sights on such landmarks as the CN Tower, the Royal York or the city's many bank buildings. I fear they would all be easy targets to take out.

Even worse, a future attack could be aimed not at a country's national symbols, but directly at its people. Once launched, how could any government, any country deal with a biological attack.

Since this whole episode began, I have been disgusted by how revisionists have turned this whole "drama" around. Instead of America being the victim, some are saying that the United States got what it deserved for oppressing people around the world and supporting Israel.

I'm not going to get into geo-political issues at this point, since I don't know enough about American politics to profess to be an "expert." However, even if the U.S. is guilty of oppressing others, there can be no justification on earth for murdering, assassinating innocent citizens of not only that nation, but many others as well.

As we celebrate the festival of Sukkot and then rejoice in the completion of another year of reading the Torah, I pray that sanity will prevail around the world. Our leaders must ensure that justice is done while making certain that more innocent civilians are not killed.

At the same time, people everywhere must remember that no one religious group should be blamed. This is not a war between religions. Rather, it is a war between civilized people everywhere and terrorists – those who have no regard for the value of human life.

We as Jews should help spread that message loudly for it was not too long ago – in Germany – that our people were held responsible for that country's problems. Look at how that ended up.

Shalom.

New rabbi follows in her father's footsteps

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Although Rabbi Debra Landsberg has just arrived in the city to take up her new position, she grew up at Temple Emanu-El.

Her father, Rabbi Alfred Landsberg, is spiritual leader of Temple Emanu-El in Edison, N.J.

"I spent most of my growing up in that synagogue; it was my second home. It has always been a natural environment," says Rabbi Landsberg who has been senior rabbi at Toronto's Temple Emanu-El since the beginning of August.

Becoming a rabbi is something "that has always been there for me. At 10 years old I formed an interfaith discussion group with a Methodist friend."

After Rabbi Landsberg graduated from Harvard, she worked at a psychiatric hospital for three years. "I wanted to make my final decision to become a rabbi as an adult.

"I loved that job at the hospital, but I did not like the separation between religious issues and life issues."

When she spent her first year at HUC in Jerusalem – she was ordained from Hebrew Union College-Jewish Institute of Religion in New York – "that settled it. Being there with serious liberal Jews settled any doubts I may have had about becoming a rabbi rather than being a committed Jew [and having a day job].

"In rabbinic school I worked as a counsellor for people with AIDS, and I found it striking how people wanted and needed to discuss issues such as the meaning of life and afterlife. They could discuss these things with me because I sat there as a rabbi.

"That brought together what I was doing. It made me aware of the blessing and responsibility of being a rabbi."

Toronto's Jewish community has a reputation south of the border, says Rabbi Landsberg, who spent five years as associate rabbi at The Temple in Atlanta, Ga. Established in 1867, it was the first Jewish congregation in Atlanta.

"Toronto is known for its commitment, its observance and its learning. It is a strong community with a strong infrastructure."

Temple Emanu-El, which has a membership of about 360 families, attracted her, she says, "because I believe in an intimate synagogue where the level of commitment is high.

"There is an enormous amount of lay leadership and a large number of synagogue activities. For a rabbi, that is very appealing."

She was "pleasantly surprised that having a woman rabbi was not significant at the temple. The harder issue was looking at any new rabbi, because Rabbi Arthur Bielfeld was here for many years. This is an enormous change."

As a progressive Jew, she says, she respects the differences between movements and she appreciates praying in different shuls. "When I went to school, being a woman was a non-issue. That is the big divide between Reform and other movements. I appreciate the way gender is not of religious significance."

One of the passions of Judaism, she says, is to strive to improve the world, "and that is fundamental to this congregation's identity."

While in Atlanta she worked on a social justice project that brought together learning and activities. "We had found that people were committed to social justice but they did not have a deeper understanding of the issues, so we would study with experts in different fields who would provide Jewish learning.

Rabbi Debra Landsberg

"One expert, for example, talked about death penalty issues and we discussed what Judaism had to say about it. I would like to see something like that brought in here."

She has met with Temple Emanu-El's social justice committee "who knows the community, and we'll figure out together what projects would be good for us. Meanwhile my job is to get to know the congregants and have them get to know me so we can establish a trust.

"It's exciting. I'll have to work hard, and that's the way it should be," said Rabbi Landsberg.

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Greater Toronto Area

At ORT's Golden Circle Luncheon are, (from left), Toronto presidents, Peter Kellner and Renee Bleeman Bernbaum, honorees Rabbi Elyse Goldstein and Karen Friedman, luncheon co-chairs Ruth Druxerman and Helen Marr.

ORT honours educators

By CYNTHIA GASNER
Special to The CJN

TORONTO — Two women who are prominent in the field of education were honoured recently at Toronto ORT's annual Golden Circle Luncheon.

Rabbi Elyse Goldstein, director of Kolel: The Adult Centre for Liberal Jewish Learning and Karen Friedman, principal of Claude Watson School for the Arts with the Toronto District School Board were credited for their dedication to the field of education.

In her introduction of Rabbi Goldstein, Kathleen Crook, ORT Canada president and vice-president of World ORT, noted that under the guidance of Rabbi Goldstein, Kolel has provided in-depth Judaic studies since its inception to hundreds of adults in Toronto and across Canada.

Rabbi Goldstein, who served as assistant rabbi at Holy Blossom Temple and is the first woman to be elected president of the interdenominational Toronto Board of Rabbis, thanked ORT for the recognition of the centrality and ultimate importance of education.

Kolel has challenged the conventional wisdom "that if our children get engaged in Judaism, the adults will follow," Rabbi Goldstein said. Kolel has asked the community to "think outside the box" and try the theory that if adults fall in love with Judaism, their children will follow.

"Ten years and a thousand students later, I am still convinced that we are right. The next Jewish renaissance will be in Jewish education."

Gordon Wolfe, director of Jewish Family and Child Services introduced honoree, Karen Friedman. He noted that 25 years ago, he recognized that Friedman, then a counsellor at a children's summer camp operated by Wolfe and his wife, "was a special person who not only loved kids but demonstrated a profound understanding of the needs of children."

In his introduction he noted that Friedman served as assistant director of the Leo Baeck Day School, principal of Rockford Public School and is an instructor at York University for the principal's qualification course.

Friedman's "educational journey," was presented through a series of postcards dating back to 1961 when she was 10 years old in Grade 5. With humour and creativity, she reflected on her early school days – describing herself as a talkative, uninterested student who spent time in the chair outside the principal's office.

Crediting her Grade 6 teacher, Mrs. Miskin with her change in attitude, she said the teacher complimented her saying, "I am good at figuring out what poems and stories mean.

"This shifted the boundaries of my life in an irrevocable way."

This taught her that "Mrs. Miskin didn't tell me what to think, Mrs. Miskin teaches me how to think."

She has carried this lesson throughout her career in education. She says she came to understand that "there are no unreachable children, only those who are as yet unreached."

Friedman concluded her presentation by introducing two talented young students, flutist, Christopher James and violinist, Emily Kruspe, students at the Claude Watson School, who presented musical selections.

Held at the home of Edward and Marsha Bronfman, the ORT event was co-chaired by Ruth Druxerman and Helen Marr. Honorary patrons were Leslie and Anna Dan.

ORT is a non-profit, non-political organization that educates more than 300,000 students throughout its network of more than 800 schools, programs and training centres located in some 60 countries.

Two years ago, Toronto ORT introduced ORT's Technology and Study Skills Program for underprivileged children. The funds raised at the Golden Circle Luncheon support ORT schools in Israel and the local Technology and Study Skills Program.

Consul General of Israel to Toronto, Meir Romem credited ORT for its "very important role" in the education system in Israel.

"After the message of peace," he said, "I think the most important message is the message of education."

Among the other participants in the program were Andrea Dan Hytman, Marci Ullman, a mentor in the Technology and Study Skills Program, and Toronto ORT presidents, Renee Bleeman Bernbaum and Peter Kellner.

TWO NEPTUNE OPENS: Baycrest Centre recently celebrated the grand opening of Two Neptune Drive, an innovative housing project for seniors. In the photo are (back row from left), builder Tom Schwartz, Intraurban Properties; Paul Slavens, Paul Slavens Real Estate Inc.; Toronto councillor Mike Feldman; Margaret MacAdam, vice-president, Baycrest Community Services; Stephen Herbert, Baycrest president and CEO. Front row from left are Stephanie Olin-Chapman, former executive director, Kehilla Residential Programme and a member of the Two Neptune Drive committee; resident Cirell Broudy; and Edwin Goldstein, Baycrest board member and chair of the Two Neptune Drive committee.

ש'שאר י'נינו

גידי קורן וחברים

ישראל ובית המשפט הבינלאומי לפשעים(ICC)

הרעיון לבית משפט כזה נולד בסוף מלחמת העולם השניה, בתום משפטי נירנברג. לפני שנתיים החליטה ישראל, אחרי לבטים קשים, לאשרר את ההחלטה על הקמת בית המשפט. עד כה חתמו על ההחלטה 130 מדינות, ובחדשיים הקרובים חייבת ישראל להחליט אם להצטרף או לבטל את האישרור. **אדי גרינשפן** הוא לדעת רבים גדול עורכי הדין החיים כיום בקנדה, אם לא בכל הדורות. כיהודי חם, גרינשפן מאוד חרד איך יצלו אויבי ישראל את בית המשפט הזה נגדינו . אני מתרגם כאן את דבריו של גרינשפן שנכתבו לאחרונה:

" אחוד ברק לא צריך היה לאשרר את בית המשפט הזה- הוא אולץ לעשות כך על ידי האמריקאים. האו"ם ידוע בשטאתו העוורת לישראל וברוב האוטומאטי שזוכות בו מדינות מוסלמיות ושאר שונאי ישראל. בשנתיים האחרונות העביר האו"ם יותר ממאה החלטות אנטי ישראליות בעניין כיבוש עם זר וגזענות. ואז באה החלטה 1322 שבה קבעה ועדת זכויות האדם של האו"ם שישראל היא מדינה גזענית שרוצחת בשיטתיות אזרחים פלשתינאים. במלחמת השחרור, שבה ניסו הפלשתינאים להשמיד את היישוב היהודי, נמלטו 750,000 פלשתינאים, שצמחו עכשיו לארבעה מיליון. על פי החלטת האו"ם 194, יש לערבים האלה זכות שיבה. זה אומר שהתנגדותה של ישראל להחזירם תתפרש כ"טיהור אתני".

מאחר ובית המשפט החדש אינו כפוף למועצת הביטחון ואין לארה"ב זכות וֶטו, הוא יהפוך לַמשטרה, לַקטגוריה, לשופט ולסנֵגור של העולם. מבקרי בית המשפט החדש קראו לו בצדק "בית המשפט של קנגורו פוליטי". לַעולם יהיה עכשיו מוסד שיהפוך חילוקי דיעות פוליטיים לכתבי אישום פלילים. למשל, הסכם רומא משנת '99 שהוא הבסיס לבית המשפט החדש, קובע ש- aggression הינו פשע. ההתקפה של ישראל על הכור האטומי העיראקי בשנת '81 יכולה להיות מוגדרת עכשיו כפשע נגד עיראק, ולא כפעולת הגנה עצמית של ישראל.

בְשינוי של הרגע האחרון, הוסף למסמך רומא סעיף שמגדיר העברה של אוכלוסיה של הכוח הכובש לתוך האזור הכבוש כ"פשע מלחמה". תוספת זו היא ניסיון ברור להפוך את כל המתנחלים היהודים בגדה לפושעי מלחמה.

כל עוד ישראל נמצאת במצור, אל לה להצטרף ליצירת בית משפט שיקדיש את זמנו להחלשתה ולהריסתה."

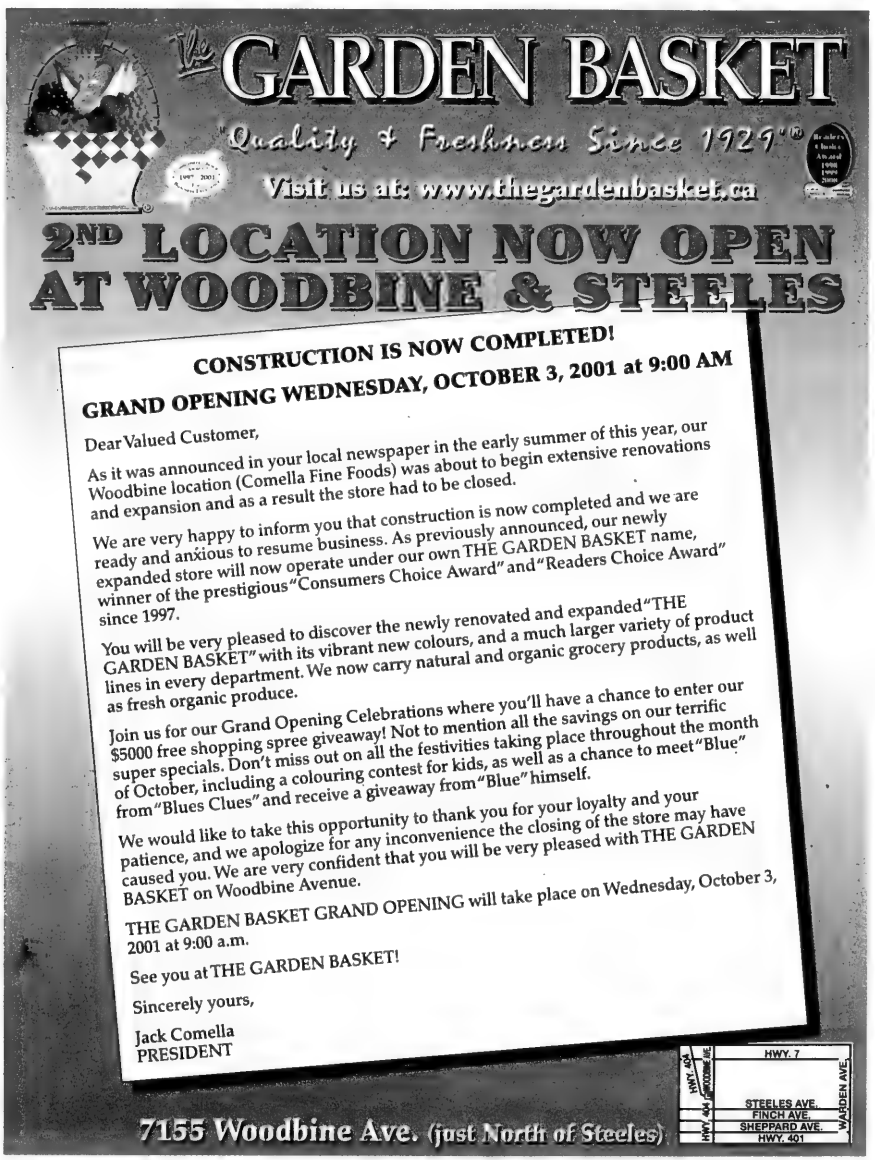
התסדר

כחרגלם מידי שנה, הביאו לנו האנשים הטובים של אגודת "בית הלוחם " סרט ישראלי חדש, "ההסדר". ענייני הוא ישיבת הסדר של בני כיפות סרוגות שמשרתים בצבא אך גם שומעים את דרשותיו של הרב שלחם שחולם בקול רם על שיבה להר הבית. על רקע זה, בתוספת סיפור אהבה נכובת, אנו רואים איך נסחף אחד מהבחורים לקיצוניות שעלולה להציף את כל המזרח התיכון. הסרט עשוי מצויין, גם במישור האידיאולוגי וגם כסיפור מתח מרתק, ולדקות ארוכות אתה מצליח לשכוח שזה סרט ישראלי.

אבל שישאר בינינו.

עראפת תורם דם

אחד המראות הכי מגעילים של הטרגדיה הנוראית בארה"ב היא התמונה של עראפת תורם דם. בעוד אנשיו רוקדים ברחובות וצוהלים על הטֶרֶף בניו יורק, חבין חראיס שזה עלול להיות אסון אמיתי, כי אמריקה תֵראה בבירור שהוא טרוריסט. מה עושים? מביאים מצלמות טלביזיה שיֵראו את אוהב האדם הזה תורם דם. עראפת, למי שכבר שכח, הוא איש חולה בפארקינסון ובעוד מחלות קשות, והוא מקבל תרופות חזקות . ועל כן תרומת הדם שלו היא בדיחה גסה כי איש לא יכול להשתמש בדם הזה. הכל בשביל המצלמות, בחנחה שכל אנשי צפון אמריקה מטומטמים. תאיש הזה, ששפך את דמם של כל כך חרבה אנשים חפים מפשע, ושתפס טרמפ על פרס נובל שסידר לו שמעון פרס, שבר עוד שיא קטן במגעילותו, ותרם דם שאך אחד לא יכול להשתמש בו. אם היתה דרך לספר את הפרטים האלה לתושבי היבשת הזו, היה הלחץ מעל ישראל יורד פלאים, אבל שישאר בינינו.



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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines:

Thursday, Oct. 4, is deadline for Oct. 18 issue.

Monday, Oct. 15, is deadline for Oct. 25

Monday, Oct. 22 is deadline for Nov. 1.

I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416- 391-0829.

Thursday, Oct. 4

A GOOD MARRIAGE

How to Make a Good Marriage Great, a free lecture with **Rabbi Aryeh Pamensky**, 8 p.m., Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

Sunday, Oct. 7

INTERNET, ANTI-SEMITISM

Congregation Habonim invites you to hear **Len Rudner,** director of community relations for the Canadian Jewish Congress, talk about the Internet and anti-Semitism. 10 a.m. breakfast at Beth Habonim, 5 Glen Park Ave. (Bathurst and Glencairn). 416-782-7125.

BOOK DISCUSSION

Isabel Gunn by **Audrey Thomas** is discussed by the Feminist Book Discussion Group, Older Women's Network, 1:45 p.m. at the Barbara Frum Library. **Ruth Goldsmith** 416-782-6414.

Monday, Oct. 8

CRAFT AND GIFT SALE

Na'amat's semi-annual craft and gift sale has something for everyone – jewelry, ceramics, floral arrangements, pottery, textile art, toysoil paintings, children's wear and much more at Bayview Village Shopping Centre, 10 a.m. to 5 p.m. Special attractions include face painting, clown, silent auction, hourly draws. 416-636-5425 days, 416-493-1089 evenings.

Tuesday, Oct. 9

SIMCHAT TORAH

Chabad Lubavitch of Markham Simchat Torah festivities, an evening of Hakafot, singing, dancing, grand Kiddush, children's programs, flags and more, 7 p.m., 83 Green Lane, Thornhill. 905-886-0420.

Thursday, Oct. 11

CANADIAN JEWRY

Beth David B'nai Israel Beth Am series, The History of the Jewish Diaspora – Past and Present, continues with Canadian Jewry: Adapting to New Challenges, delivered by **Prof. Rena Cohen,** department of sociology, York University, 8 p.m.

HURRICANE HAZEL

Heritage Toronto presents a talk on Hurricane Hazel with speaker **Steve Pitt**, who was born in Humber Memorial Hospital at the height of the hurricane. 7:30 p.m., Arts and Letters Club, 14 Elm St. For information, 416-392-6827, ext. 600.

And What Else Is New

JEWISH CHARACTERS

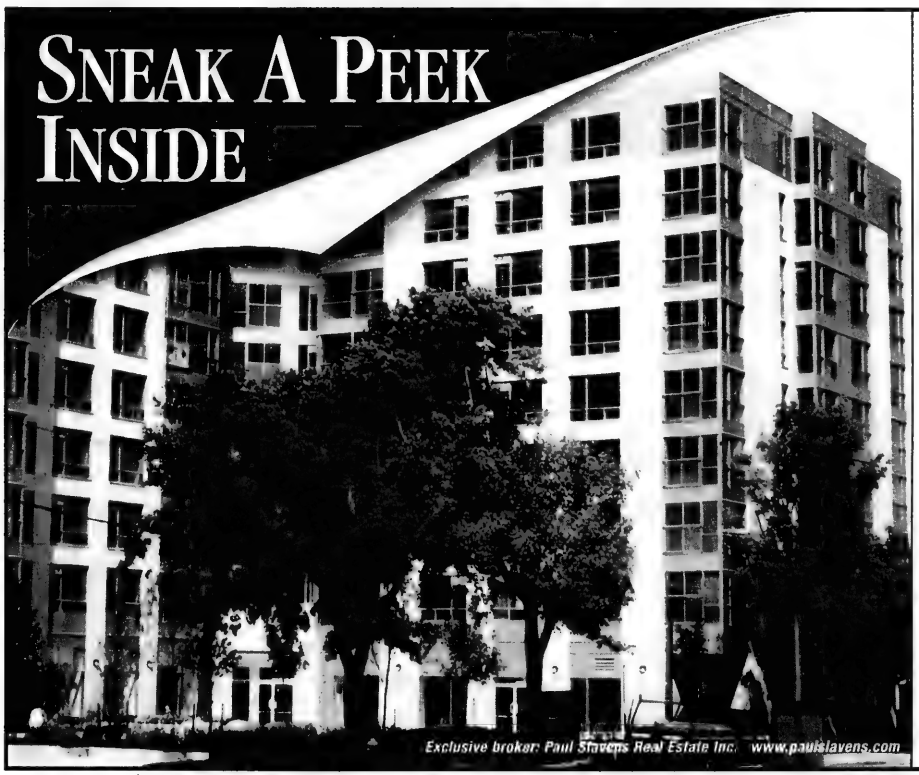
Prof. Harvey Kerpneck, St. Michael's College, University of Toronto, is giving a course entitled Jewish Characters in the Novels of Anthony Trollope: Can a Society be Both Christian and Moral? beginning Thursday, Oct. 11, at Holy Blossom Temple at 7:30 p.m. with an introductory lecture. For information or to get the reading list, **Anne** 416-789-3291, ext. 235.

JEWISH FILM FESTIVAL

Beth Jacob Sisterhood, Kitchener, is sponsoring a Jewish Film Festival, K-W International Cinema, 141 Ontario St. N. (Corporation

Continued on page 25

SNEAK A PEEK INSIDE



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What's New

Continued from page 24

Square North Tower).

Sunday, Oct. 14, 8 p.m. a short documentary, *My Granparents Had a Hotel*, about a Muskoka resort that served the Jewish community, and the main feature, *Train of Life*, shows a race across Europe on a fake deportation train and is full of episodes of village life, satire, comedy and Jewish humour. For information, contact **Linda Matlow**, 519-623-3382.

AISH HATORAH

Programs and events at Aish HaTorah, 949 Clark Ave. W. 905-764-1818.

Learn Hebrew in just 10 weeks! Conversational Hebrew classes offered by Aish 20s, Beginners, Intermediate and Advanced, starting Oct. 18, 8 p.m.

Ancient Jewish Soundbytes for the New Millennium with **Rabbi Dan Rand**, every Tuesday, at 2 locations – Aish HaTorah, 8-9 p.m., and Friedberg & Mercantile, BCE Place, noon to 1 p.m.

It Takes Two to Torah – Learn with a study partner. You decide what you want to learn. Topics include Jewish philosophy, mysticism, law, prayer, ethics, holidays and more. Tuesdays, 9-10 p.m.

Aish 20s sets up young professionals with families who welcome guests for Shabbat meals. Contact **Paula** or **Ilana**, ext. 317.

Free 14-day Birthright Israel trip Feb. 10-19, 2002. Deadline to apply is Oct. 5.

BOOK & FILM REVIEW

Adath Israel Sisterhood's 2001-2002 Book and Film Review series with facilitator Heather Kassel, starts Tuesday, Oct. 16, with the book *Great Mischief* by **Alister McLeod**, 8 p.m. The film *Voyagers* is set for Tuesday, Nov. 20. Films will not be shown during sessions. View them at home and come prepared for a review and discussion.

KADIMA CENTRE

A social recreational centre for developmentally handicapped adults, meets Tuesdays 4:40-6:30 p.m. for Supper Club and Sundays, 2-4 p.m. at Beth Emeth Bais Yehuda Synagogue. Come and join at the Welcome back Dance,Open House and registration, Sunday, Oct. 14, 2-4 p.m. Suzanne 416-635-6800.

AT THE VILLAGE SHUL

Village Shul 1072 Eglinton Ave. W. 416-785-1107.

Dating for Your Destiny Seminar. Join **Rabbi Aryeh Pamensky** for a relationship-building opportunity, 3-part series Oct. 11, 18 and 25. 8 p.m.

Sunday Night Scene inside the fireplace lounge for an introductory reception followed by dynamic speakers, then pizza and beer and lots of shmoozing, every Sunday at 7:45 p.m.

HOSPICE TRAINING

Compassionate individuals are required for Circle of Care's Hospice and for the Jewish Hospice programs. Support is provided to individuals living at home with a life threatening or terminal illness. A comprehensive 7-week training course begins Sunday, Oct. 14.

If you wish a meaningful and inspirational volunteer experience and have 2 hours during the week, preferably during the day, call **Gayle Zack**, 416-635-2860, ext. 413.

LZA Seniors Club is taking registration for the Miami trip. Rooms are available for 4, 6 and 8 weeks. For more information and registration, phone **Libby** at 416-782-2059 or **Stanley** at 905-669-1347. The Seniors Cultural Club weekly meetings continue every Tuesday at 10 a.m. in the boardroom at the Borochov Cultural Centre, 272 Codsell Ave. For more information, 416-630-9444.

FOR SENIORS

Earl Bales Seniors' Club: Free symposium on Fire Safety aand Falls Prevention, Oct. 25, 10 a.m.; Soaring Eagle Casino and Hotel, Nov. 11-14; Dances Oct. 14 and 28; Casino Rama Oct. 17 and 31. Membership open. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Oct. 4, bingo; Saturday, Oct. 6 Simchat Torah dance party, 7 p.m, buy tickets Thursdays 7-9 p.m.; Oct. 11, sing-along; Oct. 18, lecture; Oct. 25, video. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Fun with Yiddish every second Thursday, 10 a.m. For information, **Bookie Kwart** ext. 116.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Oct. 9, closed; Oct. 16, Anniversary Party; Oct. 23, lecture; Oct. 30, sing-along. **Anna** ext. 110.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Registration is underway for the Downtown Jewish Learning Council's Hebrew language classes beginning Oct. 21 with the Two Day Hebrew Marathon. Call for information or to register.

Theatre Lovers! Play Reading is continuing the first Monday of every month, 7:30-9:30 p.m. starting Oct. 15. Read and discuss plays just for the fun of it. No acting is expected. **Esther Arbeid**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Folk Dancing offered by Koffler School of Dance.

Mondays – Israeli: New Beginners class 8-9 p.m. and Intermediate class Level 1, 9-10:30 p.m. starting Oct. 15.

Tuesdays – Israeli: Intermediate Level 2, 8-9 p.m. and Intermediate/Advanced 9-11 p.m. ongoing all year.

Wednesdays-International: 8-10:30 p.m. starting Oct. 17.

All classes held in the Studio Theatre, Leah Posluns Theatre. For information, **Teme Kernerman.** ext. 364 or Dance Office ext. 359.

Register now for Leah Posluns Theatre School courses which begin the week of Oct. 14. Call ext. 464 for information or ext. 231 to register.

Stratford *Sound of Music* outing Oct. 4. Bus leaves BJCC 9 a.m. and returns aproximately 6:30 p.m. Bring lunch or purchase at various eating spots. Call ext. 259.

Tickets are available for the 55+ Department of Adult Services annual fundraiser concert taking place Oct. 16, at 2 p.m. at Leah Posluns Theatre. Aelita and Friends present Tribute to a New Millennium. Reserved seating. Contact **Teme** ext. 364.

Hadassah-WIZO chapter celebrates 50 years

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Evelyn Shulman is one of the newer members of Toronto Hadassah-WIZO's Aviva chapter.

From left, Shirley Bohnen, Evelyn Shulman, Judy Bohnen and Miriam Cass.

Shulman, co-president along with Miriam Cass, joined the 50-year-old chapter in 1954.

The chapter – there are about 15 original members and the youngest member is 70 years old – still meets regularly and is still involved in the organization's annual bazaar.

They recently held their fifth annual fund-raising concert featuring flutist Claire Chapman and pianist Tamas Erdi, students at the Glenn Gould Professional School, the Royal Conservatory of Music.

The purpose of the concert is to promote young Canadian musicians and aid Hadassah-WIZO's Youth Aliyah program in Israel.

Part of what contributed to Aviva's staying power, says Shulman, was the success of their annual art show, which they ran for 45 years until the mid-1990s.

"It was a social event in the city and we raised close to $1 million over the years; the first show, held at Community House on St. George St. netted $1,495," she says.

When they started the chapter, says Cass, who joined at the third meeting, "community work was the thing to do; all our parents had been involved. If they had more, they would take care of someone who had less. My mother started the first tag day [to raise money] for the children's hospital in Brandon, [Man.].

"Our parents were models for us, and we have been models for our children. About 25 years ago, we started B'not Aviva, and it is also going strong."

The chapter was always a family affair, says Shulman. "Our husbands and children would come to the bazaar, and they all worked at the art show, picking up paintings and hanging them."

The chapter shaped the women's lives, she says. "To this day we hug if we have not seen each other for a while."

Shulman credits the organization with keeping her young. "I have a theory about aging. If you keep alert, keep busy, and keep involved, you keep young."

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Montreal Jews, Muslims continue to talk

By JANICE ARNOLD
Staff Reporter

MONTREAL — Away from the spotlight, a small group of Jews and Muslims are meeting regularly to try to understand each other's religion.

For the past three years, Muslim-Jewish Dialogue of Montreal – comprised of both laypeople and clergy – has met every six or seven weeks in the offices of Canadian Jewish Congress. Participants have scrupulously avoided politics and focused on learning the basic beliefs and traditions of Judaism and Islam.

The tragic events in New York, however, have taken this friendly contact to a new level. Its leaders feel there should be no animosity or suspicion between Jewish and Muslim Montrealers.

"I would not hesitate at all to say that Islam is a religion of peace," says Edward Wolkove, the group's co-president along with Bashir Hussain.

"What happened in the United States has not changed our relationship with the Jewish community," says Hussain. Wolkove agrees.

Both accountants, Wolkove and Hussain believe in a practical approach. People of good will should do what they can to reach out and get to know their neighbours, they say.

"Ignorance breeds prejudice and hatred," Wolkove says.

Hussain noted that there may not be longstanding formal ties between the two communities in Montreal, but there have been good individual relations.

He recalls that a Jewish man, Harry Engels, helped the fledgling Muslim community get a permit to build its first mosque 30 years ago in St. Laurent. Today, the two communities are roughly the same size, about 95,000 people.

Wolkove and Hussain, who was born in Pakistan, are also members of the Montreal Interfaith Council, which brings together representatives of nearly all religions in the city.

Immediately after the terrorist attacks, the Muslim-Jewish Dialogue issued the first public statement in its history, saying that they "deplore and condemn" the acts, and adding that "Islam is a religion of peace and not a religion of violence.

"To the families of the men, women and children who perished in this tragic and horrendous way, we extend our deepest and heartfelt condolences. To all who have been injured in these infamous acts, we pray for a complete and speedy recovery."

The words may seem restrained, but Wolkove says it should be remembered that any joint action by Jews and Muslims in Montreal is a major step forward.

Christian-Jewish dialogue, on the other hand, has grown into a full and open exchange over the past several decades, Wolkove, a veteran in the field, says.

"We are just feeling our way around Muslim-Jewish dialogue," he says. "I don't know if in my lifetime I'll see it develop into the kind of relationship that we have with Christians."

The Muslim-Jewish Dialogue was founded at the urging of former Israeli consul general in Montreal, Daniel Gal. Gal, who had been invited to speak to Christian-Jewish Dialogue about the Mideast conflict, suggested to Wolkove that he begin similar communication with Muslims. Wolkove called his friend Hussain, who agreed to give it a try.

Hussain sees Muslims and Jews as both children of Abraham, and respects Judaism as the predecessor of Islam. He appreciates the fact that Muslims, who fear they are being stereotyped because of the terrorism of a few, can turn to the Jewish community for support today.

The meetings, by invitation only, usually attract 15 to 20 people, mostly laymen and including several academics, among them Barry Levy, dean of the faculty of religious studies at McGill University, and Concordia University Jewish studies professor Ira Robinson.

Wolkove says most of the Muslims are of Pakistani origin, and a few are Egyptian. Because the focus is on theology, he says, he is not concerned that more Arab Muslims have not shown an interest.

Getting rabbis interested has also not been easy, he admits. Reform Rabbi Leigh Lerner has been a regular attendee and Conservative Rabbi Allan Langner, who has had a longtime interest in interfaith dialogue, is also involved.

Yet, he says, "There has been difficulty getting the Orthodox. The rabbis are very busy."

Meetings typically focus on aspects of the Koran or Hebrew Bible. Participants learn about each other's festivals and customs and get a grounding in the different branchs of Judaism and Islam.

Wolkove and Hussain say that things will remain that way when the group holds its next meeting this month.

Interactive sessions planned in Vancouver

VANCOUVER — Two Canadian women hoping to make a difference in the aftermath of the Sept. 11 terror attacks in the United States are launching a workshop entitled: Your Wake-up Call to Repair the World.

Their interactive sessions are designed to address feelings of despair and powerlessness people may be feeling after the horrific attacks on the World Trade Center and the Pentagon.

Vancouver resident Joni Mar, a professional coach and speaker, has joined Wendy Schneider, a leadership development professional at UJA Federation of Hamilton and the editor of Hamilton Jewish News, to offer the workshop, which they hope will attract Vancouverites of varying faiths and backgrounds.

Both are members of ethnic/cultural minority groups: Mar is Chinese-Canadian and Schneider is Jewish. Schneider is flying to Vancouver specifically to work with Mar.

The pair seek to build bridges between groups and feel they can help those who are feeling overwhelmed and helpless because of the Sept. 11 attacks.

"I feel hugely committed to getting the word out that individuals really can make a difference and that our collective acts of kindness do impact on the world," Schneider said.

"If we begin by reaching out and serving those in our own communities, I truly believe there will be a ripple effect out in the world."

The workshop seeks to inspire participants to take action and empower them to discover abilities they can use to serve the world.

The workshop will take place on Oct 11, from 6:30-9:30 p.m., at the Canadian Memorial Centre for Peace, Fireside Lounge, 1825 West 16th Avenue, Vancouver.

The price is $40. Bring a friend and get 2 admissions for $60.To register contact Joni Mar at 604-261-3809 or joni_mar@telus.net.

Notice of Annual and General Meeting of members of Bathurst Jewish Community Centre

Notice is hereby given that the annual and general meeting of the members of the Bathurst Jewish Community Centre will be held at 4588 Bathurst St., Jerusalem Room, Toronto, on the 21st day of October, 2001 at the hour of 10:00 a.m., to:

(a) accept as members of the Corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;
(b) elect Directors;
(c) approve the Financial Statements for the year ended June 30, 2001;
(d) appoint auditors and authorize the directors to fix their remuneration;
(e) transact such further and other business as may properly be brought before the meeting or any adjournment thereof.

Copies of the Financial Statements and Auditor's Report, together with copies of the slate of nominated directors, may be obtained from the Business Office of the Centre between the hours of 9 a.m. and 5 p.m. until the day of the annual meeting.

Dated the 24th day of September, 2001.

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Hamilton UJA Federation gets new exec. director

By JULIA KOLLEK
Special to the CJN

HAMILTON — Gerry Fisher has been Executive Director of Hamilton's UJA Federation for just a short time, and there's been little time to set up his office. His wife, Anna-Rae Fishman, has been drafted in to help. The family team spirit fits with the small-town life of which they are now a part, where you help out and are often involved in several organizations at the same time.

Although Fisher, 52, was born in Boston, he discovered his Judaism while living in an isolated community.

"It was 1973, the tail end of the hippie era, and I was living on a communal farm in Cape Breton," Fisher said, beckoning towards a group of comfortable armchairs in the JCC lounge.

"When the Yom Kippur war broke out that year, I started to read all I could about Israel, and that motivated me to learn more about the Jewish community, and how I could contribute to it," he said.

"So I went into Halifax, and took out the local phone book. I looked under 'j' for Jewish, and every organization you could think of was listed there. But then I noticed that they all had the same phone number.

"I found the one office, wanting to offer my help, and when I got there, I found one overburdened man. He was director of everything – the local CJC, the Halifax UIA, B'nai Brith... Not surprisingly, he looked really harassed and frantic.

"So then he asked me if I could drive to the airport. There was someone coming in to speak who needed picking up. And that's how I found myself taking the charismatic activist, Dennis Prager, who founded the powerful Student Struggle for Soviet Jewry, round to all the local groups. I was with Dennis for two days and five speeches.

"By the end, I'd decided to enrol for a master's in social work and community development at Dalhousie, and I chose

Gerry Fisher

to do field placement for the Jewish community in the Maritimes."

Part of Fisher's work took him on his first trip to Israel as a delegate to a Canadian Zionist Federation conference, another experience that had a profound effect on him and kindled his Zionism.

His first professional job offer after graduating, was – ironically – from Hamilton, where he was invited to run a Tweeners Program at the JCC. Fisher felt he lacked the Judaic knowledge, and while declining the job offer, he was prompted to take a course in Jewish communal service.

The big city then beckoned. Fisher moved to Toronto and worked at several high profile Jewish organizations, including as executive director of the B'nai Brith Hillel Foundation, National Director of Community Services for the Canada-Israel Committee. For more than 16 years, he was at UJA Federation of Greater Toronto in a range of roles, which encompassed community development, human resources and planning.

It was in Toronto that Fisher and Fishman met on a blind date set up by friends, and they married. Fishman grew up in Sault St. Marie, where both her grandfather and father were rabbis. When she met Fisher, she was running for the office of the attorney general for Ontario in her role as chief of staff.

They left Toronto when Fisher needed to return to the United States for family reasons. The couple moved to New Hampshire – a community similar in size to Hamilton – and he took up a post as executive director of the Jewish Federation of Greater Manchester.

"Our home there was in a forest... it was hard to leave when we made the move to Hamilton," Fisher said. "But we were homesick for Canada, where we both feel we belong, and when we moved here, it was important for us to live in the countryside. Jewish tradition teaches us to be in touch with nature. Rabbi Nachman of Breslov encouraged people to be close to nature as an important step in their spiritual development."

The conversation was interrupted briefly as a friendly community member presented a tray of homemade cupcakes. As he enjoyed a taste, the significance was not lost.

"This would only happen in a small community," he smiled.

"One of the things I learned while in Nova Scotia was that small communities have a hard time recruiting serious professionals with serious aspirations, because those people gravitate towards big cities. My view is that every Jewish soul counts, not just the ones who live in Thornhill and Willowdale, but those in Fredericton and Dundas.

"There is a lot happening here in Hamilton, which is unusual for a Jewish community of this size, and it's worthy of admiration," Fisher said. "People here have been warm, welcoming and appreciative. Coming here posed a significant professional challenge for me. You can do important work. I want to strengthen the infrastructure here, energize the leadership, and set up a million dollar campaign.

"I'm looking forward to helping this community achieve its goals," Fisher said. "Success isn't about me, it's abqut people's abilities and willingness to accept the need for change, and to get out there and lead. We need to bring in the next generation.

"I'm committed to helping Hamilton grow."

Mock gets new post

Continued from page 3

Mock believes the recent terrorist attacks on New York and Washington, combined with the impact of the United Nations World Conference against Racism in Durban, South Africa that immediately preceded it, will "intensify the work that needs to be done ... it was a wake-up call for those who were skeptical about the connection between hate speech and terrorism and violence."

Despite her familiarity with the issues, Mock, who chaired the advisory committee on Canada's preparations for the conference, was as shocked as anyone by the events of Sept. 11.

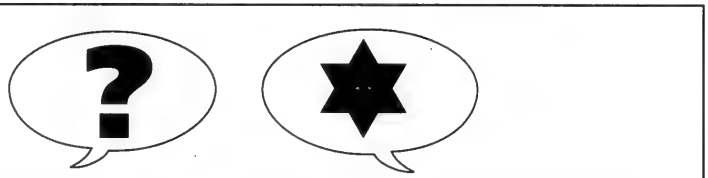
"I knew of the culture of hate and the teaching of hate that was going on in some extremist groups, but I don't think any of us imagined that there would be a planeload of people used as a suicide bomb. This had gone beyond imagination into the surreal."

One of the first things she did professionally following the attack was to reach out to beleaguered Muslim organizations in Canada and to state publicly that, no matter what, it isn't right to stereotype any group. "I think [the terrorism and the atmosphere at the Durban conference] show the importance of continuing the work of intercultural and interracial dialogue – real dialogue, not just lip service," she said.

However, she said, if there's "a group that's determined to kill you, I don't think that you sit down and dialogue. It has gone beyond that."

It was a shock and disappointment to her that even colleagues in non-governmental organizations can become "swept up in the impact of some of the propaganda, and the line between legitimate political discourse and racism/anti-Semitism became blurred."

Most immigrants, she added, have come here not to promote terrorism but to live a life free of persecution, as did her own eastern European grandparents.



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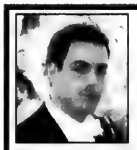

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Coast to Coast

Conference on Jewish radicalism held

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The ideals of social justice and egalitarianism which have been at the root of Jewish radical thought and action remain as relevant today as they were when they were first introduced, said organizers of the recent Jewish Heritage Society of Western Canada conference.

The conference, called Jewish Radicalism In Winnipeg 1905-1960 and held on Sept. 9 and 10, brought the old Jewish North End back to life for many. The first conference of its kind in Canada, it drew scholars and researchers from across the country.

Once, Winnipeg was known as the "Jerusalem of Canada." During the first half of the last century, the city's fabled North End was a hotbed of Jewish and Yiddish intellectual ferment and a breeding ground for radical politics. Jewish radicals – be they Socialists, Marxists, Labour-Zionists or Anarchists – became major players in the community, establishing political parties, Yiddish schools, newspapers and cultural organizations, all reflecting their particular ideologies and visions.

The conference's keynote address was delivered by Leo Panitch, distinguished research professor at York University. He discussed the four phases of socialism in the 20th century as well as his memories of growing up in Winnipeg in the latter part of the radicalism era.

Panitch described how when his father came to Winnipeg in 1922, at the age of 16, he was already a commited Labour-Zionist.

His mother and her sister came to Winnipeg as teenage orphans, he said. His mother was involved in organizations such as Hadassah; his aunt became a member of the Communist party through her work in the garment industry.

"There were constant political arguments over the dinner table between my dad and my aunt," Panitch recalled. "I found it a paradox though that my mother was less politically active than her sister but more involved in the community."

Panitch wondered why his father called Alter Cherniack a leftist because Cherniack's grandson didn't have a bar mitzvah. Cherniack was a central figure in the Peretz School.

"It was as natural for my father to work for the CCF and 'right winger' David Orlikow as it was eating herring and rye bread," Panitch said.

Panitch left Winnipeg at the age of 22 and never came back. His father visited him once in London where he was studying at the London School of Economics.

"I had a poster of Lenin on my wall," he recalled. "When my father saw the poster, his response was that Auntie Rose had won. I tried to explain that this was the kind of poster that leftists of my generation put on my walls. I was a product of the socialist hothouse that was London in the late 1960s."

Panitch pointed out Jewish radicalism was clearly in decline by the 1950s.

"The NDP were not really socialists," he said. "My father's socialism belonged to the past."

He recalled that in the 1970s, while teaching in Ottawa, he received a letter from his old Peretz School teacher Chaver Halper complimenting his former student on his Marxist theory as it applied to the Canadian state.

"I didn't know much about Winnipeg Jewish radical movements then," Panitch said. "I never gave any thought to my Peretz School teacher's political philosophy. It turned out Chaver Halper was a Marxist."

Despite the legacy of the radical tradition in Winnipeg, Panitch said, "Winnipeg's Jewish community has changed so completely it's doubtful it will ever regain its former socialist flavour. Individual Jews will still be involved but they will be involved as members as the society as a whole."

Panitch was one of several speakers to address the two-day conference. Others included professor and author Mildred Gutkin; her husband, historian Harry Gutkin and former Winnipegger Arthur Ross, a teacher at Ryerson University; McGill University professor Michael Greeenstein; D.I. Victer, former Peretz School president; Ruth Frager of McMaster University; and Roz Usiskin, president of the Jewish Heritage Centre of Western Canada.

Coast to Coast

Observing leaders' crisis response

Scene in Ottawa
By G.K. SIMCOE

One can get a good sense of politicians by observing their responses to a crisis, and no one can doubt that Canada shares in the sense of crisis precipitated by the recent terrorist attacks in the USA.

Predictable carping aside, the Prime Minister performed in a manner perfectly consistent with his overall approach to politics. Guided by a sense of practicality, Chrétien offered public statements but only when necessary. He signalled his positions mostly in private discussions within Cabinet and with principal allies, and stepped in to calm tensions when they had the potential to harm domestic Canadian interests. That is characteristic of the PM's interventions on virtually every issue. If the political climate in Canada is relatively calm, albeit sombre, he deserves a fair bit of credit. Not so some of the opposition parties.

Stockwell Day has comported himself exceptionally well. He has been restrained – both in caucus and in public – and ensured that the focus remains on what we have to do as a country rather than seeking partisan advantage. Alas, he stands alone in this regard.

The New Democrats, again confirming their irrelevance, immediately accused the government of serving as toadies to the Americans. NDPer Pat Martin's rant in the House last week about "goose-stepping" in rhythm to every demand by Bush apparently had the NDP phone operators fielding more calls in a day than they usually get in a month.

But the performance that takes the cake has been that of Joe Clark. When every western-democratic government has gone to great lengths to present a unified front, Clark has been at his partisan shrillest – and nastiest. He has taken the government to task for lax immigration and defence policies – even though it was a Tory government that put those policies in place. Then, he whined about the prime Minister not keeping him in the 'loop' regarding the government's responses to the crisis, implying that the government was thereby compromising the vitality of public debate on the issues.

Of course, if Clark was brought into 'the know', he would be precluded from engaging in any public debate about those issues. So what this is really about was internal party politics. While no one was watching, he sent a sneaky directive to Tory House Leader Peter McKay concerning party status for the Chuck Strahl group. There has been some suggestion that the Tories may have wanted to sabotage the petition to get the group party status so that the Alliance rebels would finally be forced to choose between the Tories and the Alliance. Certainly, there has been a palpable cooling between the rebels and their Tory suitors over the last few days.

A mischievous Liberal quipped that if the boss (a.k.a., Chrétien) was smart, he would brief Clark (thereby muzzling him) and give Strahl his party (thereby thwarting Clark's own Conservative version of High Noon).

Who knows ... maybe le petit gar de Shawinigan may yet call Clark's bluff.

Hamilton woman gets ambulance for Israel

By JULIA KOLLEK
Special to The CJN

HAMTILTON — When Hilda Rosen came home from synagogue last Yom Kippur, she called Israel. The news had been increasingly bad, and she wanted to check in with the JNF shaliach who had just gone home and taken a job in an area under attack.

"What can we do to help?" she asked. His reply was, "Send us an ambulance."

Rosen phoned her friend, Margaret Rethazy, who immediately gave a cheque for more than a third of the money needed, and in just four weeks, Rosen raised the $71,000 needed. An ambulance reading "With love from Hamilton" on its doors was on its way.

Recently, on the first anniversary of that phone conversation, a lunch to honour Rosen and all the sponsors was held in Shalom Village, Hamilton's seniors' residence.

Alex Serota, president of the Toronto chapter of the Canadian Magen David Adom, thanked those present, saying that with the current situation, Israel's 550 ambulances have been on call continuously, paramedics and doctors have risked being targets, and through increased use, more than 80 ambulances in the past year have worn out and need replacing.

A photo of the Hamilton ambulance was among the presentations. It will hang next to a previous ambulance Rosen helped to buy about 10 years ago when she was president of the Hamilton Supporters for Israel.

Hilda Rosen, left, pictured with Margaret Rethazy, one of the donors who raised funds to buy an ambulance for Israel.

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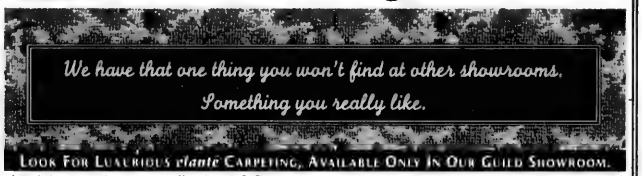
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UWO offers compromise for Yom Kippur career fair

By FRANCES KRAFT
Staff Reporter

TORONTO — A major career fair for business, engineering and computer science students at the University of Western Ontario (UWO) was held last week on Yom Kippur from noon to 5 p.m.

Marc Chernoff, a final-year student in the Richard Ivey School of Business' Honours Business Administration (HBA) program, brought the scheduling problem to the attention of Rick Robertson, HBA program director, when he learned of it last month. Chernoff told *The CJN* he understood the date could not be changed because of the number of companies (more than 70) that were involved.

After other students approached Chernoff about the problem (because of his history of involvement in student government), he organized a petition and collected 150 signatures from both Jewish and non-Jewish students over a three-day period.

In the document addressed to Dean Larry Tapp of the Ivey School, Chernoff explained that students who are unable to attend because they are observing the holy day feel they "will be at a disadvantage to obtain a job. Since recruiters will be hiring fewer people this year, the more interaction students have with them, the better the chances are to be hired." Interim solutions were also suggested.

"Most importantly," Chernoff wrote, "with proper planning and considerations, these types of situations can be avoided in the future." He noted that an Outward Bound program that is part of the first-year HBA program was scheduled on Rosh Hashanah.

Chernoff sees the event as an anomaly, given its scope. More minor events do take place on Jewish holidays, he said in an interview.

An answering letter was sent to Ivey students on Sept. 20 by the Connected 2001 Career Fair Team, representing staff from the three faculties.

The letter apologized "that this unfortunate date conflict has occurred" and outlined steps the team would take in response to the problem:

- collecting resumes until Sept. 26 (the day before Yom Kippur) to be distributed to companies on behalf of students who could not attend;
- including an explanatory letter with the resumes;
- making available a copy of each company contact for the week following the career fair; and
- making available collateral material of each company at the career fair for the week following the event.

Chernoff, who noted that the Jewish High Holy Days are marked in the university's calendar, was impressed with the speedy response and the acceptance of his recommendations. His only regret is that there was no mention of ensuring the situation doesn't arise in the future, he said.

It won't, Ed Pearce, director of communications for the Ivey school, said, speaking in place of Tapp, who was out of town.

The campus has over 3,000 Jewish students, and Chernoff estimates that of the 420 HBA students, 10 to 20 percent are Jewish. But according to Pearce, only two submitted resumes because they couldn't attend the fair. One of them is not Jewish, but will be out of the country, he said.

Bernie Farber

Bernie Farber, executive director, Canadian Jewish Congress, Ontario region, said he was told students are "somewhat reluctant to speak out because they don't want to incur the wrath of the administration... I'm not saying that is the case [but] that is the perception. In my discussions with administration I found them to be understanding. They acknowledged their error."

In fact, a University of Toronto student who spoke to *The CJN* about small-scale recruiting sessions on that campus on Rosh Hashanah and Yom Kippur, requested anonymity for fear of repercussions. In that case, half a dozen students were affected and alternate arrangements to meet with a company representative were made, the student said.

Farber became involved in the dialogue about the UWO career fair after receiving calls from a number of parents of affected students.

He said students "will feel compelled to choose between Yom Kippur and Career Fair. No student of any faith should be compelled to make that kind of choice. It's just not fair."

The resolution presented to the students doesn't entirely meet their needs, said Farber. "I just don't think students will call and say they're not coming. [Handing in a resume is] not the same as being able to speak to a company representative and present your qualifications in person."

Farber found the situation "quite remarkable," because apparently nobody among the organizers or the participating companies caught the mistake until it was too late to reschedule.

"The whole thing is quite baffling. I just don't understand how in this day and age, the holiest day of the Jewish calendar is not taken into account."

CJC regularly fields calls about exams being scheduled on the Sabbath or the first two days or last two days of Passover, said Farber. "I can't remember a time when we haven't been able to have it resolved."

A larger, university-wide career fair will be held at UWO on Jan. 31.

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B'nai Brith protests 'Palestinian propaganda'

MONTREAL – B'nai Brith Canada has accused the Concordia Student Union (CSU) of "fanning the flames of hatred" for turning its 2001-2002 student calendar into an "aggressive, pro-Palestinian propaganda tool."

The 312-page booklet distributed by the CSU reprints a chant about the Intifadah – entitled "Uprising" – on its first page. It reads in part: "Out of your houses and into the streets/intifada/ hear the calls, the cries, the voices screaming, drums beating, pulse of your heart, body dancing/ intifada/take arms for revolution."

The calendar refers to May 15, the anniversary of the creation of the State of Israel, by the Arabic term Al-Nakba (catastrophe).

The publication also includes a column entitled "Arabophobia" that refers to university rector Frederick Lowy as the "Jewish rector" and talks about "Zionists controlling the North American media." It was written by CSU vice-president Laith Marouf, who was expelled by Concordia for allegedly writing anti-Israeli graffiti and threatening campus security staff.

The column denounces B'nai Brith as "anti-Arab."

Professor Stephen Scheinberg, national chair of B'nai Brith's League for Human Rights and chair of Concordia's history department, said the material amounts to a "call to arms" and is especially troubling in light of the recent terror attacks in the United States.

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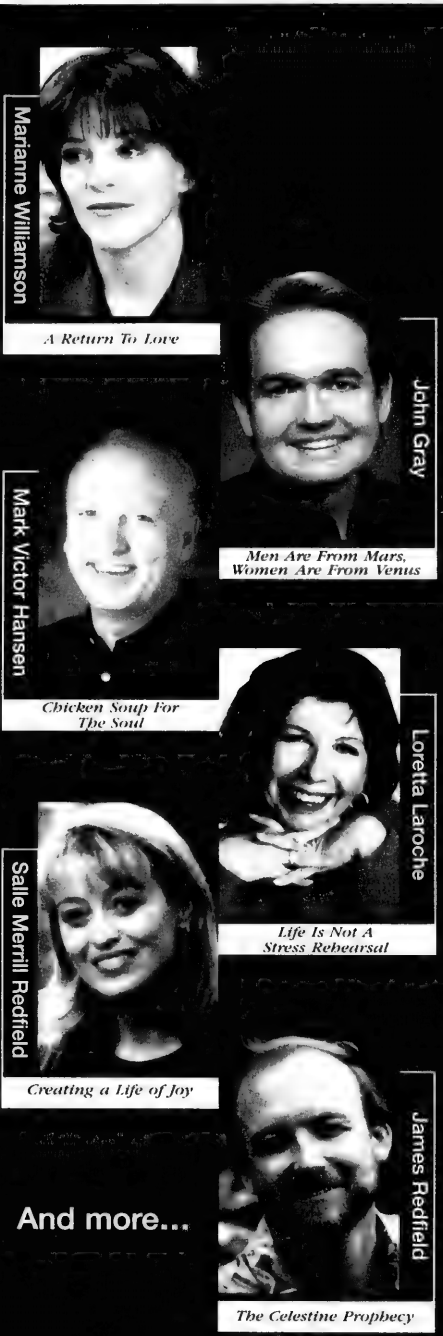

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Young, old face similar nutrition challenges

By ERIN SILVER
Special to The CJN

Nutritionists agree that children and adults face similar challenges when it comes to optimizing nutrition.

Both groups risk eating the wrong foods or not enough of the right foods, as certain dishes can be difficult to prepare or hard to chew and digest.

Often, the foods parents pack in their children's lunch box come packaged like toys, making them appealing to kids, "but it's important to restrict some of these processed foods because they can be nutrient poor and have additives," says Sharon Gottlieb, RD, author of *Seeing the Light: Eat Well, Be Active, Feel Good About Yourself, Once and For All*.

It is important that children eat the right foods – and the right amounts of food – because while they are growing, "kids these days have less opportunity to burn calories," says Gottlieb.

"Kids are more sedentary because of computers and the Internet. They're bused to school and they can't always play outside."

Obesity in children, she says, is increasing because of the accessibility of food and also because of inactivity.

Similarly, many seniors don't get the proper amount of calcium, produce or protein, such as that found in meat, because some of these foods may be hard to chew and digest, says Carol Robertson, RD, manager of clinical/patient food and nutrition services at Baycrest Centre for Geriatric Care.

"Often seniors neglect dairy products," Robertson says, noting that the incidence of osteoporosis in both sexes is high, as one in four women and one in eight men have brittle bones.

Both Gottlieb and Robertson agree that the simple formula for healthy eating involves following Canada's food guide.

"Each meal should combine a grain product, fruit or vegetables and a source of protein," Gottlieb says.

She recommends making foods using ground beef or chicken, such as meat loaf or pasta with meat sauce because foods such as steak can be hard for children and seniors to chew.

When choosing fruits and vegetables, both nutritionists recommends eating the most brightly coloured ones, as these are the most nutrient-dense.

"Choose spinach over lettuce, apricots over pears, and if you have a problem with salt intake, fresh or frozen produce is better than canned," Robertson advises.

Robertson says that seniors should not severely restrict their fat intake, "because keeping their weight up can be hard."

She does suggest cutting all visible fat off meat, having lower-fat diary products, such as one-percent milk and cheeses with less than 20 percent milk fat, and using vegetable oils or non-hydrogenated margarine instead of butter.

Gottlieb says that some higher-calorie, higher-fat foods can be good choices for children as well. These include cheese, peanut butter, pudding and homemade oatmeal cookies.

"Canned, unsweetened fruit, fresh fruit and vegetables and 100 percent fruit juice are good," says Gottlieb, cautioning that children shouldn't have too much juice because this can be a hidden source of extra calories.

"Parents can get their kids involved in packing lunches. Make choosing colourful veggies and fruit a game. Refer to these foods as treats, because children will feel deprived if they aren't given junk food," Gottlieb says.

In essence, it is important for both children and seniors to have nutrient-rich foods and avoid empty calories.

Here are some easy and nutritious recipes that both children and seniors can enjoy – and digest.

APPLE-CHEDDAR BREAD PUDDING

4 slices whole wheat enriched bread cut in squares
¼ cup raisins
2 apples, cored, coarsely chopped
¾ cup grated cheddar cheese
2 eggs
½ cup milk
¼ cup maple syrup
¼ tsp. cinnamon

Preheat oven to 350. Combine bread with raisins, apples and cheese. Put in a greased 9 x 5-inch glass loaf dish. Beat eggs with milk, syrup and cinnamon. Stir into bread mixture. Bake, uncovered, 40 minutes or until knife inserted in centre comes out clean. If top browns too quickly, cover loosely with foil. Serve warm. Serves 4.

Per serving: 330 calories; 13 g protein; 13 g fat; 43 g carbohydrate; 5 g fibre; 280 mg calcium.

CHILI CHICKEN BAKE

1 10-oz. can fiesta or home-style condensed tomato soup
1 green pepper, cubed
1 onion, thinly sliced
chili powder to taste
4 skinless boneless chicken half-breasts
2 tbsp. freshly chopped parsley or cilantro.

Preheat oven to 350. Combine condensed soup, vegetables and chili power (if using) in ovenproof dish. Place chicken on top. Baste a little sauce over chicken. Sprinkle with herbs. Bake 15-20 minutes. Refrigerate any leftovers without delay. Serves 4.

Per serving: 205 calories; 29 g protein; 3 g fat; 15 g carbohydrate.

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It was taranka, not a shoe

By ANNA MORGAN
Staff Reporter

Those of us who remember the 1960s may recall the United Nations incident when Nikita Khrushchev hit the table several times with his shoe to get attention.

Well, according to legend, it wasn't really a shoe – it was a dried Russian fish. Specifically, taranka.

"There is a special procedure used to make taranka," Vadim Bychutsky said in an interview.

Vadim Bychutsky gets taranka ready for a holiday snack.

Beginning with a certain kind of whitefish, you have to lay down the fresh fish in a pot – side by side – and then salt them – a lot, says Bychutsky, who was born in St. Petersburg (Leningrad), Russia.

You repeat layering and salting the fish until you've used about 30 fish and 1 kilo of salt.

Then you refrigerate the pot for 3 days to a week. It has to remain moist, Vadim says, so be sure to add water.

After a week, take the fish from the pot and hang them up outside.

It's easiest to connect them by lacing a string through their eyes. But, they shouldn't be too close to each other – about 10 cm in between each one, Vadim adds.

"The only problem is that the fish attract flies like there's no tomorrow.

"The solution is to take surgical gauze – preferably not used – and wrap them completely.

"Sometimes this helps," Vadim says.

The next step is to let them hang out in the sun for about two weeks.

Check after two weeks; if they are still very bendable, then they are not done. They have to be almost dry.

Finally, Vadim says, before eating, tenderize the fish by banging it on the counter.

"So, it's not that Khrushchev was being rude," Vadim notes. "He was just getting his taranka ready for a snack.

"By the way, real men don't eat taranka with any spices and they don't hold their noses. But it does go well with beer."

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Britain criticized for diplomatic overture to Iran

By TIM PULMAN
Jewish Telegraphic Agency

Britain is being criticized for its diplomatic initiative aimed at wooing Iran into a U.S.-led coalition against terror.

Reacting to Foreign Minister Jack Straw's visit last week to Tehran, one U.S. analyst told British television that it had been "absurd" for Britain to court a "terrorist state."

Analysis

This view is strongly shared by Israel, which is fearful that the new anti-terrorist coalition would include virulently anti-Israeli countries.

Moreover, Israeli officials – including Prime Minister Ariel Sharon – were incensed after Straw was quoted last week by an Iranian newspaper as saying, "One of the factors which helps breed terrorism is the anger which many people in this region feel at events over the years in Palestine."

Sharon initially refused to meet last week with Straw, who visited Israel after travelling to Iran. The meeting was rescheduled after Sharon held a 15- minute telephone conversation with British Prime Minister Tony Blair.

Straw's visit – during which, according to some reports, he may have carried a message for Iranian leaders from Washington – was the first made by a British foreign secretary to Iran since that nation's 1979 Islamic Revolution.

But it apparently backfired when, hours after Straw left Tehran, Iran's supreme leader, Ayatollah Ali Khamenei, launched a bitter attack on the American-led anti-terror coalition.

"We do not believe America is sincere enough to lead an international move against terrorism," Khamenei said Sept. 26.

"America has its hands deep in blood for all the crimes committed by the Zionist regime."

Khamenei spoke two days after U.S. Secretary of State Colin Powell said Iran should halt its support for terrorism if it wanted to be a part of the international anti-terror coalition.

The ayatollah made his comments to a crowd that had taken to the streets chanting "Death to America."

Speaking on British television Sept. 27, U.S. defence strategist Richard Perle said it was "absurd" to court Iran, which he described as a state sponsor of terrorism.

Iran is "part of the problem, not part of the solution," said Perle, who served as an assistant secretary of defence under former U.S. president Ronald Reagan.

"I don't know what Blair was trying to do," Perle added, implying that Straw's visit did not have Washington's blessing.

"I don't think there's anything Iran can do to help us," Perle said. "It's a grave mistake to compromise the moral high ground by inviting terrorists to join with us."

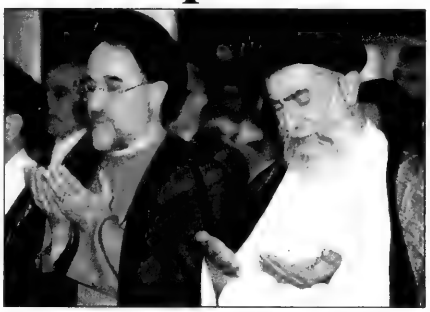
"I think it was mistake and it was responded to with contempt, which was only to be expected from the Iranian regime," he added.

Iran has long been accused of supporting various terror groups, including Hamas and Hezbollah, as well as anti-Egyptian Islamic militants.

Far from leading to moderation from Iran's leaders, Straw's visit appears only to have bolstered their hard line.

Reacting to U.S. President George W. Bush's position that all countries must be either with Washington or with the terrorists, the ayatollah said the most vicious terrorists were on America's side – a reference to American support of Israel.

Announcing that Iran is not with Washington, "nor are we with the terrorists," the ayatollah accused Washington of trying to spread its influence through Central Asia.



Iran's President Mohammed Khatami (left) and Supreme Leader Ayatollah Ali Khamenei

Moreover, Khamenei made it clear Iran would provide no help of any sort for an attack on Afghanistan.

The BBC's Tehran correspondent described this as a "sharp hardening of tone from the Iranian leadership."

The correspondent pointed out that even Iran's normally mild-mannered reformist president, Mohammad Khatami, made an uncharacteristic personal attack on the U.S. president, accusing Bush of "falling prey to the arrogance of power."

Britain has been eager to be seen as the main U.S. ally in the newly formed coalition, but its eagerness to draw in certain Arab states has raised the hackles of the Israeli leadership.

As far as Israel was concerned, the comments Straw made in the Iranian media appeared to indicate a shift in British policy.

Israeli officials were angry that the word "Palestine" was used, rather than the usual noncommittal reference to Palestinian territories. Also, Straw's words appeared to imply that Israel's policies were at least in part responsible for allowing terrorism to flourish.

While the Sharon-Straw meeting ultimately did take place, a state dinner that was to be hosted by Foreign Minister Shimon Peres did not occur.

While in Israel, Straw insisted that he understood the terrorist threat faced by Israel, adding that he had strongly opposed terror groups that operated from British soil.

Also straining Israeli-British relations, Britain's *Guardian* newspaper quoted an unnamed official in Britain's Foreign Office as calling Sharon "the cancer at the centre of the Middle East crisis."

Officials from the Foreign Office later denied that this remark reflected official British sentiment, but the damage had already been done.

In London, the ruling Labour Party's Friends of Israel group – which includes a number of members of Parliament – called for an urgent meeting with Straw over the "shift of policy" toward Israel.

A spokesman for the group complained that "it seems Arabists are in full control of the Foreign Office."

There has traditionally been a pro-Arab slant at the Foreign Office ever since British rule in Palestine ended in 1948.

Successive British prime ministers have taken a more pro-Israeli line than the Foreign Office has recommended.

Meanwhile, Straw's controversial comment is having responses from British Jewish leaders as well.

Last Friday, the vice chairman of Labour Friends of Israel, Jon Mendelsohn, criticized Straw for "bad policy" and insisted that it reflected "Foreign Office attitudes not shared by Mr. Blair."

Mendelsohn used to be an aide to Blair.

In another development, the Board of Deputies, the umbrella organization that represents most British Jews, sent a letter to Straw complaining that his remarks had given "credence to anti-Israel and anti-Jewish propaganda."

Jo Wagerman, the board's president, wrote: "It is difficult for me to underline sufficiently the damaging consequences of such statements within the context of British Jewry."

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YM-YWHA

Arafat condemned for allowing exhibit honouring suicide attack

By TIM PULMAN
Jewish Telegraphic Agency

LONDON — An order by Yasser Arafat to close a Palestinian university exhibit re-enacting a terrorist attack on Israel is being seen by observers as "too little, too late."

The president of the Palestinian Authority (PA) bowed to pressure on Tuesday of last week to order the closure of the Al Najah University exhibit, which celebrates the August suicide bombing at the Sbarro Pizzeria in Jerusalem that killed 15 people, including two Americans.

A student faction of the radical Islamic group Hamas – which created the exhibit – had earlier altered it slightly on orders from PA leaders, *The New York Times* reported.

Arafat's delayed response was condemned by Rabbi Marvin Hier, head of the Los-Angeles-based Simon Wiesenthal Center, as "outrageously too little, too late."

Speaking from Jerusalem, where he was spending the High Holy Days, Hier said: "This is the goading of the victims of the terror attack. It was saying, 'You are crying, we are laughing.'"

Hier complained that Arafat had initially failed to respond to protests over the exhibition, which opened on Sunday of last week at the Nablus university in the West Bank.

Hier called on the United States government to officially protest the opening of the exhibition. "At a time when... the whole world is joining [U.S. President George W. Bush] in a united effort to fight international terrorism and when Arafat wants to be a part of that international coalition, a university under [Arafat's] control is paying homage to suicide bombers and terrorists.

"American citizens were killed in that attack in Jerusalem, and the United States owes it to them, and to other victims, to vigorously condemn this outrage. This is also a time for Muslim leaders in America to speak out and condemn this obscene act."

In one room of the exhibition, students dressed as suicide bombers, clasping a Koran in one hand and a gun in the other, conduct what is intended to be their final interview before setting out on their suicide mission.

Another student, dressed in a military uniform and face mask, is featured setting a supposed bomb. This scene takes place at a replica of a restaurant with the word "kosher" written in Hebrew above the door. Sbarro was a popular kosher restaurant frequented by Israelis.

According to Hier, the exhibit also includes a large rock with a figure behind it wearing a black hat, black trousers and jacket with a recording inside the rock calling out, "O believer, there is a Jewish man behind me, come and kill him." The exhibit also pays tribute to three leaders of the terrorist group Hamas, which claimed responsibility for the attack.

Under orders, exhibit organizers had earlier removed a plastic hand that was dangling from the exhibit's ceiling and partly obscured a fake severed leg encased in jeans and a bloodied black sneaker, *The New York Times* reported.

"President Bush says that people are either with us or against us, yet Arafat has allowed this outrageous exhibition under his own nose at a time when Arafat wants to be a part of an international coalition against terrorism," Hier said. "It certainly feeds into the idea that the Palestinians don't want peace."

A veteran expert on Arab affairs also found it significant that Arafat had delayed for two days before banning the exhibition.

"It seems Arafat is trying to see how much intifadah he can get away with in the framework of a ceasefire," said the analyst, who asked not to be identified.

With files from The CJN.

Reporting on tactics, intimidation

According to Reports

Two items this week: First, a followup to last week's mention about the Palestinian Authority's intimidation of journalists whose films of Palestinians celebrating the World Trade Center bombings were confiscated.

Some news organizations, it appears, succumbed to the intimidation. The Israeli embassy in London officially complained to the BBC that its reporters had gone out of their way to minimize the celebrations as "unrepresentative" of the Palestinian public. It was unclear whether the BBC had succumbed to PA threats or had decided independently to act as an advocate for the PA (not the first time such a charge has been made). On Sept. 21, ABC's "Nightline" program also downplayed the extent of the celebrations.

By contrast, the CBC's Neil Macdonald has been forceful in reporting on PA tactics and the weakness of some other journalists in refusing to stand up for freedom of the press.

Criticism of the PA came at last not only from the Israel-based Foreign Press Association but also from the U.S.-based Committee to Protect Journalists, which sent a letter of complaint to PA Chairman Yasser Arafat, urging him "to ensure that Palestinian authorities immediately cease threatening and censoring journalists in PA-controlled areas."

Bassam Abu Sharif, an Arafat advisor, defended the clampdown on journalists saying it was necessary to prevent a wrong picture of Palestinian attitudes. "This was a normal preventive act... we don't want to give more to Zionist propaganda which portrays all Palestinians as terrorists," he said.

Responding to growing criticism, PA Information Minister Yasser Abed Rabbo sent a letter to news agencies saying that the PA "sincerely regrets any interference with the ability of the international press to conduct its work." The PA said it regretted confiscating videotapes and photographs from Western news agencies and promised to guarantee the safety of journalists and oppose censorship.

The second item: Essential reading are *Globe and Mail* columnists Marcus Gee ("Stop Making Excuses for Terrorism," Sept. 15; and "We must not shrink from it: This was War," Sept. 22) and Margaret Wente ("Why do they hate us so much?", Sept. 22). Both argue trenchantly against the widespread and simplistic view that U.S. foreign policy, including in particular its support for Israel, is the "root cause" of the terrorist attacks against the United States.

Gee also reminds us that "Even if Israel pulled out of the West Bank tomorrow, Islamic terrorist groups would keep trying to kill Israelis. To them it is not Israeli occupation that rankles. It is the very existence of Israel."

We need only recall the Hamas suicide bombings in Jerusalem and Tel Aviv in February and March 1996 when Israel, under Shimon Peres, was accelerating the implementation of Oslo, to see the truth of that claim.

Wente's article underscores this and related points and corrects misconceptions conveyed by some that Osama bin Laden and his followers always mention first and foremost U.S. support for Israel as the cause of their anti-Americanism. Bin Laden himself has emphasized that the "main problem" for him is U.S. involvement in the Persian Gulf, including its support for Saudi Arabia and Western "occupation" of the Islamic holy sites of Mecca and Medina.

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The Week in Israel

Sept. 24

• The chair of the Islamic Movement in Israel, Sheikh Ra'ed Salah, called on U.S. President George W. Bush to convert to Islam. "The road to happiness, to security and to peace is Islam and I therefore call upon [President Bush] to convert to Islam so that justice, tolerance and brotherhood can be realized between the nations and the religions," Salah said.

Sept. 25

• Yasser Arafat reached an agreement with Hamas and Islamic Jihad to stop attacks on Israel for the time being, according to a West Bank leader of Arafat's Fatah movement. "Arafat is in full control of all the organizations operating against Israelis in the territories," Hussein Sheik told Army Radio on Tuesday. "All the factions: Fatah, Hamas, Islamic Jihad, all of them." Arafat has repeatedly stated in the past that he has no control over these terrorist groups.

Sept. 26

• Shimon Peres and Arafat agreed to take a series of steps aimed at turning a shaky, week-old truce into a lasting ceasefire. In a joint communique issued after two hours of talks at the Gaza airport, the two said they would hold a second meeting "within a week or so." Just three miles from their meeting site, violence erupted between Palestinian gunmen and the IDF; five Palestinians were killed; three IDF soldiers wounded.

Sept. 27

• *Yom Kippur.*

Sept. 28

• Despite understandings to implement a ceasefire reached at a meeting Wednesday between Shimon Peres and Arafat, eight Israelis were injured and two Palestinians killed in the territories as the Palestinians marked one year since the start of the intifadah.

Files from JTA and Ha'aretz

Shin Bet arrests more than 20 Hamas activists

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

Most trained in Syria

JERUSALEM — The Shin Bet security service announced last Sunday that it had arrested more than 20 Hamas activists from the West Bank who had been trained in Syria and who had received orders from Hamas headquarters in Damascus.

Shin Bet, which is responsible for Israel's internal security, said some of the arrested activists had been involved in the suicide bombings in Netanya on April 30 and May 18 of this year that killed eight Israelis and injured dozens of others.

Two weeks ago, *Ha'aretz* reported that several senior members of the cell were indicted, including Hussein Za'al, a resident of a village near Jenin. Za'al received training for preparing explosive devices in Damascus. Shin Bet said the cell "was to play a very important part in the Hamas infrastructure" and was intended to significantly improve the efficiency of terror attacks. Security sources said more arrests are expected in the future.

Most of those arrested are students recruited by Hamas at universities in Syria, Yemen, Jordan, Sudan and other countries. The young men were recruited by Hamas activists from the Syrian headquarters and were sent for military training in Syria, Iran and Lebanon. The head of Hamas' headquarters in Syria, Imad al Alami, works with Haled Mashal, whom Israel attempted to assassinate four year ago in Amman.

During their training, the recruits were taught how to use weapons, how to prepare improved explosive devices from chemical substances and other methods of carrying out terror attacks. They were also trained to gather intelligence and to maintain secrecy. At the end of their training, the recruits were sent to the West Bank and Gaza to establish new terror cells.

Security sources said the knowledge acquired at the training camps abroad was then passed on to other Hamas activists in the territories and was used to carry out terror attacks inside Israel's pre-1967 borders.

Security sources said cell leaders planned to recruit Israeli Arabs too. They added that the operational level of the cells discovered by Shin Bet was worrying, both in the ability to carry out terror attacks and the information and techniques available for building explosive devices.

Israel wants terrorist groups on Bush's list

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel will demand that the Americans add Hamas, Islamic Jihad, Hezbollah and a number of funds that transfer money to them to the list of 27 terror organizations the U.S. issued this week as linked to Osama bin Laden's Al Qaeda, security and legal sources said yesterday.

According to a presidential order signed by U.S. President George W. Bush last week, the U.S. government is required to freeze the assets of any organization on the list and U.S. corporations are forbidden to do business with them.

Israeli sources said that while none of the organizations on the list are directly connected to Palestinian organizations, they suspect that in the past, some have transferred money under the guise of humanitarian aid to Palestinian terror groups and Hezbollah.

The sources said that in the past, Israel has asked the United States and European governments to act against organizations and companies that donated money to Hamas and Islamic Jihad under the guise of charity. The requests were rejected for lack of evidence or from fear of impinging on civil rights of American or European citizens.

Now, however, as the United States and Western Europe have begun taking significant steps to stem the flow of funding to terror groups, Israel is hoping for co-operation from those western governments.

The intelligence community here, along with the treasury and the central bank, have identified at least four organizations and funds, in Britain, Germany and France, that were "fronts" for Hamas. Israel outlawed activity by the groups in Israel but appeals to Paris, London and Berlin to take action against the groups were rejected.

Israel also claims to have evidence that Citibank, one of the world's largest banks, holds accounts by Bank al Aksa, one of the groups that Israel banned for its funding of the Hamas. Bank al Aksa received a banking license from the Palestinian Authority and sought commercial contacts with Israeli banks.

The law enforcement agencies and the Bank of Israel denied Bank al Aksa those rights.

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The CJN

AMIA trial begins

Continued from page 1

The judges accepted the request, and everyone in the courtroom rose for the minute of silence before the trial began.

The opening week of the proceedings were largely devoted to reading the accusations. Statements were scheduled to begin this week.

The 20 defendants have not been charged with involvement in the actual attack.

Five of them, four former police officers and one car salesman, are accused of supplying the stolen van – later loaded with some 600 pounds of explosives – used in the bombing.

If found guilty, they could be sentenced to life imprisonment, the maximum punishment under Argentine law.

The other 15 have been charged for offences discovered during the investigation process.

Jewish and Argentine officials hope the trial may reveal who masterminded the attack.

Jewish leaders here and abroad have long blamed Argentina's inability to find the culprits on incompetence, corruption and anti-Semitism among security and government officials.

The terror attacks against the World Trade Center and Pentagon are likely to affect the trial, Jewish leaders, lawyers and victims' relatives agreed.

"The attacks in the United States may change the results of the AMIA trial," said Hugo Ostrower, president of AMIA. "There is more international pressure for convictions, and this has modified local attitudes."

For Marta Nercellas, a lawyer for DAIA, the Jewish umbrella organization, the attacks against the United States gave new meaning to the attacks that occurred in Argentina: "Terrorism is the common enemy, so this has to be a common fight. We need more international help."

Nercellas said she was "not nervous, but anxious" before the trial.

Prosecutor Alberto Nisman said he was surprised to see how calm he and the other three prosecutors were a few hours before the trial began.

The trial is expected to last between seven and 10 months.

During the first hours, it seemed that nothing was as usual in the courthouse.

"I've never seen so many journalists here," said Carlos Riera, who sells coffee near the main entrance.

Leandro Castro, who runs a refreshment stand on the first floor of the building, ran out of sandwiches before noon on the first day of the trial. Since opening for business, he had sold 65 jam-and-cheese sandwiches.

"That is double the usual amount," he said.

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Britain's oldest synagogue turns 300

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — The oldest synagogue in Britain marked its 300th birthday with a special Shabbat celebration the weekend before Rosh Hashanah.

The Bevis Marks Synagogue was first dedicated the Shabbat before Rosh Hashanah 5462, according to the secular calendar, Sept. 30, 1701.

The 300th birthday celebration was the first of a series of related events that will include concerts, lectures, dinners and a museum exhibit, culminating in a daylong celebration Dec. 5.

In addition, a special commemorative stamp was to be issued Sept. 30.

Bevis Marks has an illustrious history.

It is the only synagogue in Britain designated a Grade I listed building by English Heritage, placing it among the country's most important monuments.

Famous past congregants include Sir Moses Montefiore, the Victorian-era philanthropist who travelled to Ottoman-ruled Palestine several times and established a hospital in Jerusalem.

A future prime minister, Benjamin Disraeli, was circumcised at Bevis Marks in 1804, but his father, Isaac D'Israeli, left the congregation in anger in 1817 after a dispute over a fine.

The family converted to Christianity, but Benjamin Disraeli remained a supporter of Jews throughout his life – and the Prussian statesman Otto von Bismarck once admiringly called him "the crafty old Jew."

Jews first came to Britain in 1066, at the invitation of William the Conqueror, but were expelled in 1290 by Edward I.

For more than 350 years after, Jews were barred from settling in England. But when Puritan leader Oliver Cromwell overthrew the monarchy in 1649, Jews saw an opportunity to return.

In 1655, the rabbi of Amsterdam's Portuguese Jewish community petitioned Cromwell to allow Jews to settle in England.

The sympathetic Lord Protector, as Cromwell styled himself, convened a special conference of clergy, merchants and judges to consider the question, but dissolved it when it looked as if the conferees were going to vote against re-admission.

'The synagogue opened in 1701 after being built at cost by a Quaker'

Taking the lack of reply for a yes, Sephardi Jews began to trickle back into England, and by 1657 they had leased a house in the city of London, the small district in the heart of the capital, to use as a synagogue.

A legal case fought that year by Antonio Robles, who was a marrano – a Jew who professed Christianity following the Inquisition in Spain and Portugal – established the legal right of Jews to live in England.

By 1699, the Spanish and Portuguese Jews Congregation was in a position to build a synagogue of its own – and it bought property on Bevis Marks Street.

The synagogue opened in 1701 after being built at cost by a Quaker who refused to make a profit on the construction of a house of worship.

The Great Synagogue in Amsterdam, which had been established 25 years before, donated a chandelier that is still in use today.

According to tradition, the future Queen Anne presented an oak beam that is part of the roof.

The current rabbi at Bevis Marks, Abraham Levy, describes the synagogue as "probably the only place in Europe where Jewish worship has continued uninterrupted for 300 years."

Despite its long history, community leaders admit that the synagogue is in search of a new mission.

The neighbourhood where it is located, the city of London, was once home to a large Jewish community, but today is more known as a financial centre.

With few Jews now living in the area and Ashkenazi Jews greatly in the majority in England, Bevis Marks' Sephardi leaders have stated, "It has been clear for almost a century that Bevis Marks is not sustainable as a family or local community synagogue."

The synagogue hosts morning prayers for some of the Jewish professionals who work in London's financial district, and synagogue officials hope to attract more with a new building that will serve as a kosher bistro when it opens after Sukkot.

Additionally, leaders hope to use Bevis Marks' unique history and central location to turn it into the "cathedral synagogue" of Anglo Jewry, the site where major community occasions are celebrated.

In 1995, the synagogue hosted Jewish commemorations of the 50th anniversary of V-E Day and, in 1997, the first state visit by a president of Israel to Britain.

In 1999, when the City of London installed its most recent Jewish lord mayor, Lord Levene, Bevis Marks was the site.

Straw reconciles with Israel

By TIM PULLMAN
Jewish Telegraphic Agency

LONDON — Britain's Foreign Minister Jack Straw, says his country "stands squarely" behind Israel in its own fight against terrorism and has never implied that Israel has made the terrorists' job easier.

His conciliatory remarks came after he held talks in Jerusalem with Israeli Prime Minister Ariel Sharon last week.

The meeting had been cancelled by Sharon, who was angry at words used by Straw in an Iranian newspaper article.

Straw had issued a statement saying, "I understand that one of the factors that helps breed terrorism is the anger many people in this region feel at events over the years in Palestine."

But the meeting was rescheduled after a 15-minute telephone conversation between the Israeli and British prime ministers.

Straw arrived in Israel fresh from his country's first high-level visit to Iran since the 1979 Islamic Revolution.

His trip to Tehran was set up hurriedly as an effort to woo Iran into the American-led anti-terrorist coalition, for which Straw received guarded support.

Iran supports Hamas and Hezbollah, which target Israel, and has been accused of harboring and training terrorists, and financing terrorist activities in several countries.

"I stand squarely behind Israel and against terror inflicted on it," said Straw in remarks from Jerusalem carried on British television. He said that during his four-year stint as home secretary, the British government minister in charge of internal security, he had banned 21 pro-terrorist organizations, including the military wings of Hamas and Hezbollah.

"The purpose of my visit here is to deepen my understanding of the suffering of the people of Israel, but also to assist in the peace process," he said.

The comments to which Israel had objected appeared to indicate a shift in British policy.

Sharon's office had called Straw's remarks "one-sided and sympathetic to Palestinian terrorism" and Sharon cancelled the planned meeting. President Moshe Katsav followed suit.

Adding fuel to the fire in Straw's statement about terrorism was the use of the term "Palestine," which was regarded in Israel as a de facto upgrading by Britain of its attitude toward the Palestinian Authority.

Second annual Jewish heritage day held in Europe

By RUTH E. GRUBER
Jewish Telegraphic Agency

BUDAPEST — This month's second annual European Day of Jewish Culture drew more than 175,000 visitors in nearly two dozen countries.

"The number of visitors and of visited sites compared to last year were greatly increased," organizers said in a statement.

Held Sept. 2 in 23 countries, the event aimed at recognizing Jewish heritage as an integral part of the cultural heritage of Europe, promoting tourism to Jewish heritage sites, and fostering both Jewish pride and a sense of European Jewish identity.

Another goal was to educate the non-Jewish public about Jews and Judaism in order to de-mystify the Jewish world and foster tolerance.

Hundreds of synagogues, Jewish cemeteries, ritual baths, medieval ghettos and Jewish museums were opened to the public in more than 250 cities, towns and villages.

In addition, there were special exhibitions, concerts and other events – from book fairs to food-tastings – and special brochures, leaflets and other informational material was distributed.

Participating countries included Austria, Belgium, Bosnia-Herzegovina, Bulgaria, Croatia, Denmark, France, Germany, Greece, Hungary, Italy, Luxembourg, the Netherlands, Portugal, the Czech Republic, Romania, Slovakia, Slovenia, Spain, Switzerland, Turkey, Ukraine and United Kingdom.

Some 16 countries took part in the first Culture Day last year, drawing as many as 150,000 visitors.

The Culture Day was organized by B'nai Brith Europe, the European Council of Jewish Communities, the Jewish Routes of Spain and the Tourist Development Agency of France's Alsace region. It was also part of the Council of Europe's project, Europe, a Common Heritage.

Organizers said that despite tensions related to the ongoing Israeli-Palestinian violence and the anti-Semitic rhetoric at the U.N. conference on racism held recently in South Africa, events were not marred by any serious incidents.

"There was a very, very good attendance and good atmosphere," said Catherine Lehmann of the Alsace tourist Development Agency. "It exceeded our expectations."

Culture Day activities in France, sponsored by the ministries of culture and of tourism, included 120 events in 60 towns.

More than two dozen sites were on display in Germany, and in Spain, home to 20,000 Jews, about a dozen medieval ghettos in towns including Toledo, Girona, and Tudela were the focus of a variety of events.

Events in Italy, sponsored by the president and the Culture Ministry, took place in 36 towns and cities.

Italy's undersecretary for culture, Vittorio Sgarbi, and other senior officials took part in an official ceremony in Bologna, a city that is home today to 200 Jews.

"Even without being born Jewish or being of the Jewish religion, we all are or have been Jews in virtue of the dialogue that Jewish civilization has had with Italian civilization, interrupted only in moments of ferocity and barbarism," Sgarbi said.

One attack too many

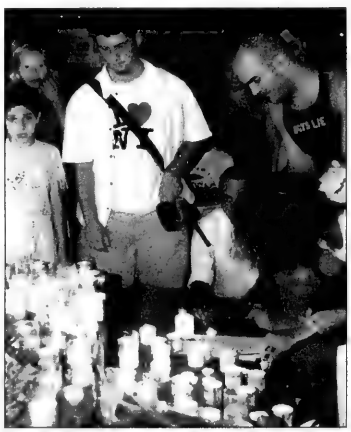
By SHLOMIT LUCICH
Special to The CJN

Comment

I first came to Israel over 30 years ago as a kibbutz volunteer. This was during the War of Attrition and my kibbutz on the Jordan border wasn't far from the Golan Heights.

The summer before I left home I remember lifeguarding and everyone saying I must have a death wish not only to go to Israel, but to live on the border no less. When I got to the kibbutz the first words I learned in Hebrew were: land mine, hand grenade, bomb shelter, attack, reconnaissance mission, and terrorist. New Year's Eve 1969/70 was celebrated in a bomb shelter because, as we said then, "the PLO brought the noisemakers," which they had done many a night before and after.

I never thought I felt any fear but a year later when I was a student at Tel Aviv University, it was noted at a faculty meeting that two students always turned white whenever dynamite exploded at the construction sites on campus. The two students were of course me, and another student who had come from a border settlement.



Israelis mourn for the victims of the Sept. 11 attack on the U.S. [RNS Reuters photo]

I finally left Israel, but not permanently, and 10 years later I put my money where my mouth was and officially cast my lot with the Jewish State. I made aliyah – immigrated to Israel. No temporary resident status for me. I argued with my shaliach/government immigration representative. I wanted and received immediate citizenship upon my return to Israel and I have never regretted that decision.

In the more than 20 years since my return, I have lived through several wars, including being evacuated when Scuds flew over my house. Like my fellow countrymen, I have worried and cried over innumerable terrorist attacks, and attended more funerals than I care to remember. I have borne my children here, and like every other mother in this country who dares to admit it, live with the blood curdling thought that every time I hear of a dead child, that there but for the grace of God goes my own.

But I am a New Yorker, the daughter of native New Yorkers. My father was a well-known figure on the West Side of Manhattan, and my mother was from Hell's Kitchen, now fashionably known as Clinton. I graduated from high school on 50th Street and Lexington, and I got my passport to come to Israel from the State Department Office at Rockefeller Center on Fifth Avenue, just across the street from St. Patrick's Cathedral. You can't get more NY'er than that.

From the way I speak English to the way I walk down the street, from Casablanca to Moscow, strangers have identified me as a New Yorker. I physically left New York, but New York has never left me.

On Sept. 11, when terrorists cut through the heart of the World Trade Center, something also tore straight through my heart. Trite maybe, but also true. Though the world has changed irrevocably because of this tragedy, I regrettably admit that I too, will never be the same.

Granted, I have no right to complain. My family was lucky: one nephew is a NYPD uniformed cop and very well could have been at the site. But if Israelis are good at anything, it's a human response to terrorist attacks. After dialling direct for hours, I finally called Bezeq, and in my Anglo-Saxon accent said that although I know everyone is trying to get through, I really did have a nephew who is a NYC cop and may have been there. For an Israeli switchboard operator that was enough – he got me though.

We were fortunate – it was my nephew's day off. Unbeknownst to me, however, another nephew was injured but only slightly and is alive and whole, already home from the hospital. Everything is relative and for sure, we were very lucky.

But I believe that even if I wasn't a New Yorker, I would still be stunned by the insanity of Sept. 11. The victims of the Pentagon attack, and those brave souls who lost their lives fighting the terrorists crashing in Western Pennsylvania, I don't cry any less for them. Just as my wonderful Russian friend Marina cries no less than I do. And she never had dinner at Windows on the World.

Windows on the World was the exclusive restaurant on the top floor of the WTC. So "classy" you had to wait three months to get a reservation. Oh the elegant dinner dates! Once to impress me a boyfriend got reservations for the same night. I'll never forget him telling me "don't ask how much this cost me because I don't even know, and I'm not talking about dinner. I'll be owing people favors for years."

Did it impress me? Well, yes, but I am only one of many who could tell you the same tale or another about the WTC.

Stories and lives, all mixed together like the entwined rubble of the WTC itself. New stories of disaster victims whose acts of immeasurable courage and kindness continually move me to tears. And for me, just like that mass of ruin which is now the stony grave of so many, I sadly see no end in sight.

The children. All children. The children there and the children around the world. Nobody has been left unscathed.

What I had shielded successfully from my own small children for the last four-and-a-half years in Israel, was smacked into their faces via our TV screen. My four year old son asked me "mommy, why did the man put the plane in the building?" What do I say, that he made a wrong turn?

Wanted or not, reality crashed into all of our lives on that horrid September day. Children are receiving counselling from Los Angeles to the suburbs of Paris, and they need it.

All my friends, and especially Americans, are feeling the same. Regular beach dates have been cancelled by unanimous consent, and nobody has been going anywhere except to obligatory family gatherings for the holidays. Ironically, the day after the attack I noticed that all my New York friends called each other, and without even speaking to each other, we left the same message on each other's voice mails: "my family's okay, my friends are all right, but I heard about so and so..."

We haven't had the courage to call each other back yet.

I deeply admire New York Mayor Rudy Guiliani, and applaud his pro-active advice on how we can all help: "Go back to your lives. Go out – to dinner, to the movies, to a show. Go back to work, to school. To go on living is the biggest tribute and help you can give to the fallen and to the city."

I agree with him wholeheartedly. However, this time I can't do it. This time it's going to take some time. Though prayer has helped, this time no book I read, no course I take, not even a magic wand if I had one, can get me over what is the unbelievable, the unfathomable, and the never to be forgotten.

May their souls rest in peace and may their memories be a blessing. Amen.

Slomit Lucich works at the Canadian Embassy in Tel Aviv.

Murky war against terror

By SHELDON KIRSHNER

Mideast analysis

America's looming war against the forces of international terrorism is replete with question marks.

Three weeks after suicidal Arab terrorists crashed commercial airplanes into the World Trade Center and the Pentagon, killing thousands of civilians in the worst single act of terrorism in history, the coming struggle begs more questions than it answers.

Beyond the assumption that the United States and its allies will focus on Osama bin Laden's Al-Qaida terrorist network in Taliban-controlled Afghanistan in the first phase of the war, everything else is murky.

What role, if any, will Israel – the object of incessant terrorism – play? At the insistence of Arab states, Israel was sidelined during the 1991 Gulf War, despite being hit by a barrage of 29 Iraqi Scud missiles. And now, once again, Israel will probably be left out of a coalition being assembled by the United States.

Pakistan, a Muslim state which helped create and nurture the Taliban but presently serves as a forward base from which to prosecute the battle against bin Laden, has declared that neither Israel nor India should be members.

George W. Bush, in his speech to the U.S. Congress, said that "any nation that continues to harbour or support terrorism will be regarded ...as a hostile regime."

Does that mean that the coalition, in the next phase, will target Muslim countries such as Syria, Iraq, Iran, Libya and Sudan? They have been described by the U.S. State Department as state sponsors of terrorism.

Whether they are eventually targeted, militarily, diplomatically or economically, will ultimately depend on Washington's definition of terrorism. And this is where the problem really begins.

In the immediate aftermath of the Sept. 11 atrocities, France's ambassador to Israel suggested that the terrorism directed against the United States is not necessarily identical to the terrorism inflicted on Israel by Islamic Jihad, headquartered in Damascus; and Hamas, based in the West Bank and the Gaza Strip and tolerated by the Palestinian Authority (PA).

Hamas and Islamic Jihad, which support the Taliban, both rejected the latest ceasefire reached by Shimon Peres and Yasser Arafat last week, warning of further violence.

Arab coalition members, principally Saudi Arabia, have drawn a sharp distinction between bin Laden's form of terrorism and that practised by Israel's Islamic fundamentalist enemies.

The Bush administration has not disclosed its position on this debate, but when it froze the assets of 26 groups and individuals linked to terrorism, Islamic Jihad and Hamas were conspicuously missing.

Israel strongly believes that a war against terrorism should combat all kinds of terrorism. As Ariel Sharon put it: "There is no good and bad terrorism."

Yet it remains to be seen whether Washington, sooner or later, will take a much closer, harder look at states like Syria and Iran which back terrorists fighting Israel.

Paul Wolfowitz, the U.S. deputy secretary of defence, spoke of "ending states (that) sponsor terrorism." But his statement was subsequently disavowed by the United States.

What seems clearer is that Israel will pay a political price for Arab support of the coalition. As in 1991, the Arabs will demand sweeping concessions from Israel in the form of further withdrawals from the West Bank and Gaza. Israel will not be able to resist these pressures.

Arafat, having quickly quelled pro- bin Laden parades in the territories that acutely embarrassed the PA but revealed the true depths of local sentiment, has jumped on the coalition bandwagon, hoping for political dividends at a later date. A decade ago, he lined up behind Iraq and lived to regret it. He has learned from the error of his ways.

In some American circles, there is a feeling that now is the time for the United States to finish off Iraq, a source of instability in the region. But since there is no clear link between Iraq and the Sept. 11 attacks, Saddam Hussein may be granted immunity.

CJKids

Children celebrate the holidays

By LEILA SPEISMAN
Staff Reporter

A book about the Jewish holidays can be very boring. It is much more fun to read when the book tells the story about children preparing and celebrating the holy days.

That is what Rahel Musleah and Rabbi Michael Klayman decided to do when they wrote *Sharing Blessings: children's stories for exploring the spirit of the Jewish holidays* (Jewish Lights, 1997). Illustrations are by Mary O'Keefe Young.

The book takes Ilana and her little brother David and their mother and father through the Jewish year, talking about all the holy days, as well as Shabbat. The chapter about each holiday not only talks about what happens, and the historical background of each one, but teaches an important lesson that can be found in it.

For instance, the chapter about Sukkot, in which Ilana helps her dad build the sukkah, and she, David and her Mom help decorate it, talks about accepting the differences in people. Ilana has a friend with only one arm, who is often teased by the other kids at school.

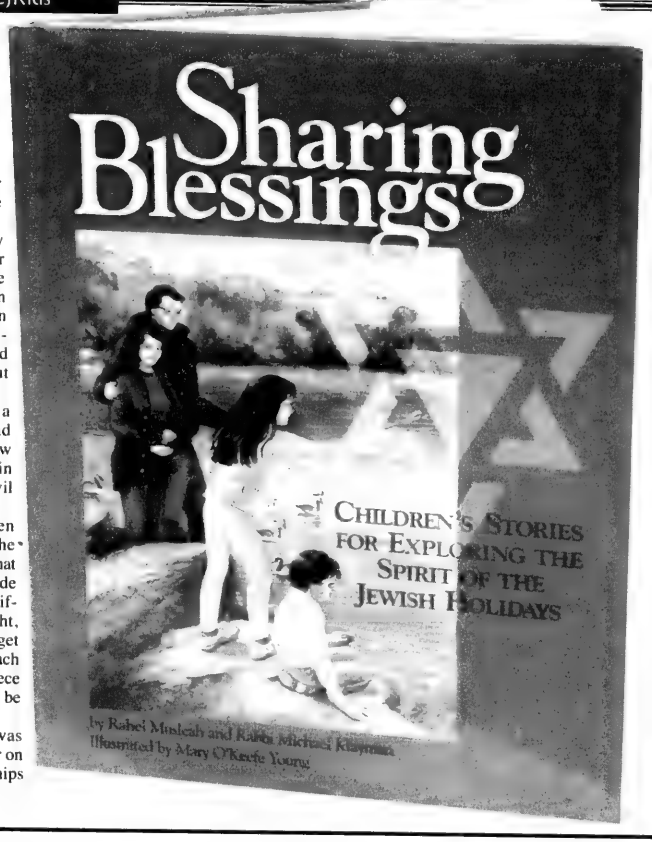
"It's not nice when people pick on other people just because they're different," Ilana said. Dad explains "Everyone is different, but we all use our own talents to make the world better.'

On Tu B'Shevat, Danny learns from his grandfather how important it is to take care of the environment, on Rosh Hashanah, the children talk about taking responsibility for your actions, and on Purim they learn about giving to others.

Their grandmother is a Holocaust survivor, and through her they realize how lucky they are to live in modern times, and what evil hatred can cause.

In a lot of books written for children, the kids in the stories act like such angels that you just know they are made up. *Sharing Blessings* is different. Ilana and David fight, they tease each other, they get scared, and yes, they help each other too. David sneaks a piece of dough that is supposed to be for the hamantaschen.

Even their dog Frisky was included when he "got flour on his nose and gobbled the chips that fell under the table."


Sharing Blessings
Children's Stories for Exploring the Spirit of the Jewish Holidays
by Rahel Musleah and Rabbi Michael Klayman
Illustrated by Mary O'Keefe Young

CAMPING IN ISRAEL:
Boys Town in Israel brought some 250 children from Gush Katif to experience camp this summer.

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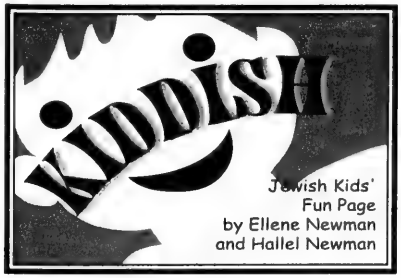


SHIMRON'S SUKKA

This story takes place in the time of Joshua, who led the Jewish people into the Land of Israel after the death of Moses.

Shimron was puzzled. His father had just returned from seven years of fighting for the Land of Israel, and the family was still moving into their new home in the Carmel. So why was Abba (Father) building a shed outside? Curiously, Shimron sat in the lush grass, watching Abba set up the walls and secure them together with wooden pegs. Abba climbed down the rickety ladder, apparently done.

"Abba? Are you building a stable for the animals? And why isn't there a roof?" burst out Shimron.

"I'm building a ***sukka***," replied Abba.

"A what?"

"I'll explain later. It has to be finished by tonight. And there ***will*** be a roof. A roof of branches and leaves. Do you think you can help me get some from the forest?"

Still confused, Shimron followed his father into the adjoining grove of trees. Abba chopped off some leafy branches, and with Shimron's assistance carried them back to the sukka. Shimron passed the branches up to him, and he carefully placed them on wooden slats spanning the width of the sukka.

After descending the ladder, he announced, "Now let's bring in the table."

"**WHAT**?" gasped Shimron incredulously.

"I'll explain everything tonight," responded Abba with a smile.

That night, Shimron and his little sister Batsheva ate dinner with Abba and Imma in the Sukka. The air was clear and crisp. "All right, Abba, you said you'd explain what's going on. Why are we here tonight?" asked Shimron.

"Shimron," said Abba, "You're nine years old, but when we entered Israel you were just a baby. I remember the day when the Jordan River split, and we crossed over on dry land. You laughed, and reached out your hand, trying to touch the rising wall of water. But before that, the Jewish people lived in the desert for forty years. Your mother and I — and ***you***, Shimron — were all born in that barren desert, a wilderness empty of water, and teeming with deadly scorpions and venomous snakes. I remember looking out at the vast desert, endless dunes until the horizon, motionless except for the flashes of sunlight on the backs of the slithering snakes. By day the heat grew almost unbearable, but at night we shivered from the cold."

"So how did you live?" asked Batsheva.

"God took care of us. He gave us water to drink, and manna to eat."

"But what about the snakes?"

"I'm getting to that. God shielded us. Our entire encampment had walls of cloud around it. Literally."

Shimron struggled to comprehend what his father was saying.

"Walls… made out of clouds?"

"Yes," said Imma. "They were beautiful, too."

"Beautiful," concurred Abba, "and effective. I never saw a snake inside the camp."

"It was as if God had built a house protecting us." added Imma.

Abba smiled. "And that's why He commanded us to build Sukkas every year. So that we will always remember his loving protection."

"So that's why we're eating in here?"

"Exactly," answered Imma. She looked up, through the gaps in the branches and leaves, and continued, almost dreamily, "I can see the stars. Just like I could in the desert."

"I'm tired, Imma," yawned Batsheva.

"It's past both your bedtimes!" realized Imma with a start. "Shimron, Batsheva, it's time to go to sleep!"

"May I sleep in the sukka?" asked Shimron.

"It's going to get cold tonight," objected Imma.

"You slept in the cold for 40 years! Can't I do it just once?"

"Well..." mused Imma.

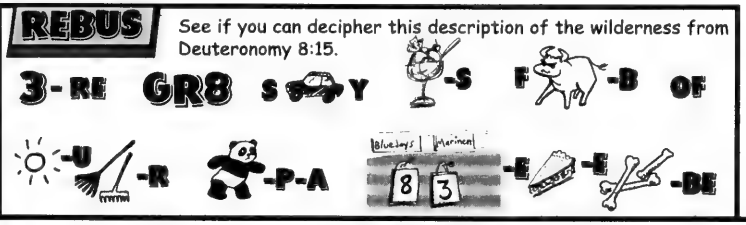
"Hmm..." considered Abba.

"I guess you could." Imma finally conceded. "But if it gets too cold, or starts raining, you're coming inside."

* * *

Shimron lay on his hay mattress. A slight breeze made him shiver. But as he looked up through the canopy of leaves, and saw the stars shining down at him, he could almost feel the desert all around him, and see the snakes writhing through the dunes of sand.

REBUS See if you can decipher this description of the wilderness from Deuteronomy 8:15.



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Latest Amos Gitai film, Eden, is a missed opportunity

By SHELDON KIRSHNER
Staff Reporter

Amos Gitai's first English-language film, *Eden*, is riddled with problems.

Premiered at the recent Toronto International Film Festival, it lacks the vigour and depth of his two most recent movies, the bracing *Kippur* and the controversial *Kadosh*.

A film with a definite message, *Eden* is set in Palestine and the United States between 1940 and 1946, when the Holocaust was raging and the battle for Jewish sovereignty was being joined.

Adapted from Arthur Miller's novel, *Homely Girl*, it begins when Kalman (Danny Huston), a Jewish American businessman, informs his father (played by Miller) that he is settling in Palestine.

Kalman's motives are purely mercenary. He believes that there are profits to be made buying and selling Arab land.

His father, a world-weary cynic, tries to dissuade Kalman. "You're going from capitalism back to feudalism in one generation," he says, warning him that he may dispossess Palestinian Arabs if he purchases a surfeit of land.

Undeterred, Kalman leaves the comforts of America for the uncertainties of the Middle East. His sister, Samantha (Samantha Morton), and her husband, Dov (Thomas Jane), are already in Palestine. Unlike Kalman, they are committed Zionists.

It's clear that Samantha has little regard or patience for her brother. "The world is at war and Jews are being slaughtered and all you care about is money," she observes tartly, a remark that seems to have no effect on the acquisitive Kalman.

Far from being preoccupied by the bottom line, Samantha and Dov are idealists. Dov – an architect of the Bauhaus school – wants to build the new country, but in concert with local Arabs, and to fight injustice.

His views are shared by Oscar Kalkofsky (Luke Holland), a sombre German-Jewish bookseller who left his family behind in Europe and who has not heard from them in quite a while.

Kalkofsky, though reticent, boils with anger. In his opinion, Britain – the colonial power in Palestine – has betrayed Jews by having restricted Jewish immigration, this at a time when the Nazis are exterminating Jews.

Like Dov, he applies exceedingly liberal precepts to the Arab-Jewish conflict in Palestine. Jews and Arabs, he feels, should share the country on the basis of mutual respect and understanding.

And how, he wonders in another meditative moment, can Jews come to terms with the fact that Arabs love the same land?

In light of the current Palestinian uprising, the message is both resonant and relevant.

Kalkofsky's lodger, Silvia (Daphna Kastner), sees the world through narrower lenses. She hates the British because they are denying oppressed European Jews access to a new home in Palestine.

Eden, however, is not wholly political. Samantha's deteriorating relationship with Dov is delineated, as is her growing attraction to Kalkofsky.

In closeups, the camera lingers on their faces, trying mightily to extract deeper meanings from their expressions. But, finally, what we're left with is a gaping void with respect to character development.

Eden examines their minds, but never penetrates their souls. Worse still, the actors appear stiff, unanimated and utterly disconnected from their Middle Eastern milieu.

And surprisingly, Gitai portrays Arabs, who are so integral to the essence of the plot, as silent passersby in kaffiyas.

Floating by like ghosts, they are essentially ciphers, occasionally seen, but never heard. Gitai's cavalier treatment of them is simply incomprehensible.

Although *Eden* was shot in Israel, it is strangely generic atmospherically. It leaves no compelling footprints in the sands of the coastal plain. It might as well have been photographed in a back lot in Canada.

More egregiously, *Eden* is bloodless dramatically. It is bereft of any tension, and the one and only spark of passion is ignited when Dov, who has volunteered as a soldier in the Jewish Brigade, returns to Samantha from the war in Europe.

In the end, *Eden* is as dry and lifeless as Kalkofsky's arid bookshop. What a missed opportunity.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

1 S	2 E	3 L	4 F	■	■	5 M	6 A	7 D	■	■	8 T	9 A	10 L	11 M	12 U	13 D
14 O	L	E	O	■	15 A	M	Y	■	■	16 E	L	A	I	N	E	■
17 A	M	E	R	18 I	C	A	N	■	■	19 A	T	O	N	C	E	■
20 R	O	S	E	N	■	■	21 A	22 P	R	■	■	■	23 E	L	M	■
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67 U	N	E	A	S	E	■	68 I	C	E	■	69 O	L	G	A	■	■
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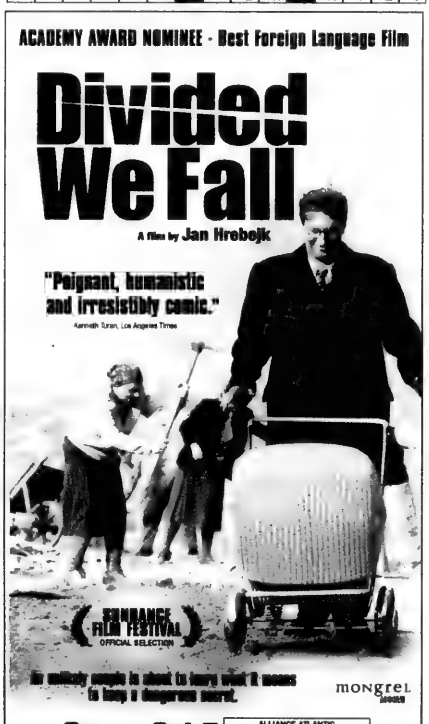

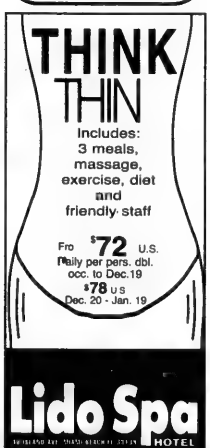
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Unique approach to familiar genre

By JOSEPH SERGE
Arts Editor

In *Divided We Fall*, a childless Czech couple in wartime Czechoslovakia reluctantly harbours a Jewish friend from the Nazis.

Unlike many other "Jew-hiding-in-the-attic" films, though, this one is refreshingly different. For one thing there is a very fine line between hero and villain; both do things you wouldn't expect. And the unexpected plot twists keep you guessing till the end.

One night in 1943, Josef comes across David Weiner, the Jewish son of Josef's former employer. David escaped from a concentration camp in Poland and returned to his Czech hometown. When a planned meeting with an acquaintance of David fails to materialize, Josef takes pity on David's fate and decides to take him home.

This new arrival causes much tension in an already troubled marriage. Then come a series of complications. Josef and his wife Marie are often visited unexpectedly by an annoying colleague, Horst, a Nazi collaborator. They realize the danger they face but letting David go will only put them in more danger. If he gets caught the Nazis will undoubtedly trace him to them.

It also appears that Horst is getting suspicious of the couple's attention to the closet (the hidden room's entrance is through the closet). To complicate things, Horst has a romantic attraction to Marie and when she refuses his advances, Horst plans revenge by attempting to move a Nazi clerk into their house.

Marie (Anna Siskova) and David (Csongor Kassai) make a startling decision in *Divided We Fall*.

To prevent this unexpected and dangerous situation, the trio is forced to make a startling, shocking decision.

Divided We Fall takes a unique approach to this familiar genre of Holocaust movies. It is about characters, and the truths they learn about themselves and others. There's also a series of complications and coincidences throughout the film that lead to the startling ending.

Divided We Fall, directed by Jan Hrebejk, was nominated for an Academy Award for Best Foreign Language Film (it lost to *Crouching Tiger, Hidden Dragon*). It is running at selected theatres including Cumberland and Bayview in Toronto. It is shown with English subtitles.

FUSION artist enjoys creating Judaica

By CYNTHIA GASNER
Special to The CJN

TORONTO — Montreal artist Sheila Caplan has always enjoyed working with her hands since she took her first wheel class in the mid 1970s.

"My fascination with clay has continued to grow," she says. "For me, it is the ultimate experience in creating something from nothing. To take a lump of mud and fashion an attractive, useful and durable object, that gives pleasure to both the creator and the user, is tremendously satisfying."

Caplan will be one of the exhibitors at The Pottery & Glass Sale of FUSION: The Ontario Clay & Glass Association show at the CBC Centre in Toronto from Oct. 10 to 13.

Her pottery is at several Judaica shops in Montreal and Toronto, and her "secular" works are at The Canadian Guild of Crafts in Montreal and the Snapdragon Gallery in Ottawa.

Sheila Caplan enjoys creating something from nothing.

Caplan studied occupational therapy at McGill University, but a few years into her career, she took an evening course in pottery at the Saidye Bronfman Centre, School of Fine Arts "just for fun" and to relax after a day's work.

"It did not take long for me to get thoroughly hooked," she says.

After two years at pottery, she decided to leave occupational therapy and pursue pottery instead. In 1981, a group of five potters opened a co-operative pottery studio, Tour de Force.

After slowing down while her children were young, she resumed her pottery in 1995 and joined the Baie d'Urfe Potters Guild.

Caplan began producing Jewish ceremonial ware. The Judaica pieces are special, she says, "because they are used for unique occasions. These are incised with decorative Hebrew lettering appropriate to their function. She adds that they add beauty to the various rituals and holiday celebrations.

"There is a long and interesting history of Jewish ceremonial art in our tradition, and I feel I am now a link in this chain."

Caplan produces such things as seder plates and matzah plates for Passover, ceremonial wine goblets, Sabbath candlesticks, apple and honey bowls for Rosh Hashanah, ritual hand washing cups with bowls, mezuzahs and others. Her pieces are subdued and simple. Their classic, traditional style is designed to endure for years to come.

Caplan notes that working with clay "has many lessons for us in life" – patience and perseverance in developing skills and going through the many stages required to reach a finished product, accepting failures and losses in the course of production, establishing standards of quality for oneself – being able to destroy a pot that does not measure up, and flexibility in adapting to changes in clay or glaze materials that alter your work.

One of her apple and honey bowls.

For more information on FUSION, visit www.clayandglass.on.ca/members/scaplan.htm. For information on the sale, click on Pottery & Glass Sale on the home page.

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BOOKS IN CANADA & AMAZON GIVE OUT FIRST NOVEL AWARD

Books in Canada, the 30-year-old literary journal that almost washed up on the rocks of insolvency last year, has returned just in time to renew its 24-year-old tradition – handing out, in conjunction with a major bookseller, a first novel award.

The journal's editor, **Olga Stein**, joined with Amazon-dot-com representative **Marven Krug** and a panel of literary judges headed by author **W. P. Kinsella** to award the first-prize trophy and a cheque for $5,000 (US) to Mississauga-based author **Eva Stachniak** for her novel *Necessary Lies* (Dundurn, $19.99).

Stachniak was one of five finalists (the others are **Steven Galloway**, **Scott Gardiner**, **Susan Juby** and **Lydia Kwa**) who read brief passages from their works at a gala reception at the Capitol Theatre on Yonge Street. All five of their novels had been published in the year 2000.

Soon after Stachniak was pronounced the winner, the October 2001 issue of *Books in Canada* was brought out, with a cover story on her and her winning novel. The issue had evidently been kept under wraps until the winner was announced.

The Polish-born author joins a long and impressive list of previous winners, including **Michael Ondaatje**, **Clark Blaise**, **W. P. Kinsella**, **Rick Salutin**, **Nino Ricci**, **Rohinton Mistry** and **Anne Michaels**.

Set in Berlin, Warsaw, Wroclaw (Breslau) and Montreal, *Necessary Lies* "tells the story of a woman's discovery of the secrets and lies that stitch together empires and individual lives," a publicist said.

The awards ceremony seems a triumphant return for the journal which, like Canada's book industry itself, has undergone major difficulties in recent times. It resumed publication in July. As before, the publisher is **Adrian Stein**.

The latest *Books in Canada* contains much of general interest. Readers with a specific interest in Canadian Jewish literature will be drawn to Toronto writer **Ken Sherman's** article, *Five Pieces for Irving Layton*, a warm memoir of his long association with the Montreal poet.

Books in Canada is available at news stands for $4.50.

* * *

Eye on Arts

By Bill Gladstone

Winnipeg Jewish Theatre: WJT has announced its upcoming season, which begins Oct. 11 with a new production of *Sibs*, the comedy by **Diane Flacks** and **Richard Greenblatt**.

Shylock, written and directed by British actor **Gareth Armstrong**, is "a richly humane portrait of one of the Bard's most misunderstood characters." It runs Nov. 28 to Dec. 2.

Victoria, written and performed by **Dulcinea Langfelder** and **Eric Gingras**, is a multimedia dance and theatre piece about a 90-year-old woman who loses her memory but not her vitality. March 13 to 17, 2002.

Funny Girl, the Broadway musical classic, focuses on the celebrated entertainer **Fanny Brice**. It runs May 11 to 26, 2002.

For details or tickets, phone (204) 477-7478.

* * *

Arts Briefs

• The Koffler Centre of the Arts, School of Music presents a special benefit concert honouring the victims and families of the Sept. 11 terrorist attack. Featuring **Daniel and Carey Domb**, **Alexander Tselyakov**, **Fern Linzon, Renanim Childrens Choir, Yorkminstrels.** Free, donations to United Way fund welcome. Leah Posluns Theatre, Oct. 11, 8 p.m.

• **Salman Rushdie** and **John Irving** were among the authors who canceled readings in Toronto after the Sept. 11 tragedy in New York and Washington. Both had been scheduled to appear at Harbourfront.

• Solar Stage Children's Theatre opens its 25th season with *The Golden Goose*, adapted from the story by the **Brothers Grimm**, featuring folk dancing and music from around the world. Saturdays and Sundays to Oct. 14, 11 a.m. & 2 p.m. $9.50. Madison Centre, 4950 Yonge St, concourse level.

A magical mystery tour

By BILL GLADSTONE
Special to The CJN

TORONTO — Local film producer-director Ric Bienstock says that she missed many comforts of home when she shlepped all over China, India and Egypt to make a series of three hour-long TV documentaries featuring Penn and Teller, a celebrated pair of stage magicians from Las Vegas.

But the veteran filmmaker, whose previous works include an acclaimed documentary on Zaire's Ebola virus outbreak and a segment of the Emmy Award-winning documentary *The Plague Monkeys*, said that travelling with Penn and Teller was a culturally enriching experience despite the various deprivations encountered.

Bienstock directed the first hour-long episode based in China, and produced the other two episodes, which are set to premiere under the title *Penn and Teller's Magic and Mystery Tour* on CBC television on Oct. 2, 9 and 16. A British-Canadian Yorkshire-Associated Producers co-production, the series is slated for repeat broadcast on the Learning Channel later this year.

Essentially, the programs focus on the two flashy American magicians as they seek out their professional colleagues in the three countries, and learn the secrets of magical tricks that in some cases are thousands of years old.

The China segment features acrobatics, juggling, street magicians in remote villages, and an astonishing mask trick that requires such dexterity that it remains seamless even when replayed in slow motion.

Ric Bienstock on a magical mystery tour

Throughout, the oversized Penn projects the persona of a wise-cracking, happy-go-lucky narrator with the comic sensibility of a David Letterman, while his considerably smaller, silent sidekick, Teller, is a sort of Harpo Marx of the magic set.

Bienstock said it took a year to set up the itinerary for the shoot, which ventured into numerous remote rural locations.

"We did as much research as we could here, and then we went there to do more research," she said. "We got as many leads as we could in advance, and then we got even more on location. I travelled ahead of Penn and Teller. There was a lot of planning on this trip, a lot of moving around."

Although the company ardently sought out exotic forms of local magic, their taste in cuisine was considerably less experimental. Bienstock made sure to bring a supply of canned Chinese food from home.

As a Canadian, she said she felt well prepared for cold weather – but not, as it turned out, for a winter in the Chinese countryside. The temperature typically fell to 15 degrees below zero, she said, and none of the buildings were heated.

"I come from Canada, and I can certainly handle the cold," she said. "But not like this. This was relentless."

After a road accident in which the company's van was sideswiped by a truck on a snowy country road, they had to wait around in the cold once more. "I looked at Penn at one point and I said, 'Ebola was easier than this,'" Bienstock recalled.

REFLECTIONS ON A NEW AGE

TRAVEL TALK

BY BILL GLADSTONE

In some way, being on a modern jet aircraft is like riding a magic carpet from the Arabian Nights.

No matter how often I fly, I always retain a sense of awe and wonder about the essentially miraculous process of jet travel.

Have you ever wondered how Leif Erikson, Marco Polo or Christopher Columbus might have regarded this modern miracle? Could they have possibly imagined that we would one day sit in comfort and be transported in mere hours over vast global reaches that took them months to traverse?

Unforgettable scenes of earthly beauty often reveal themselves from above. My own mental photo album includes many remarkable vistas: the volcanic Mount St. Helen's by moonlight ... the soft blue waters of the Caribbean ... the vast snowy mountains of Greenland.

Leaving Cancun, the glittering deluxe hotels along the beach stand like a row of children's toys.

Approaching Hong Kong, the jet comes so close to highrise buildings that laundry hanging on the balconies seems to flap in the undercurrents.

On a sun-drenched afternoon over Turkey, a multitude of steely crescents glint like scimitars atop mosques in a multitude of remote villages.

After a long night of travel, the coast of Israel suddenly appears, and the endless dark sea surrenders to the ancient unyielding land of our heritage.

And then there's Manhattan by twilight: the silhouetted towers a poetic testament of what our civilization has become.

Forgive me: I am writing as if the golden age of jet travel has concluded, and that is definitely not the case. But the smoke and ash that covered lower Manhattan on Sept. 11 has filtered across the planet, in a psychological sense, like the residue of a modern Krakatoa. Not surprisingly, the global tourism industry has started to choke.

Since the American tragedy, aircraft built for hundreds are carrying dozens of passengers, and hotels from Honolulu to Hamburg are reporting dismal vacancy rates. Consumers have been scared away, temporarily at least, from an industry that pumps a huge percentage of the global economy. Perhaps tourism will rebound soon, or perhaps war will intervene.

In any event, it seems insane to write another travel column as if it were business as usual. Let us hope the global tourism sector emerges soon from the after-effects of Sept. 11.

***

London's Bevis Marks Synagogue, which marks its 300th anniversary this week, was one of only a few buildings in its east-end neighbourhood to emerge unscathed from another sort of devastation – the Nazi bombing blitz of WWII.

Twice rattled by IRA bombs intended for nearby targets, the elegant brown-brick building still stands proudly in its tiny protective courtyard. The architectural elegance of this synagogue, the oldest in Great Britain, reflects the glory that its Sephardi congregants felt living in a country where they were able to pray freely as Jews.

Inside the shul, the rows of wooden pews, multi-tiered brass candelabras and elaborate Torah ark are remarkably well-preserved. Near the front, a special chair is still roped off in honour of Sir Moses Montefiore (1784-1885), the synagogue's most accomplished and celebrated congregant.

Two other famous congregants were Isaac D'Israeli (1766-1848), author of numerous volumes of literary history and anecdotes, and his son, Benjamin Disraeli, who was circumcised here in 1804 and later became the British prime minister. (By then, however, the family had converted to Christianity.)

Regarded as the "cathedral synagogue" of British Jewry, Bevis Marks is used for many important ceremonial occasions. It was here that the Jewish community commemorated the 50th anniversary of V-E Day in 1995, and here that the city installed its most recent Jewish lord mayor, Lord Levene, in 1999.

A series of concerts, lectures, dinners and other special events have been scheduled at Bevis Marks between now and early December. The shul is situated within walking distance of both the Aldgate and the Liverpool Street underground stations.

Except for special events, the synagogue is not normally open to the public on a daily basis. A good way to see it is by going on a walking tour of the Jewish East End, making sure that it is on the itinerary.

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Storyteller praises matchmakers at Yiddishland Cafe

By BEN ROSE
Special to CJN

TORONTO – Marriages arranged by parents in Polish shtetls lasted longer and were more practical than today's marriages storyteller Nathan Garnick suggested recently.

The matchmakers did a good job, took their task seriously, and made good choices, Garnick said at the 31st Yiddishland Cafe at Workmen's Circle during an evening devoted to stories by Isaac Bashevis Singer about matchmakers.

It was rounded out with singing of Yiddish songs about "shidduchim" by Flying Bulgar's David Wall, accompanied by Sasha Luminsky. The two stories by Garnick, each told by a woman, dealt with matchmaking in the shtetls. They were taken from a book by Singer with the title, freely translated, of *Fireside Stories*.

He thanked Henia and Nachem Reinharts for being the resource people for the Singer stories. Though full of humour, which brought many a laugh from the audience, especially as Garnick is a good actor, the stories had a moral message by the writer who won a Nobel Peace Prize in 1978. They illustrated that people are their own worst enemies.

In one, a wealthy woman is in search of a bride for her son, and even though she uses all her skills to do it, picks a woman who brings the family's business to ruin. In the other, a haughty woman who has landed a popular yeshiva bocher for a husband, puts on such airs that she causes her husband to divorce her, and ends up in a poorhouse. No one attends her funeral.

Garnick said the arranged marriages lasted because the couple was not blinded by romance. "The couple had to build their love in the years after the marriage," he said. It was not unusual for a woman to have her passage paid by her future husband when she came to Canada. But she knew she was coming as a bride.

Though he told the stories with an authentic Polish accent, Garnick said it would not deter those who were descended from Jews from other countries "because it was the Yiddish that was spoken on Spadina Avenue and in Kensington." The spelling of Yiddish words is standard, he said, but Jews coming from different countries have their own accents.

"The Jews from Latvia for example spoke a fancy literary Yiddish, leading to many jokes about them."

Garnick interwove his stories with English so that non-Yiddish speakers would not be left out. Wall and Luminsky added to the enjoyment of the evening. Wall, who has been studying Hebrew and Yiddish, told *The CJN* that, if not for being paid for composing music for film and TV, he would not be able to support his young son. His singing at affairs like the tribute to Singer is voluntary.

He composed the music for *Struma*, the documentary about the ship full of Jewish refugees that was torpedoed. Wall said his latest project is composing music for a huge project in Japan. With Miriam Lerner, he has composed music for the classics as well.

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ART TORONTO 2001

Business Profile

Lack of education, easy credit pose risk to family finances

By ERIN SILVER
Special to The CJN

The average Canadian is unable to properly manage his finances, says Toronto trustee in bankruptcy, Frank Kisluk.

In recent years, Kisluk has become increasingly concerned about bankruptcy and insolvency trends in the country.

In 2000, he says, he watched as 87,529 Canadians made insolvency filings. These filings include consumer proposals, whereby a repayment plan is developed, and bankruptcy, in which most outstanding loans are forgiven.

This year, he predicts that personal insolvencies could increase by more than 17 percent.

'When an individual has financial problems it generates unbelievable stress'

Consumer proposals are expected to increase to between 25 and 30 percent of total consumer insolvency filings within the next two years, following trends occurring in the United States.

"Rates of savings have plummeted and the amount of credit carried by individuals has skyrocketed," Kisluk explains.

"This is a prescription for disaster."

Kisluk, who has been specializing in helping individuals and businesses negotiate settlements with lending institutions for over 24 years, is president of Debtor Consulting Services Ltd. and vice-president of Mandelbaum and Spergel Inc.

He does not necessarily believe that businesses and individuals are to blame for finding themselves sinking into financial quicksand, he says.

"One of the biggest problems with the system is that it's been created and structured by lending institutions and they don't feel an obligation to educate people on how to live within the credit environment they've created.

"I've always felt that this is a system that to a large extent is stacked against the individual. You have large financial institutions and organizations that sell credit such as commodities to people who do not have a strong education in commodities."

In addition to a lack of education, many people are overcome by the pitches these institutions put out to convince consumers that they can afford the kind of lifestyle they want to lead.

"The result is that people take on more credit than perhaps they should."

In this system, Kisluk explains, people can accumulate an enormous amount of credit.

"Companies look at those able to carry credit cards – not at their ability to pay."

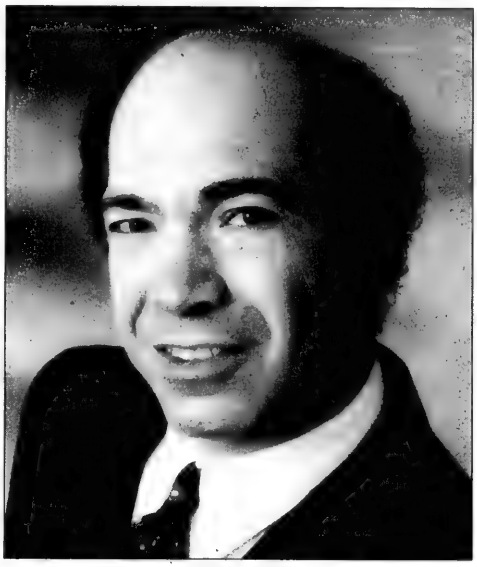
In fact, issuance of credit cards remains high, and that rate continues unabated. Go to any professional sporting event or walk through a university campus, Kisluk says, and many can expect to be grabbed by the gimmick of giving out personal information in exchange for a credit card and a T-shirt.

He says the heaviest blitz of unsolicited credit card applications came in the mid-1990s, when independent credit cards, such as Capital One, joined the market.

Kisluk warns that when an individual has too many credit cards and is carrying too much debt, "it doesn't take much to push you over the edge of the cliff."

A number of factors can impair one's ability to repay debt, including the loss of job, or the temporary loss of income due to pregnancy or illness.

"When an individual has severe financial problems, it generates unbelievable stress. This can lead to illness, and aggravate personal problems."



Frank Kisluk

Kisluk says that sickness, separation and even divorce are "very common" when dealing with financial difficulty.

As a trustee in bankruptcy, Kisluk helps people who have lost financial control to regain their lives, acting as a neutral negotiator between the besieged and the debtor, and also acting as "a bit of a social worker," he says.

Through dealing with clients, giving lectures and writing for magazines, newspapers and also through his books, titled, *Life after Debt*, and *Dear Creditor*, Kisluk says he gives people psychological counselling.

"I try to help people accept failure and learn from it. I try to bring understanding to people so they can regain control, dignity and their self-respect."

Kisluk says he prides himself on informing the public "in plain English," skills he learned while majoring in English literature as an undergraduate student at the University of Western Ontario.

His books began as booklets, 'but the writer in me took over'

Though he applied to a master's program in creative writing at the University of British Columbia, Kisluk says he didn't have the money to pursue it, and went into accounting after a friend convinced him to try it out.

After becoming a chartered accountant and working in the field for a few years, Kisluk decided to specialize, and has been practising as a trustee in bankruptcy since 1980.

He says his books, both published by Doubleday in 1999 (the first edition of *Life after Debt* came out in 1996), began as booklets, "but the writer in me took over."

He says that he would like his next book to focus on how individuals can survive in the economy, noting that "there's a vacuum in literature on how to be responsible with credit cards."

But with major positions in two companies and as a member of five financial institutions, including The Insolvency Institute of Canada which works with the government and looks at changing relevant statutes, Kisluk hasn't had time to start his third book, or even to take a real vacation.

He says his last trip was more business than pleasure. He and his wife, an English professor, drove to Montreal where they helped their daughter settle into McGill law school, all the while looking out for credit card solicitors on campus.

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1,600 line up in hope of saving man's life

MONTREAL — More than 1,600 Jewish community members turned out to have their bone marrow tested in the hope that it will match that of a 33-year-old man suffering from leukemia.

Dr. Barry Mishkin of New York, who grew up in Montreal, was diagnosed with acute lymphocytic leukemia 2 ½ years ago. After successful treatment at Memorial Sloan Kettering Hospital, the disease recently returned.

"A bone marrow transplant is now my only option and time is of the essence," Mishkin wrote in an appeal to Montrealers. Neither his two siblings nor his parents, Dr. Seymour and Shaindel Mishkin of Montreal are matches.

Hundreds had to be turned away because Héma-Québec, the provincial blood agency, had only 975 vials available, said the elder Dr. Mishkin.

"The turnout was very impressive. We swamped Héma-Québec's capacity," he said. The agency can process 200 samples at its laboratory per week and can farm out another 100-150, he said. The rest is frozen for testing at a later date.

The results will not be known for at least several weeks.

Dr. Mishkin said others wishing to be tested may make an appointment with Héma-Québec at 832-5000, ext. 234. The contact person is Diane Roy.

Barry Mishkin grew up in the Tifereth Beth David Jerusalem synagogue, where his parents are active members. He graduated from McGill University and then studied at the Albert Einstein Medical College of Yeshiva University in New York.

Before he became ill, he was chief resident in internal medicine at the Montefiore Medical Centre in the Bronx, and remains associated with that institution.

The Tifereth's Rabbi Chaim Steinmetz said the massive turnout was "absolutely remarkable. It's one of those things that inspire you, especially after seeing in New York the evil that humans are capable of."

He describes those lining up as "Jews of every stripe," including large numbers from the synagogue and notably from the chassidic communities, whose rabbis made a special plea for participation.

The elder Mishkin noted that the testing may benefit others besides his son.

All samples will be kept in the Héma-Québec registry.

• Dr. Shelley Veinish •

Seniors & Health

Dear Dr. Veinish,

I'm getting older and worried about my memory. It's not as sharp as it used to be.

Should I be worried?

Ruth

Dear Ruth,

A missed appointment, a complete blank on a familiar face, the inability to remember the plot of a movie. It happens to all of us. Could this be Alzheimer's or just part of "normal aging?" How do we differentiate the two?

Memory is a complex system made up of five parts, some of which decline with age while others remain stable or even improve. Overall, these changes do not interfere significantly with our ability to function independently over time.

The adage that old age brings wisdom is not a myth. Semantic memory is defined as the accumulation of facts and experience gained over a lifetime. It is therefore not surprising how, under "normal" conditions, semantic memory or wisdom, grows with age.

Remote memory is also well preserved as we age. This is best reflected in the personal histories transmitted from generation to generation. Similarly, immediate memory is relatively stable. It can be distinguished from recent memory in that it enables individuals to remember information for several seconds (e.g. a new phone number), rather than for minutes, hours, or days. Prospective memory refers to a person's ability to remember to complete a task in the future. The use of simple cues such as calendars and lists helps to preserve prospective memory. Without these aids, however, it tends to decline, like recent memory.

Changes in recent memory, in association with impairments in language and reasoning, are among the earliest changes seen in dementia. These deficits produce progressive dependence and disability, and it is this which best differentiates dementia from normal aging.

If you are concerned that your memory problems are interfering with your daily activities, a screening evaluation by an experienced physician is warranted. Perhaps underlying medical or emotional problems, or medications, are contributing to your difficulties. These can all negatively affect memory changes. Please remember, however, adjustment of medications should be supervised by your doctor. Specialized memory clinics, and/or a neuropsychology assessment may also be helpful in providing you with recommendations for maximizing your memory and function.

Why not join your children and grandchildren as they return to school this term. Register for a new course in an area that interests you. New learning and new experiences are just two factors that can positively affect memory change. Good health is a great beginning to the New Year as well.

And eating well, while staying active, mentally, physically and socially, will also help promote good health, good memory, and good memories.

Readers can find out lots of interesting facts about memory loss and dementia on the Web at www.baycrest.org. Look for the direct link on the home page to an interactive educational site, Memory Loss and Dementia.

Shanah Tovah.

Dr. Shelley Veinish is a geriatrician at Baycrest Centre for Geriatric Care and assistant professor in the faculty of medicine at the University of Toronto

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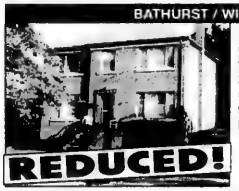

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Attractive woman, 5'5", early 50s, looks 40s, professional, well educated, well read; aspiring writer; passionate about theatre, literature, music, art; enjoys lovely food, walks, the sun, water; gets along well with cats, dogs &/or others; would like to meet sensitive, intelligent, appreciative, secure man for sustained companionship, possibly even marriage for the first time. Reply to CJN Box #7381. Some replies to this ad in the Sept. 20 issue were incorrectly forwarded. Please resend your responses.

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M3B 3K4

Don't forget to put the Box Number on your envelope.

CJN Box #'s are valid for 30 days.

330 OBITUARIES

DONSKY, Bessie – on Sept. 16, 2001.
VIEZEL, Lotti – on Sept. 16, 2001.
OSIPOVICZ, Isaac – on Sept. 13, 2001.
PULLMAN, Rose – on Sept. 18, 2001, late of 33 Wilmington Ave.
ABRAMOVITZ, Aron – on Sept. 18, 2001, late of 3560 Bathurst St.
PERL, Herman – on Sept. 20, 2001.
LAZAR, Josef – on Sept. 22, 2001.
BEZMOZGUIS, Nakhman – on Sept. 23, 2001.
SHAROV, Paulina – on Sept. 24, 2001.
—GABRIELOW, Marvin Jack – on Sept. 25, 2001.
FEKETE, Magdolina – on Sept. 25, 2001.

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330 OBITUARIES

WINTER, Elizabeth, on Sept. 21, 2001, late of Miami Beach, Florida, wife of the late Julius Winter, loving mother of Judith Wilson, son-in-law Frank Wilson of Toronto and grandmother to Evan and Barbi Wilson-Koifman and their spouses, Avi Koifman and Tracey Wilson.

335 UNVEILINGS

The unveiling of a monument to the memory of the late

SYDNEY ז"ל GILLMAN

will take place

Sunday, Oct. 14th, 10:00 a.m.

Pardes Shalom Cemetery

Dufferin St., N. of Major Mackenzie

Temple Sinai Section

Relatives and friends are invited to attend

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335 UNVEILINGS

The unveiling of a monument to the memory of the late

ABRAHAM GREENBERG ז"ל

will take place

Sunday, Oct. 7th, 11:00 a.m.

Bathurst Lawn Memorial Park

Beth Emeth Bais Yehuda Section

Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late

ZIPORA WIENER ז"ל

beloved wife, mother & grandmother

will take place

Sunday, Oct. 7th, 12:30 p.m.

Bathurst Lawn Memorial Park

Lithuanian - Farband Section

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Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome **AD#1603**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship. **AD#1429**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1085**

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Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

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Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship. **AD#1192**

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Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment. **AD#1191**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship. **AD#1214**

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Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1326**

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Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travél, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5'7", seeks male, 30-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk **AD#1078**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests **AD#1414**

Men seeking Women

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FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first. **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old He is honest with a great sense of humour. **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children. **AD#1502**

PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale Makes an extraordinary gift! Item shelf for 44 yrs. Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication Product use Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1083**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me. **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests. **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's. **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5'9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies,

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Judo master helps people with disabilities

By PAUL LUNGEN
Staff Reporter

TORONTO — Yoseph (Joseph) Lev was once a highly-accomplished athlete, though he walks with the aid of a cane now. He's in his 60s and though he's broad-shouldered, his frame narrows at the waist and he looks somewhat fragile, like a square salt shaker perched on top of two narrow and shaky toothpicks.

But don't let his appearance fool you. Lev is still plenty tough, far from a pushover even for a determined mugger. With his quickness and strength, he can turn an assailant's size against him and make him regret ever considering him an easy mark.

Lev is a fourth dan black belt in judo who can also call upon a full repertoire of deadly moves from many other martial arts disciplines. Whether seated or standing, the Israeli judokan (practitioner of judo) can easily disarm an attacker, as he demonstrated on this reporter, inviting me to try to choke him and then deflecting my arm with two quick movements that felt like he was simultaneously breaking my wrist and dislocating my shoulder – not to mention what he was doing to my elbow.

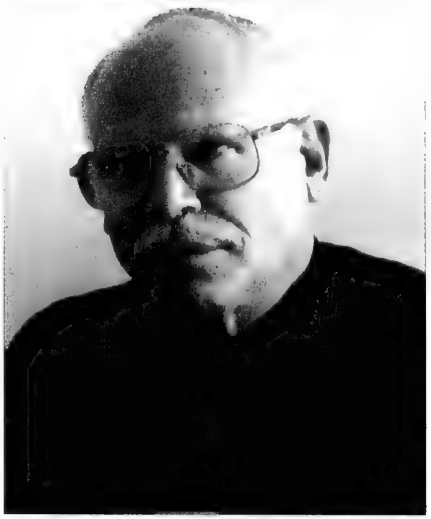
Lev, who was totally paralyzed at age 12 by polio, believes that having a disability does not mean one lacks the ability to employ martial arts.

In 1972, Lev formed Israel's first organized judo and self-defense group for people with disabilities and the blind. Since then, he has been a tireless advocate for people with disabilities. He currently serves as sports director for Population with Special Needs and a rehabilitation consultant with Shekel, a community service organization for people with disabilities in Jerusalem.

He was in Toronto recently to establish contacts and sound out the possibility of opening a centre in which to instruct Canadians with disabilities on self-defence.

Lev believes that sports like judo and karate are perfect rehabilitation and recreation activities for people with disabilities, with the type of sport easily matched to the particular disability.

Judo, he said, is perfect for the blind, where close-in grappling is practiced. Karate is best for the deaf, where the quick and precise arm movements of sign language lend themselves to karate punches and blocks.



Yoseph (Joseph) Lev

Even paraplegics confined to a wheelchair (and sometimes quadriplegics) can learn a mixture of self-defence moves that will leave an attacker begging for mercy, as demonstrated on this reporter.

People with disabilities are no different than the broader population in enjoying many benefits from sports, including increased self-confidence, good exercise, the ability to defend oneself and more effective rehabilitation, he said.

"The martial arts are much more popular than simple, boring, repetitive physical therapy," he said.

Today, at his job with Shekel, Lev teaches and qualifies sports trainers who in turn go out to the community and work with Israelis with disabilities, including those with special needs. He heads the national professional committee of BUDO-Martial Arts for the Disabled, is a member of the International Federation of Adopted Physical Activities and serves as chair of the Israel Sports Therapy Association.

Author of *Judo and Self Defence for the Disabled*, Lev is hoping to hook up with either a hospital, dojo (judo studio) or university in Toronto to further locally his rehabilitation ideas.

Lev's own story could serve as an inspiration to others with disabilities. In 1952, at 12½, he was struck with polio. For three days, he lay unconscious and had difficulty breathing. When he regained consciousness, he was paralyzed. He spent the next year in hospital, receiving physical therapy and working hard to regain control of his limbs. Through hard work and determination, Lev regained motor control.

At 17, he and a Boy Scout troop were doing volunteer work in a rundown neighborhood in Jerusalem when a gang of hoodlums set upon them. Unable to run, he was caught and beaten.

The experience left him determined not to be helpless again in the face of muggers. He enrolled in a judo class – Israel's first – taught by a Japanese black belt who was in Israel on UN duty.

After being told to spend one month on the sidelines watching, Lev was allowed onto the mat and taught ground fighting – Ne Waza – which included holds, arm locks and strangulation techniques. Later he moved to his feet where he was taught flips and throws.

When he became a blue belt, he moved to Rishon Lezion, where he opened his own dojo. It proved popular almost immediately and soon it grew to 600 members. Among them was a young Moni Aizik, who later would go on to train future Olympic silver medal winner Yael Arad before moving to Toronto. (Aizik has subsequently returned to Israel).

Arad was not particularly blessed with natural ability but emulated Aizik in working hard ad showing tremendous character, Lev said.

Arad's trainer after Aizik left for Canada was Daniel Leopold, another of Lev's students in Rishon Lezion. Coincidentally, Leopold's father, Werner, an immigrant from South America, was Lev's partner at the dojo.

In 1972, Lev opened his first martial arts group for people with disabilities and the blind and worked with army veterans with disabilities.

By April 1977 he was touring Europe and giving lectures and demonstrations. In 1995 the Municipality of Jerusalem named Lev employee of the year and a year later, the president of Israel named him best Israeli civil servant.

To contact Lev while in Toronto (on or before Oct. 11), call 416-730-0438. In Israel, he may be reached at 972-2-672-0157/8 or by e-mail at: joelev@zahav.net.il.

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Toronto marathon raises funds for charity

TORONTO — The seventh annual Canadian International Marathon, a qualifying event for the Boston Marathon, will run through the streets of Toronto on Sunday, Oct. 14.

Starting at 9 a.m. at Mel Lastman Square, the 42-kilometre (26-mile) race follows a loop through North York before heading south on Yonge Street. Runners will trace a route through Forest Hill, Rosedale, the Valley Ravine and downtown Toronto before ending at the finish line at Queen's Park.

A less grueling alternative is also available. Participants can choose to contest the Home Depot Half Marathon or take part in the Honda Corporate Challenge, a relay race.

Organizers are expecting between 7,000 and 8,000 athletes from as many as 30 countries.

Proceeds from the marathon will benefit cancer research at Princess Margaret Hospital.

The Canadian International Marathon is sanctioned by Athletics Canada and the Ontario Roadrunners Association. It has raised more than $2 million for various charities since the first race in 1995.

For more information, check out the official Web site: www.RunToronto.com.

A quest for peace is all around us

Left, right, centre

By AVRUM ROSENSWEIG

Evil blinds us.

In the past couple of weeks, the North American community has been stared down by terrorist activities perpetrated by some very vile people. Seeing the level of brutality in the destruction of the World Trade Center and the Pentagon was disquieting and unsettling.

It blinded many of us into believing that these dastardly events are now the only defining character of the world which we all share. Lately, I've heard from countless Torontonians that the world has turned ugly and is mostly evil. Most disturbing, however, is what I have been told by many young Jewish teens and children.

Recently, I did a program for bar and bat mitzvah kids. I enacted a mock radio show with them, the topic being Can the World Achieve Peace? Unanimously, our newest community adults replied that peace was elusive, and not likely to ever be achieved. I was very saddened and wondered how they arrived at such a jaded view.

I asked them why is it that children dying in Zimbabwe of HIV/AIDS are more positive about their future and world goodness than Jewish kids growing up in Toronto?

"Don't we live in one of the finest times in history, in perhaps the greatest city ever?" I asked. "Why are we so negative about the possibility of achieving world peace? Have you not seen hundreds of examples of chesed (kindness) and the pursuit of the talmudic statement 'the highest wisdom is kindness'?".

Remember, I said, that as the twin towers toppled, physicians around the world were sewing up the wounds of the impoverished and new organizations were developing educational methods to enhance the lives of autistic children.

Keep in mind, I told them, that before and while the Pentagon burned, enormous examples of love and humanity were taking place. Jews from Tomchai Shabbat, an organization supplying food for Shabbat in Toronto, were preparing boxes to be dropped off for families in Toronto; the State of Israel, through Mashav, its foreign office's humanitarian arm, was assisting millions of people in Africa through the sharing of irrigation technology and other such agricultural know-how. Craig Kielburger, a kid from Thornhill, continues to free the children, from child slavery in South Asia.

There is beauty and a quest for peace all around us. It appears in a blade of grass; in the sweet face of a volunteer from Beth Shalom and its homeless program; in the spirit of Native Canadians assisting their broken families through the slow reconstruction of their integrity.

If a peaceful world can never be achieved, then what of all the potential within our *neshamot* – our souls – which feeds on goodness? If peace, love and understanding are no longer the pillars upon which the world stands, and instead we have adopted the view that the world is malevolent, then our hunt for peace – *osei shalom bimromav* – is a useless one.

The stench emanating from the evil of Sept. 11th is overwhelming. It permeates our world like the Roman wisps of fire and smoke hurled at Masada. Yet we can never allow it to be so pervasive that it deadens our drive for shalom and encourages us to believe that evil is the predominant character trait of our world. If we do so, our souls will remain hungry and listless, void of splendid nutrients that can only be pollinated through peace, and we will never achieve the brilliance and beauty within us, and inherent to our world.

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1 lb. carrots, peeled and sliced
1 cup frozen unsweetened tart cherries
3 tblsps. maple syrup
2 tblsps. margarine
1/2 tsp. ground nutmeg
1/4 tsp. ground ginger

In a 2 qt. saucepan, cook carrots in water, covered, 8-10 minutes or until tender. Drain well.

Add cherries, maple syrup, margarine, nutmeg and ginger to cooked carrots. (It is not necessary to thaw cherries before combining with carrots.) Cook, stirring occasionally, over medium heat, until mixture is hot and bubbly.

About Life

Dear Ella,

My Aunt Sally and Aunt Faye are using me as a broken telephone. About three years ago they had a blowout fight and haven't spoken since.

Being their only niece, I am very close to both of them and speak to them regularly. They always have something to say about one another, but if something goes wrong, such as my Aunt Sally's heart scare last year, Aunt Faye is on the phone and had to know every detail. The sad part is that they really love and care about each other. They even wished each other a "happy new year" through me. Both of them are Holocaust survivors and are getting on in years. My biggest fear is that something will happen to one of them and the other will never forgive themselves, and neither will I. How do I put an end to this ridiculous feud?

Centre of Attention

Dear Centre of Attention,

These two people have put you in a very difficult place without really meaning to.

You are enabling them to continue their relationship without having to speak to each other. They each get to know what is going on with the other through you. They know if the other is healthy, if they have a problem and what is happening in their lives. There really is no need for them to speak if they can use you as a crutch in their broken relationship.

Start by putting an end to letting them talk through you. Explain to them that you love them both dearly, but you think their fighting has gone on long enough and you will not let them use you as their communicator any longer. This may ruffle some feathers as they may not even realize they have been doing anything wrong.

Try to explain gently that they are getting on in years, and if they don't make peace they may end up regretting it. The most difficult thing for you, because of your love for them, is to stop being the enabler of this broken relationship. By not passing on their words, you may force them back into each others lives.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news — Crossword Puzzle

(Answers to the crossword are on page 40.)

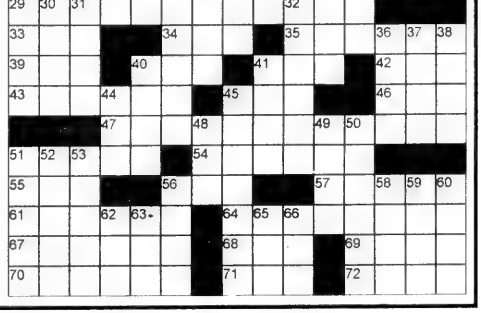
By Matt Gaffney & David Bianco (QSyndicate@aol.com)

Across

1 ___-actualization (Maslow concept)
5 Dave Berg's magazine
8 ___ *Torah*
14 Margarine
15 "Deconstructing Harry" Actress Irving
16 Kramer's pal
17 With 64-across, 1998 Pulitzer-winning novel by Philip Roth
19 On the double
20 1953 AL MVP Al
21 Passover's mo., usually
23 Shade provider
24 Plan
27 Boxer's helpers
29 *The Puttermesser Papers* author, 1997
33 Wade opponent
34 Schmuck
35 Uris classic
39 Methuselah's claim to fame
40 Big letters in communications
41 First world leader to recognize Israel's independence: inits.
42 First patriarch, for short
43 One of Andy's "Taxi" costars
45 ___ bran
46 Tell stories
47 *Catch-22* author
51 Spud snack
54 City NW of Hollywood
55 George's brother
56 ___ Salvador
57 Chess stars Ivanov and Khmelnitsky
61 Didn't stop
64 See 17-across
67 Feeling experienced visiting the United States Holocaust Memorial
68 Diamonds, to Bugsy Siegel
69 Gymnast Korbut
70 Fixed socks
71 Kinky Friedman's home state: abbr.
72 Refusenik's refusal

Down

1 Go with El Al
2 Recent fad doll
3 Peggy and Brenda
4 Hiding place for many Nazi resisters
5 Jobs computer
6 Doc's board
7 Energetic folk
8 Rip
9 Keyboard key
10 ___-tze (Chinese philosopher)
11 Looked for gold
12 "___ Miltie" (Berle's nickname)
13 Judges
18 Move slowly
22 Dispensed candy
25 Leave
26 Lower ___ Side
27 Singer's eight-
28 Turner of music
29 Quick study?
30 Eastern practice
31 ___-do-well
32 "___ end of the world..."
36 Brandeis building
37 "___ the Agent" (Harry Hershfield comic strip)
38 Snide remark
40 Cream ingredient
41 Derisive laughs
44 H followers
45 Barbecue variety
48 NOW goal
49 Work for Si Newhouse, maybe
50 "The Blue ___"
51 Party for Bibi
52 Battlefield
53 Mark ___ Forum (LA theater)
56 Went 75, say
58 Ben-Gurion:Tel Aviv::___:Paris
59 Wrath
60 Mattress holder
62 *The Jay Luck Club* author
63 Employ
65 High card
66 Dr. Ruth's field



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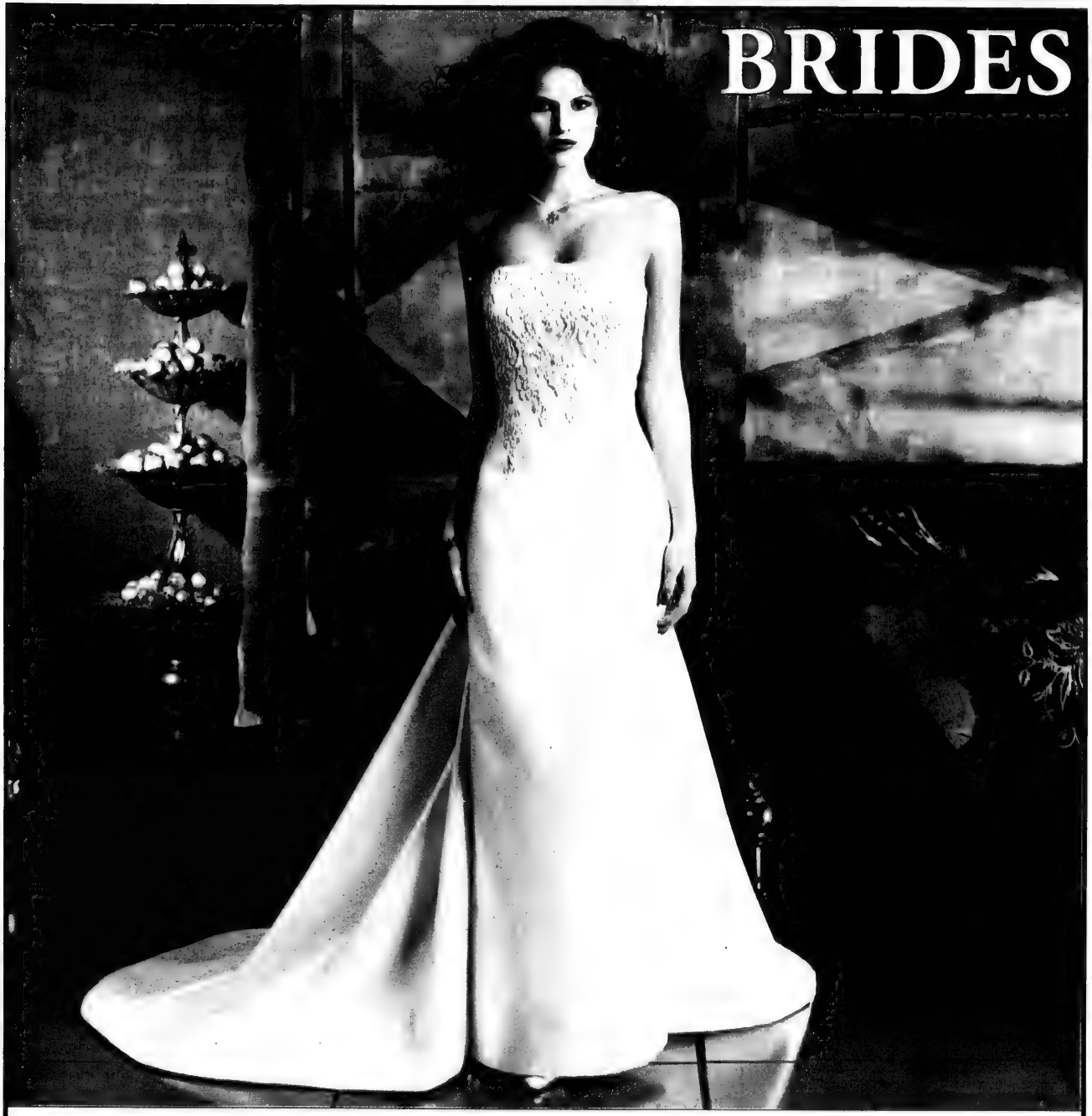

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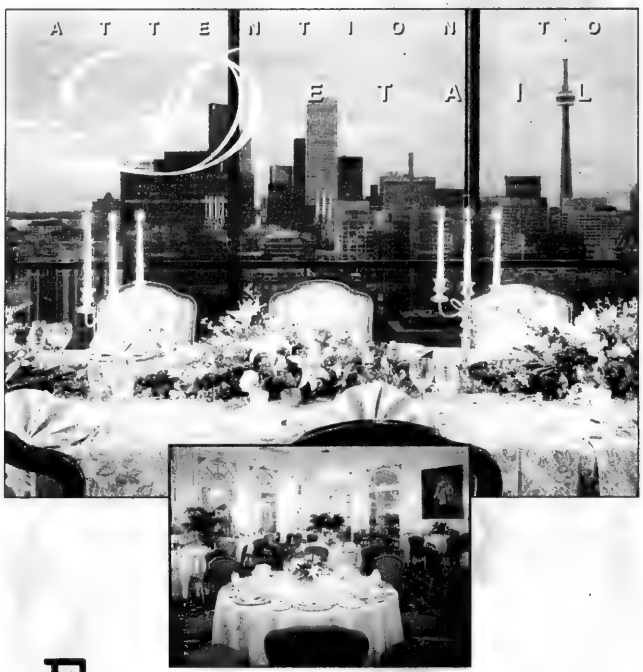

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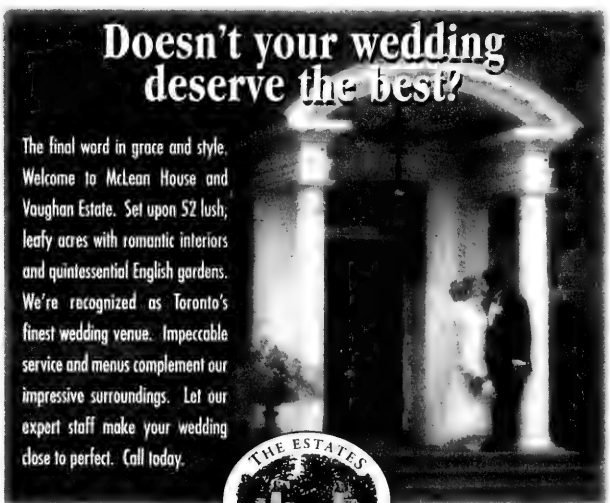
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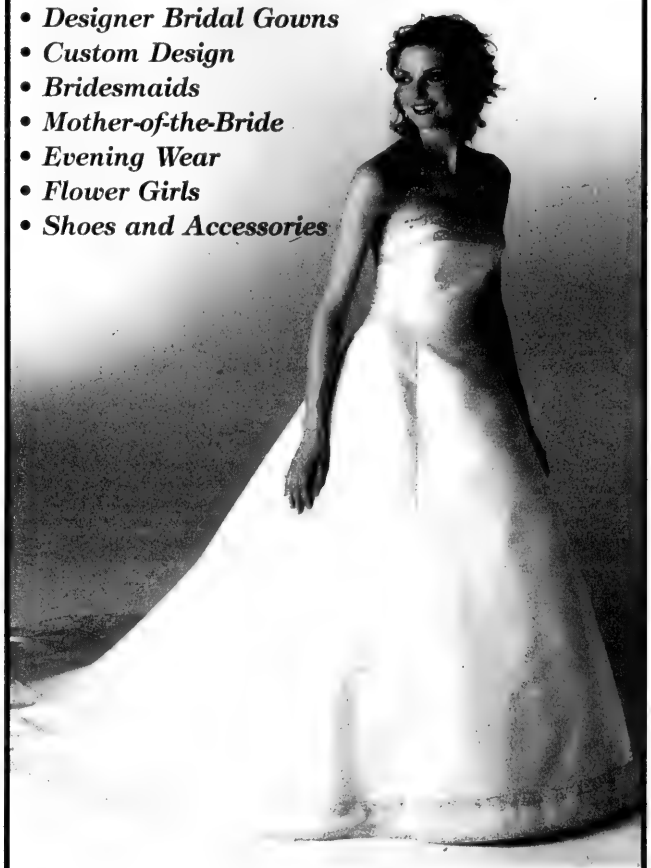

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At Windsor Arms, a star hotel is reborn

Windsor Arms was built in 1927, in the elegant Neo-Gothic style. Its distinctive exterior made it a fine example of a mid-sized early 20th century hotel with a residential appearance.. It soon becme a Toronto landmark, both for architecture and design, and as the place to be seen. In its heyday, it was a discreet "home away from home" for celebrities like Katharine Hepburn, Gloria Swanson, Richard Burton, Vincent Price and Christopher Plummer.

Windsor Arms was sold early in the '90s, then closed in 1991. Developer George Friedmann bought it in 1995, determined to reinstate it as Toronto's hallmark luxury hotel. Working with Sol Wassermuhl of Page + Steele, and with Heritage Toronto (the hotel is a Heritage site), Friedmann set to his task.

"It was essential that the site remain true to its original purpose," he says. "Windsor Arms has no equal in Toronto; and I wanted to create an environment where that sense of innovation would again flourish."

While Windsor Arms has an august history, an even more spectacular future lies ahead. Friedmann is fulfilling his dream. Windsor Arms' guests will enjoy elegance and discreet luxury, innovative entertainment venues, sophisticated business facilities and a sumptuous Spa. Making this diversity a cohesive whole, was the task of interior designer Brian Gluckstein.

The results speak for themselves. Windsor Arms is one of the few hotels in the world which successfully blend traditional and leading edge design, making guests feel at home, while providing state-of-the-art services and luxuries that satisfy the most discerning travellers.

Friedmann and his team anticipate many long-staying guests. This, combined with the original Windsor Arms' deluxe character, inspired Gluckstein to create contemporary spaces which are luxurious, yet home-like.

Guestrooms feature naturally lit bathrooms, crisp Frette bed linens, and a rich palette of colours and wallpapers. Gluckstein has based the custom-designed mahogany furnishings on a 1920s French style he describes as "streamlined, but not overly modern, and designed to give echoes of the past." The spacious bathrooms feature limestone floors and walls; and several suites have fireplaces.

Windsor Arms' reputation for food harks back to its heyday. In this respect too, Friedmann and his team have revitalized a tradition, but with a contemporary touch. The hotel's restaurants present diners with a range of styles in cuisine and ambience – and venues for special events.

The Courtyard Cafe is drama in architectural form, with its iron entrance gates, limestone walls, soaring ceilings, skylights and balconies, with funky lighting to add intriguing counterpoints. This setting is great for weddings or other private functions with up to 250 guests seated, or 750 standing.

In Club 22, Windsor Arms' cocktail bar and nightspot, sumptuous dark woods and fabrics in leather and mohair create a cozy atmosphere. There's a dance floor, and you can have live music; there's room for up to 200 guests for wedding or cocktail receptions or showers. Most intimate is the Tea Room, built around an impressive fireplace dating from 1927. The stained-glass windows were also part of the original hotel; and lush velvets and silks impart a luxuriant aura. This setting is ideal for private dinners, receptions and showers for up to 40 guests.

There are private dining and meeting rooms for groups from six to 100. And for a really special gathering, there's the Chef's Table. Up to 10 guests sit at their own table, in the middle of the kitchen, with a chef cooking the dinner of their choice. Then there's the Spa. For anyone who wants to be pampered during an overnight stay, this is the crowning touch. It is also open to the general public.

Gluckstein wanted the Spa to be, "luxurious and intimate, restful yet energizing, with a holistic feeling". Serenity and beauty in one"s surroundings, he thought, contribute to the rejuvenation of mind and spirit.

He achieved this effect with beautiful natural woods and pale cotton-terry fabrics. You'll see inspiration in the poolside fireplace, and the entrance to the swimming pool, reached by a set of gracefully curving steps. This is a full-service Spa with every health and beauty treatment, including facials, massages and hot stone therapies. There's an exercise room and swimming pool. And the Darphin beauty product line raises the Spa to a level of sumptuousness and luxury not attained elsewhere.

Inside and out, Windsor Arms has regained its status as Toronto's landmark luxury hotel. Once again, it's a "home away from home" for celebrities like Michael Douglas, Harrison Ford, Danny De Vito, Cher, Tina Turner, Sophia Loren and Jennifer Lopez. Windsor Arms will be glad to host your special event, be it a wedding, dinner party or seminar. And its downtown location makes it ideal for out-of-town guests. They're only steps away from Bloor St. shopping, theatres and subway stations.

There's another reason to consider Windsor Arms for your simchah. Among the recent additions is the Kosher Kitchen. Whether it's a business function or a personal celebration, the hotel's fine culinary style and expertise is now under strict Kashrut supervision.

For off-premise events, consult Royal Kosher Catering Inc. With culinary and service supervision from Windsor Arms, Royal Kosher Catering Inc. provides a delightful culinary experience at a location of your choice. Windsor Arms also includes the Residences of Windsor Arms, an exclusive collection of 24 homes, on 12 floors above the hotel. They average about 3,500 square feet, with panoramic southern views and finishings unparallelled in the city. Custom designs are available.

Residents have full access to hotel amenities including maid and room service, valet, concierge, and the Spa. At the same time, they enjoy the privacy and security of a separate entrance and elevators. At present, three units remain for sale, 2,800 and 3,300 square feet in size, ranging from $2,500,000 to $3,000,000.

You'll find Windsor Arms at 18 St. Thomas St., just south of Bloor, off University Ave. For reservations, and more information about venues for your special event, call 416-971-9666.

Boy's Dress wear mirrors men's designer wear

Boys any age can now look as "smart" as their older brothers or fathers. Men's wear designers are now producing up-to-date "in" styles for boys. Dress suits are available in 2 or 3-button single-breasted, classic double-breasted, and modern, redesigned tuxedos but without all the bulk around the shoulders and chest areas. Hip sports jackets, vests in solids or patterns also add to the variety.

As in men's wear, the important factor to remember is co-ordination. Plan the wardrobe to be flexible so it saves you money. Work around a basic suit and add coloured shirts and ties, a T, or sweater, depending on the occasion. You'll be surprised how many times you can produce a totally different look!

Sales on boy's wear are in the fall (late August to October) so mark your calendar to take advantage of the great prices. A little tailoring can usually stretch the life of a suit to the next size.

You can breath a little easier knowing that slim or husky sizes are now in ample supply. Suits are available in sizes 4-20. Note that sizes 12-20 are perfect for boys of Bar Mitzvah age as they fit a teenage boys' rapidly growing body!

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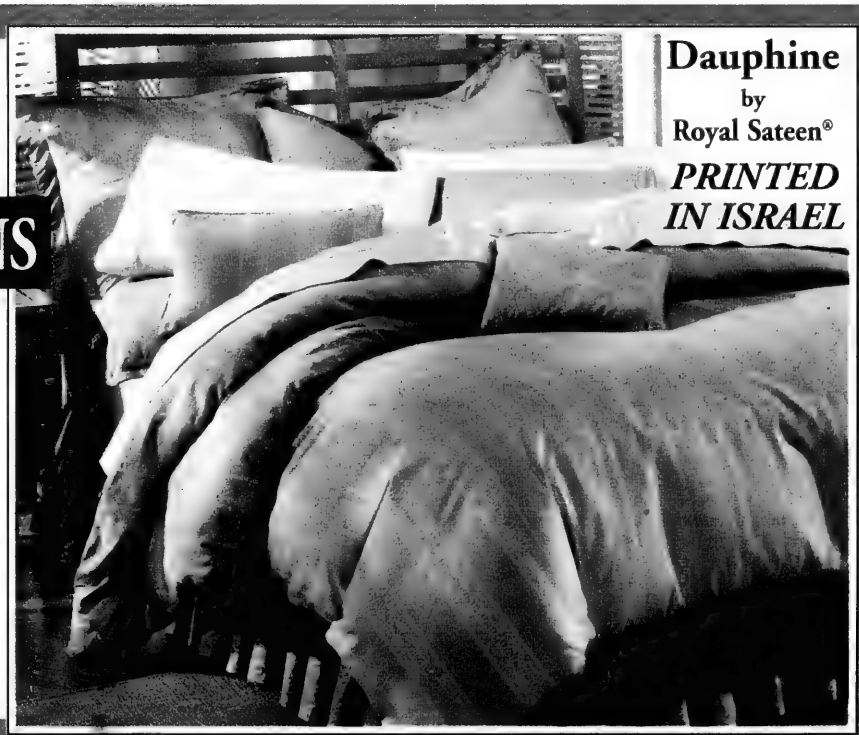

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Richmond Hill, a club for all seasons

Richmond Hill Country Club has always offered a restful setting amid lush greenery, with inviting nature walks through acres of land laced with lakes and ponds. If you want to escape life's pressures and recharge your personal energy, nowhere else could be more inviting.

In the past two years, the club has been extensively refurbished -- both to enhance the service, and make it easier for you to enjoy the natural beauty. The response to the changes has been enthusiastic; but don't take anyone's word for it. Tour the renovated club, and see for yourself.

Richmond Hill Country Club offers you full catering service for your wedding or other special occasion, in a setting that unites beautiful countryside with urbane comfort. It's formal and elegant, but at the same time warm, comfortable and relaxing. For the duration of your function, the club becomes your home.

Richmond Hill Country Club is a year-round setting. It offers a great variety of indoor and outdoor facilities for dining, receptions, weddings and other special occasions.

Tents and poolside patios are available for outdoor functions. Many Orthodox weddings are held outdoors here, in the valley by the river which winds through the grounds.

The indoor facilities are spacious and richly appointed. Of the two largest halls, the Georgian Room can hold up to 350 guests seated at dinner, with a dance floor; the Regency Room, up to 130 at dinner, with a dance floor. And these rooms have high, wide windows, with panoramic views of the surrounding countryside. There are smaller rooms for more modest functions, ranging in size from intimate to spacious. For the year 5761, Richmond Hill Country Club hosted 12 seders in two days, for groups of up to 100.

The catering facility, now called Club Catering, is owned by Richmond Hill Country Club. It's recently been revamped from the ground up. Lino Ferreira is catering manager; the executive chef is Kim Wong. Both men have had extensive professional experience at Four Seasons. They know that one of the key elements of a celebration is fine dining in a beautiful ambience. They take pride in meticulous attention to the details of planning and follow-through that make a simchah a success. And they're open to any creative use of either indoor or outdoor facilities, or both. At one wedding held in the river valley, for example, guests were conveyed to the site in golf carts.

Catering facility and club now have separate kitchens; and the layout has been changed to protect everyone's privacy, so that you and your guests need not interact with club members at all. For your function, you enjoy exclusive private use of the catering facilities.

Charity and fundraising groups, many of them Jewish, use the facilities; and the club hosts many corporate functions. You'll find all the amenities you need to help make a meeting productive: a variety of venues, seating from five to 500, and refreshment catering. You can book any time span, from a few hours' meeting up to a full day. And if you want to reward your work force with a day of rest and recreation, there's no better venue than Richmond Hill Country Club.

If you join as a member, you and your guests may want to drop in for lunch or dinner. There are new all-you-can-eat lunch and dinner buffets, and a variety of dining experiences from casual to formal. You can get a quick snack after a workout; relax over an evening drink; or enjoy a fine dinner with a special friend. Thinking of fitness and an active lifestyle? Would you enjoy having access to the club's pools, sports and health facilities on a regular basis? There are 12 different types of membership to suit everyone's needs, from occasional visitor to habitué, from toddler to senior.

If you sponsor a guest who eventually joins the club, you earn a $200 Ambassador Credit toward your own membership costs. And there's a Youth Club, and a summer day camp for kids from tots to teens.

The new Club Spa offers men and women a full range of hair care, massage, body therapies and other personalized services. And if you like to swim year-round, you'll find both indoor and outdoor pools.

Do you have a more specialized health or sport interest? Specialty classes include cycling, yoga and pilates. There's an extensive tennis program too, both indoor and outdoor, for every level of skill from first-time player to seasoned pro, with highly qualified professional instructors and organized competition. With closed-circuit TV and security staff on the grounds, the club is working to make your visits not only enjoyable, but safe. You and your guests should always feel secure.

Richmond Hill Country Club is located at 8905 Bathurst St. in Richmond Hill, just a quarter mile north of Highway 7; and it's easy to reach by Highways 401, 404 and 407 ETR. You can speak to Catering Manager Lino Ferreira, or inquire about tours, membership and activities, at 905-731-2800.

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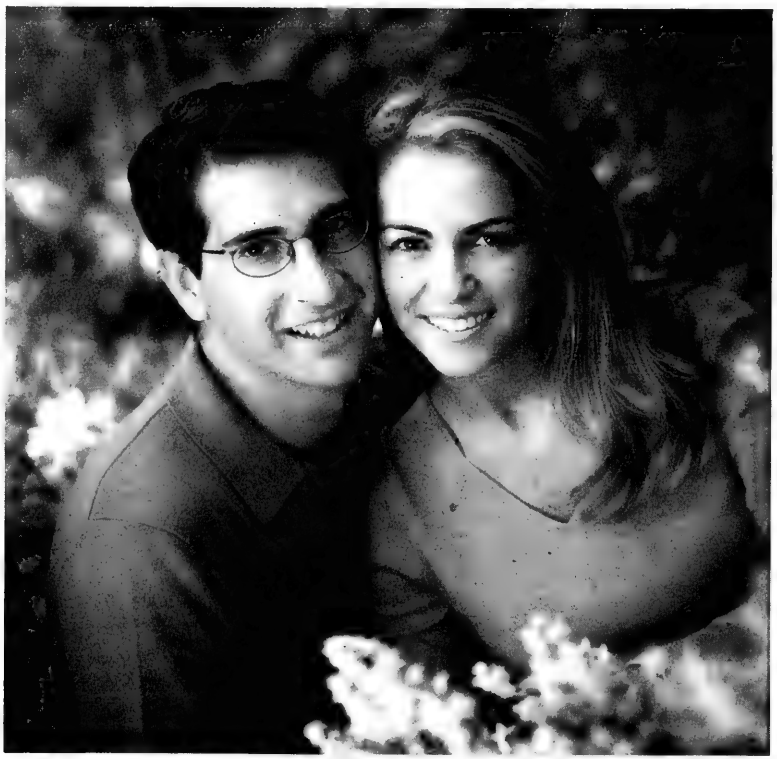

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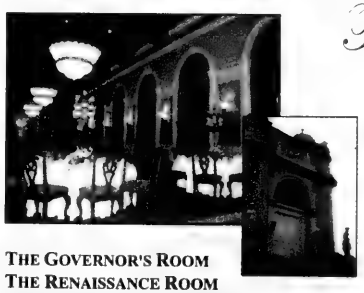

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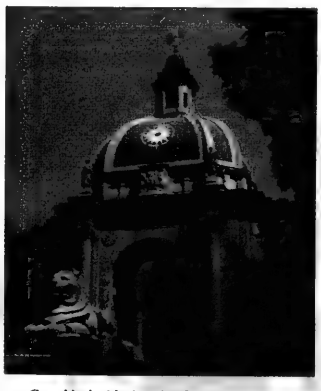

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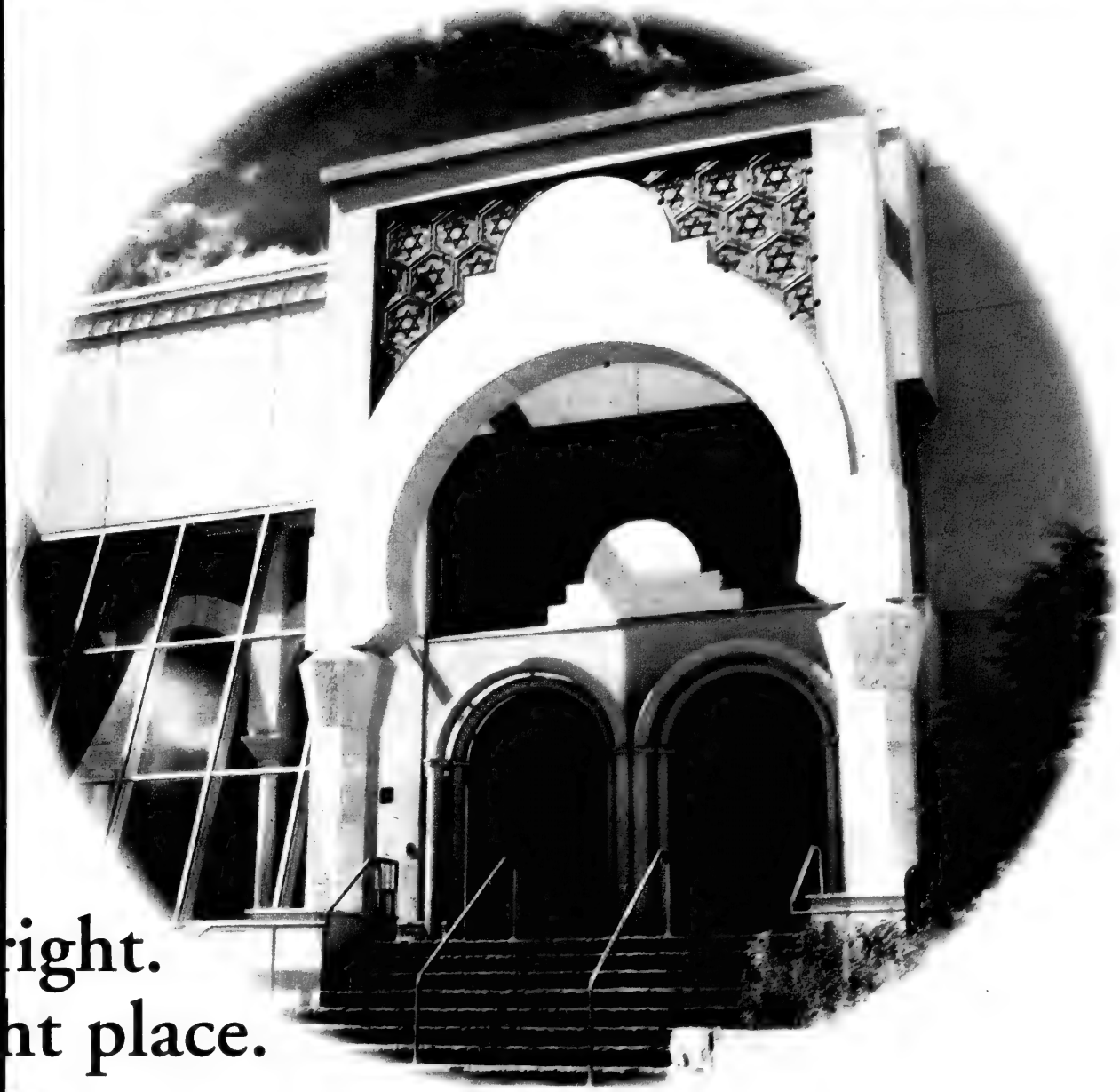

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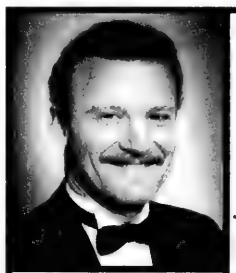
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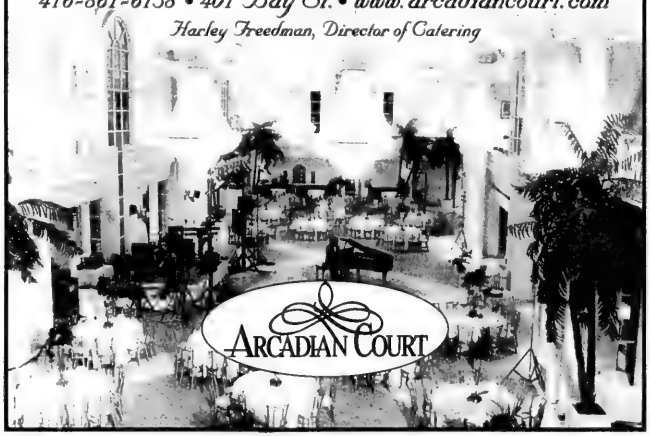

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The ideal locale for your event is Columbus Centre, Toronto's vibrant Italian cultural nexus. Its facilities can host parties of 5 to 400; the catering offers classic Italian cuisine.

The newly renovated Sala Caboto banquet hall, resplendent with gleaming hardwood floors and marble lobby, seats 300 wedding guests. For outdoor festivities, you'll enjoy the Mediterranean Garden Patio. Rustic Ristorante Boccaccio serves regional Italian cuisine's irresistible flavours in a charming, intimate setting. For private functions, it holds up to 100. For a kids' party, with swimming and pizza, Caffe Cinquecento holds up to 40. It's also great for a refresher after visiting the fitness centre, or a light meal.

The main floor of the Carrier Gallery can accommodate 350 for cocktails or 200 seated. The beautiful Rotonda Gallery hosts up to 180 wedding guests. And Columbus Centre offers wheelchair accessible spaces for every size and type of meeting from seminar to staff party: The Boccaccio Boardroom easily holds 20 people. For up to 40, there's the elegant Executive Boardroom, with its antique table and Italian tooled-leather chairs. Both have full catering and audio-video service.

The Columbus Room, with dance floor, cloakroom and bar. Its subtle, rich decor makes it suitable for functions from breakfast meetings to evening galas, with up to 100 guests.

Director of Food Services Joe Cosentino has worked at Ontario Place and AGO. With his rich experience catering Jewish events, especially weddings, bar and bat mitzvahs, he looks forward to hearing from you. And there's no better place to rejuvenate than the friendly, well-staffed Fitness Facility. There's weight and cardio equipment, aerobics, aquabics, Nautilus, gym, pool, squash, racquetball, track and tennis; programs include yoga, judo, tai chi and water safety. There are tournaments and championships as well.

Columbus Centre hosts numerous cultural programs. The Carrier Gallery's design has been compared to New York's Guggenheim Museum; the School of Music teaches year-round; and the Puccini Symphonic Band, the Schola Cantorum and Giuseppe Verdi choirs, and the acclaimed Scuola di Danza have their home here.

So if you're planning a special event, call Joe Cosentino at Columbus Centre: 416-789-7011 ext. 236. They're located at 901 Lawrence Avenue West, at Dufferin. And there's ample free parking.

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Les Firestone functions marry old values with culinary innovations

Over four decades of synagogue catering, **Sam Firestone Caterers** has earned the kind of reputation that only years of excellence can produce. In a simcha market of many players, those with a 40-year track record are few and far between, a fact not lost on Firestone's loyal customers. So, in an increasingly competitive catering marketplace, Les Firestone has seen his business continue to grow as new generations of brides and grooms jump on the Firestone bandwagon.

It's particularly gratifying, notes Les, to experience the enduring value of the legacy his father built.

"My father always stressed the importance of treating each customer like they were your *only* customer, so the good feedback doesn't really surprise me," says Les. "What *does* surprise me is how people remember the little things, like something my father said or did that made them feel good. That's the part of the business that money can't buy."

This kind of feedback helps fuel the 24-hour adrenaline surge that sees Les attending to simcha details into the wee hours of most mornings. "We do whatever it takes to make our customers happy," he smiles. "When someone picks you to host the most important day of their life, how can you do otherwise?"

In Firestone's case, the long hours devoted to catering functions can't really be described as "hard work." "It's only 'hard' when you don't enjoy what you're doing," grins Les. "When you love it, it's easy."

Under the direction of Executive Chef Jimmy Lyras, the consistent first class cuisine that has made the Sam Firestone name legendary has evolved to reflect the latest culinary trends while still respecting time-honoured traditions. The Sam Firestone / Shaarei Shomayim experience is now enhanced by some exciting new developments:

- A fresh juice bar;
- A Sushi bar;
- A Chocolate fountain;
- A Cappuccino / Espresso bar.

Each of these "bars" or stations allows you to personalize items to your taste. The chocolate fountain, in particular, has proved a hit with customers of all ages.

Non-members welcome to host functions at Shaarei Shomayim

The authentic regional cuisine and exquisite preparation that have always been a Sam Firestone trademark are enjoyed in Shaarei Shomayim's magnificent banquet facilities. If you haven't had the pleasure of attending a function at Shaarei Shomayim in the past few years, you're in for a big surprise. After a major renovation, the beautifully updated premises are now the envy of many stand-alone banquet halls. The shul's traditional *haymishe* feeling remains, and is available to members and non-members alike.

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Tricia Cochran "the best thing that ever happened to a bridal gown"

In the world of fashion, there are thousands of design houses, but only a few are capable of consistently creating a collection of couture quality. Tricia Cochran Collections is one.

Tricia's legacy lives on. Continuing the tradition of bridal refinement that has defined the Tricia Cochran name for decades, Isabella Briatico and Carol Gold cater to an ever-growing clientele at the same location, together with the same in-house specialists that have served hundreds of happy brides there.

The signature look of high style, femininity, and a unique approach to detail also remains. You can see it in the more than 100 fine gowns — each one exclusive to Tricia Cochran — that grace the shop. These works of art, fashioned from the finest silks, laces and other fabrics, feature rouleau, beading, tucking, appliqué, embroidery and weaving, all applied by hand. Soft, subtle hand finishings lend a further touch of refinement. From concept to creation, each and every garment aspires to the same standard of excellence, and each is designed to enhance your individual beauty.

Consultant Carol Gold has a stellar reputation in the bridal business. Carol enhances the expertise and personal service you will receive when you book your appointment here. The Tricia Cochran team has a level of experience and dedication unparalleled in the industry.

In addition to bridal and evening wear, Tricia Cochran specializes in Mother of the Bride. All mothers who shop here will receive the same care and attention their brides expect. The wide range of styles will accommodate any figure and taste. Whether you like elegant classics or lavish detail, indulge your fantasy: it's here.

This outstanding shop addresses your needs not only for weddings, but for every formal or special occasion as well. Be it an afternoon cocktail party or an evening at the theatre, the event will be your personal stage in a Tricia Cochran gown.

Specializing in Mother of the Bride

Another advantage of shopping at Tricia Cochran is the opportunity to have your engagement ring or wedding band custom designed on the same premises. In a lengthy stint as head jewellery designer at Royal de Versailles, Ms. Briatico designed fine jewellery for some of Canada's most distinguished business and community leaders. Isabella's 16-year reputation for excellence ensures that your custom jewellery needs will receive the same care and attention to detail as a couture wedding gown.

Exquisite bridal and evening wear, custom-designed jewellery, and a full range of accessories under one roof: it's all part of the Tricia Cochran experience.

Accessories includes headpieces, shoes, bags, and whatever else you need to make your outfit complete. And rest assured that the experts at Tricia Cochran *won't* rest until you're looking your absolute best, from head to toe.

Gown on display at ROM

One of Tricia Cochran's greatest honours was being asked by the curator of the Royal Ontario Museum to display one of her couture evening gowns. It is now on permanent display at the ROM, and was selected because it is a fine example of contemporary couture. You can expect more of the same at this leading-edge salon, with personal service to match.

A Tricia Cochran bride once said, "Tricia Cochran is the best thing that ever happened to a bridal gown." Today, this statement remains as true as ever.

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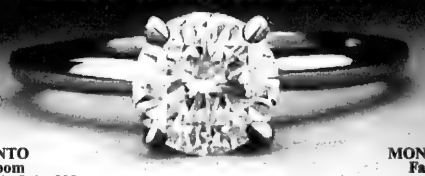

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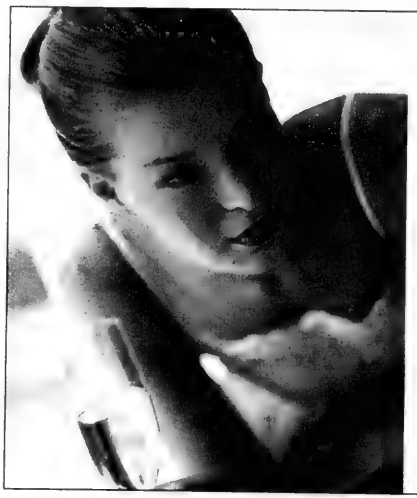

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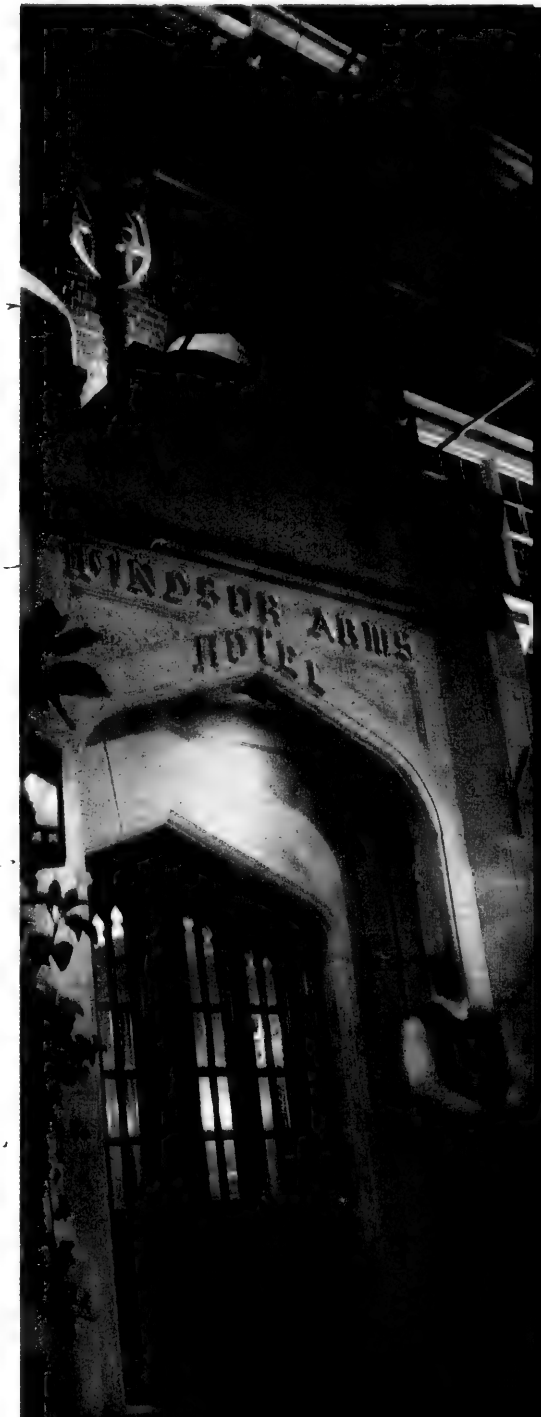

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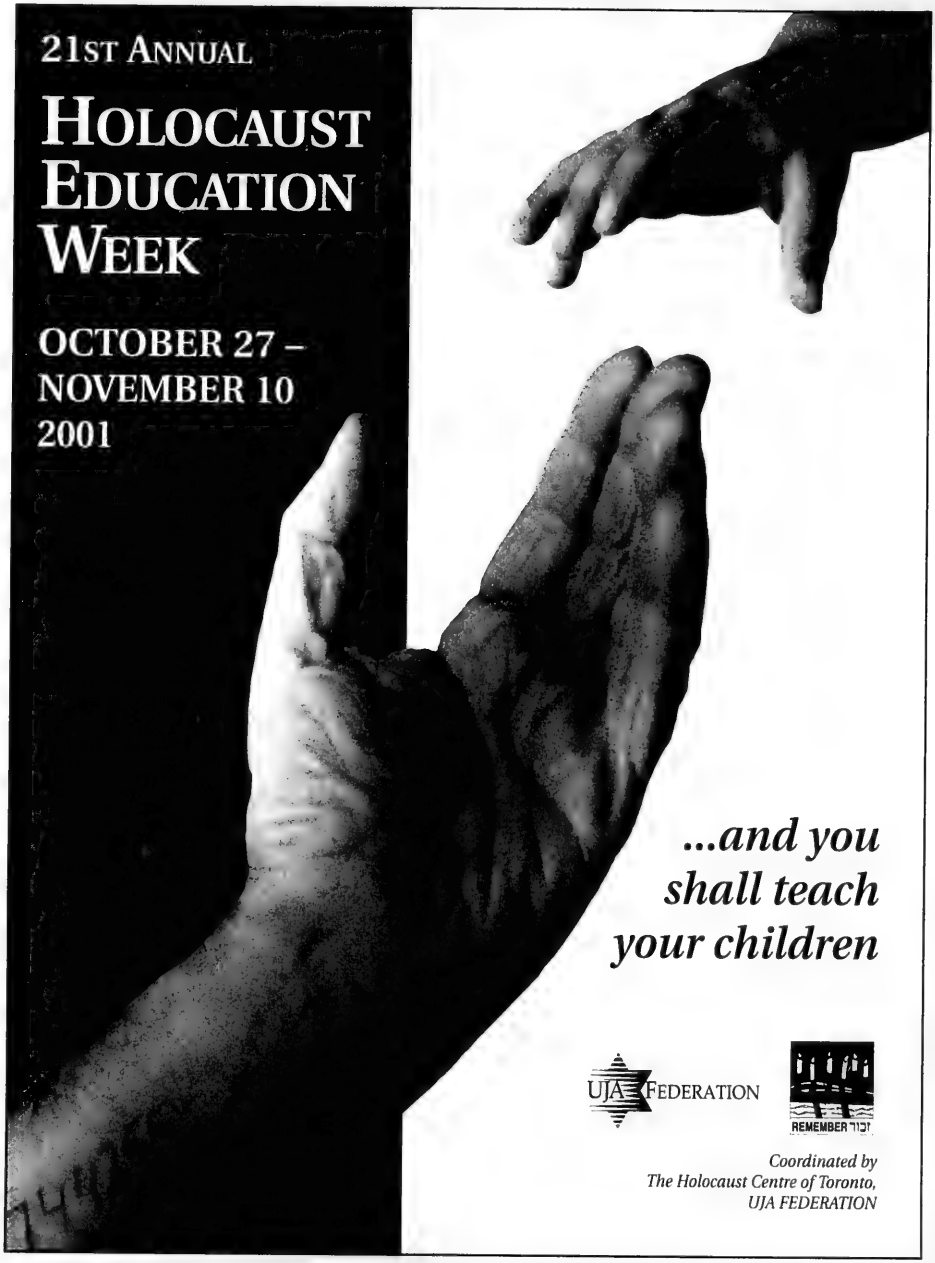

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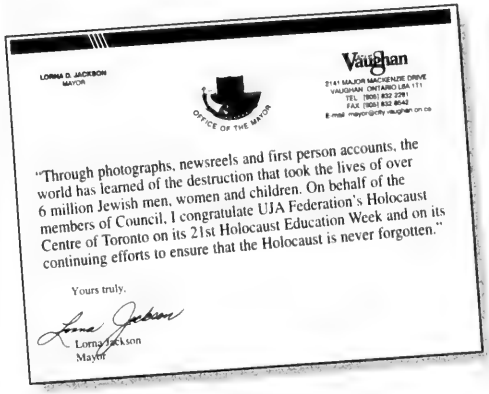

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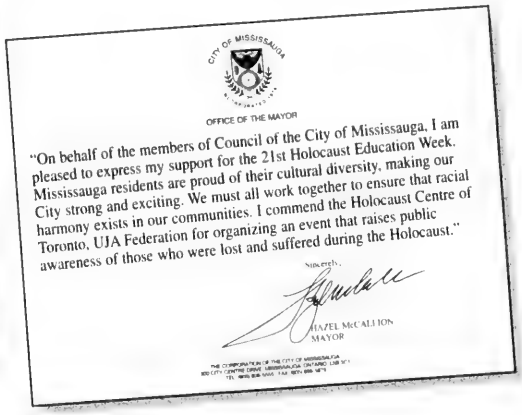
"Through photographs, newsreels and first person accounts, the world has learned of the destruction that took the lives of over 6 million Jewish men, women and children. On behalf of the members of Council, I congratulate UJA Federation's Holocaust Centre of Toronto on its 21st Holocaust Education Week and on its continuing efforts to ensure that the Holocaust is never forgotten."

Yours truly,

Lorna Jackson
Mayor



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"On behalf of the members of Council of the City of Mississauga, I am pleased to express my support for the 21st Holocaust Education Week. Mississauga residents are proud of their cultural diversity, making our City strong and exciting. We must all work together to ensure that racial harmony exists in our communities. I commend the Holocaust Centre of Toronto, UJA Federation for organizing an event that raises public awareness of those who were lost and suffered during the Holocaust."

Sincerely,

HAZEL McCALLION
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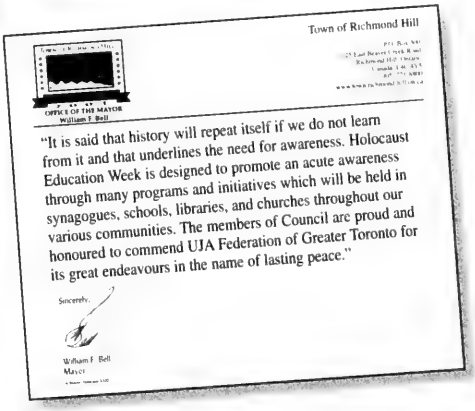

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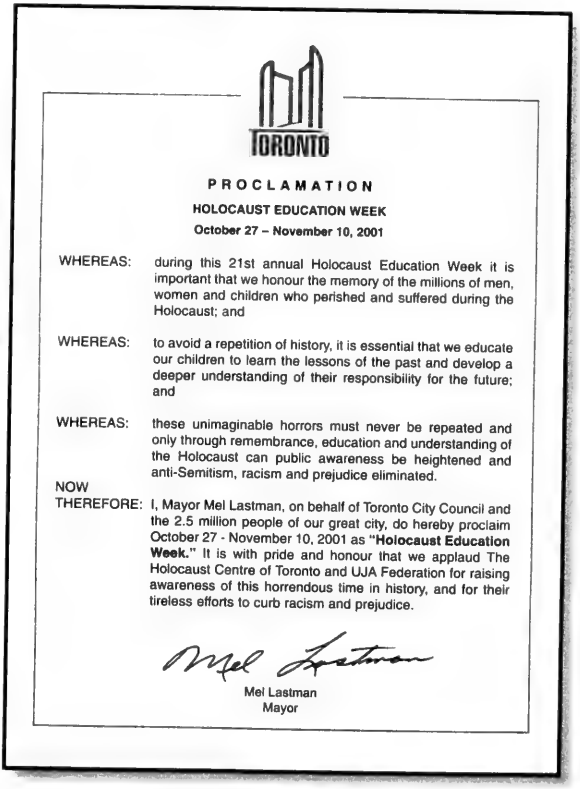
OFFICE OF THE MAYOR
William F. Bell

"It is said that history will repeat itself if we do not learn from it and that underlines the need for awareness. Holocaust Education Week is designed to promote an acute awareness through many programs and initiatives which will be held in synagogues, schools, libraries, and churches throughout our various communities. The members of Council are proud and honoured to commend UJA Federation of Greater Toronto for its great endeavours in the name of lasting peace."

Sincerely,

William F. Bell
Mayor



TORONTO

PROCLAMATION

HOLOCAUST EDUCATION WEEK

October 27 – November 10, 2001

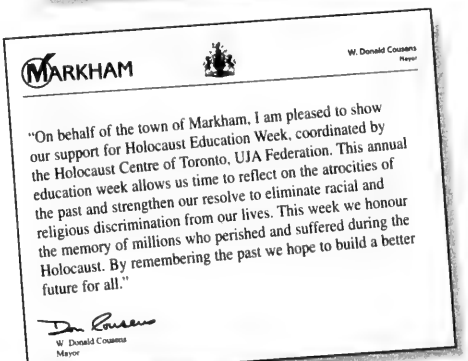
WHEREAS: during this 21st annual Holocaust Education Week it is important that we honour the memory of the millions of men, women and children who perished and suffered during the Holocaust; and

WHEREAS: to avoid a repetition of history, it is essential that we educate our children to learn the lessons of the past and develop a deeper understanding of their responsibility for the future; and

WHEREAS: these unimaginable horrors must never be repeated and only through remembrance, education and understanding of the Holocaust can public awareness be heightened and anti-Semitism, racism and prejudice eliminated.

NOW
THEREFORE: I, Mayor Mel Lastman, on behalf of Toronto City Council and the 2.5 million people of our great city, do hereby proclaim October 27 - November 10, 2001 as **"Holocaust Education Week."** It is with pride and honour that we applaud The Holocaust Centre of Toronto and UJA Federation for raising awareness of this horrendous time in history, and for their tireless efforts to curb racism and prejudice.

Mel Lastman
Mayor



MARKHAM

W. Donald Cousens
Mayor

"On behalf of the town of Markham, I am pleased to show our support for Holocaust Education Week, coordinated by the Holocaust Centre of Toronto, UJA Federation. This annual education week allows us time to reflect on the atrocities of the past and strengthen our resolve to eliminate racial and religious discrimination from our lives. This week we honour the memory of millions who perished and suffered during the Holocaust. By remembering the past we hope to build a better future for all."

W. Donald Cousens
Mayor

REMEMBER זכור

It is with great pleasure that I invite you to participate in the 21st annual Holocaust Education Week, co-ordinated by The Holocaust Centre of Toronto. A wide array of outstanding programs is again being offered to afford you the opportunity to explore and examine many different aspects of the Holocaust.

This year has been an important one for the Centre. It underwent a recent renaming, and now comprises three distinct and equally important components: The Jacob Israeli and David Smuschkowitz Holocaust Museum, The Anita Ekstein Holocaust Resource Library and The Robby Engel Memorial Lounge.

It is gratifying to see more and more people making use of our services. This year has indeed been a busy one. Apart from the usual visits by groups of students and others, the 21st Annual Student Seminar was a great success and the Annual Provincial Essay Writing Competition elicited over eighty entries, many of an exceptionally high standard. At our Volunteer Appreciation event, it was a pleasure to pay tribute to all those who give of their time to help with our many activities. We are particularly indebted to our survivor speakers, our most cherished resource, for sharing their horrific experiences so that today's youth may learn from them.

With the opening of our Resource Library and the inauguration of the Latner Program for Holocaust and Genocide Studies, a joint endeavour between the Centre and OISE/University of Toronto, we expect the Centre to become even busier.

I would like to congratulate and thank Barbara Rusch and her committee for their passion and commitment in providing a superb roster of events for this year's Holocaust Education Week. I do hope that you will avail yourselves of the opportunity to attend as many programs as possible and to visit the Centre during the year.

Howard Driman
Chairman
The Holocaust Centre of Toronto
UJA FEDERATION

UJA FEDERATION

UJA FEDERATION CAMPAIGN 2002

ISRAELNOW AND FOREVER

In Canada, we live a secure and full life as Jews and as a Jewish community. We are protected by an enlightened parliamentary and judicial system and by our neighbours to the south who share our values and our worldview. However, we are part of a larger Jewish people and, as the recent terrorist tragedy in the United States demonstrates, we cannot afford to become complacent. Canadian Jewry has a responsibility to be vigilant and to act in response to the intolerance and terror being perpetrated around the world.

Some of us, perhaps, had become complacent as hate and violence were manifested against others. However, with the terrorist attacks in the United States, the experience of the so-called "intifada" and the recent UN racism conference in South Africa, we are witnessing the resurgence of terror and anti-Semitism. The enemies of truth, peace and freedom are projecting their intolerance and terror onto the Jewish people, the State of Israel and the world.

Since the Shoah, the Jewish community's response has been to remember, to teach the lessons of history and to act. Holocaust Education Week, which occurs during the annual UJA Federation campaign, is our annual opportunity to remember and to teach. The connection between Holocaust Education Week and Campaign 2002 – Israel Now and Forever – is especially significant as we remember the past and raise funds for the future of Israel at a time of crisis.

Let us take this challenge to remember the lessons of the Shoah and to stand together with the State of Israel as an opportunity for our community to declare, Never Again!

Alan Sandler
President
UJA FEDERATION

Milestones always seem like an appropriate moment for taking stock – an opportunity to remember the past, assess the present and plan for the future. 2001 marks the twenty-first year of Holocaust Education Week, a kind of coming of age of an annual event that has become an important tradition on the city's calendar, and a perfect occasion to reflect on how far we've come and how much we have yet to accomplish.

In 1980 Holocaust Education Week consisted of a mere handful of programs, mostly survivor speakers, though many survivors were stlll reluctant to submit their painful memories to public scrutiny. The brochure was a single-page flyer, not widely distributed, so what programs there were reached a very limited audience.

Today, though fewer in number, many survivors have recovered their voice and are anxious to share their experiences with a generation that is already in danger of forgetting what their grandparents and millions of others suffered and lost. Those who recall their own personal experiences remain our greatest resource, though our programs have expanded and diversified significantly to two full weeks of musical tributes and dramatic presentations, films, exhibits and other cultural events, lectures with an academic or historical perspective, in addition to remarkable accounts of terror, courage and survival that are only just coming to light.

This year's brochure, listing over one hundred programs taking place in synagogues, churches, libraries, book stores, schools and community venues, is distributed to over fifty thousand people in the Toronto area, and will include something for every interest and age group.

As we plan for the future, we look to a third generation to whom we will pass the torch of memory when those who lived through the terrible events of another century are no longer able to carry it. Once again we invite you to participate in an extraordinary program of remembrance and commemoration.

I would like to thank Howard Driman for his invaluable assistance and encouragement and the members of my committee for their outstanding commitment and enthusiasm. We would also like to express our appreciation to all the participating organizations for their generosity of time and resources. A special debt of gratitude is due to Mary Siklos and the staff of The Holocaust Centre of Toronto, UJA Federation.

Barbara Rusch

Barbara Rusch
Chair
Holocaust Education Week 2001

THE CHRISTIAN-JEWISH DIALOGUE OF TORONTO

2 Carlton Street
Suite 800
Toronto, Ont.
M5B 1J3
(416) 586-4242

It is the privilege and the responsibility of Christian Jewish Dialogue of Toronto, through its Holocaust Remembrance Committee, to coordinate the participation of Christian churches during Holocaust Education Week. From a beginning of just a few churches not many years ago, this participation grew to over thirty separate programs. The very success of this effort contributed to an overcrowded schedule of activities during Holocaust Education Week.

This year our committee attempted to deal with this issue by suggesting that neighbouring churches jointly sponsor a program. A number of them have done so, and the result is that thirty churches are involved in fourteen programs.

A second goal of our committee this year was to focus on youth. We are very grateful for the participation of the young people who have had the moving experience of participating in the March of the Living and the Interfaith Mission to Poland. In the March of the Living, they visit Holocaust sites in Poland, including a walk along the railroad line that carried victims from Auschwitz to the death camp of Birkenau. Non-Jewish youth, in this case survivors of the attempted genocide in Rwanda, have a similar experience in the Interfaith Mission to Poland.

We have asked these young people to share their experience and help the rest of us to not only learn about the past, but to reflect on its meaning for the present and the future. The Holocaust is neither the only nor the most recent attempted genocide and its lessons are crucial for all of humanity.

The Main Event of Christian Jewish Dialogue of Toronto for Holocaust Education Week is a program combining music and discussion celebrating the renewal of Jewish life in Germany since the Holocaust. We are proud to present the music of the Lachan Jewish Chamber Choir, which sang in Nuremberg, Germany for last year's commemoration of Kristallnacht. They will be joined by a distinguished panel, which will give us insight into the present conditions of Jewish life in Germany.

We are grateful to The Holocaust Centre of Toronto, UJA Federation, which so graciously welcomes Christian participation in this significant event. It is indeed education for all of us who live in Toronto.

Glen Nelson

Ada Wynston

Co-Chairs, Holocaust Remembrance Committee

Sponsors

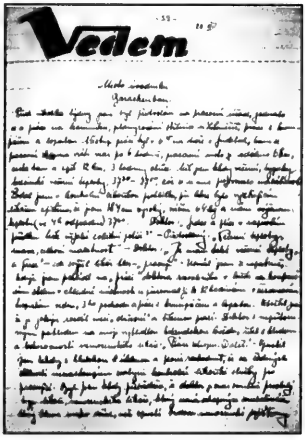
Diocese of Toronto of the Anglican Church of Canada
Canadian Council of Christians and Jews
Roman Catholic Archdiocese of Toronto
Canadian Jewish Congress, Ontario Region
Toronto Conference of The United Church of Canada
Relation & Encounter, Sisters of Our Lady of Sion
Eastern Synod Evangelical Lutheran Church in Canada

Opening Night Program

Saturday, October 27
8:00 pm
Holy Blossom Temple (416-789-3291)
1950 Bathurst Street, Toronto

"WE ARE CHILDREN JUST THE SAME"

SRUL IRVING GLICK, the highly acclaimed creator of Holocaust-inspired music, offers a compelling and evocative tribute to the boys of Terezin concentration camp. Poems from their secret magazine *Vedem* form the text of Mr. Glick's latest song cycle *We Are Children Just the Same.* Many of the children who composed and published these exceptional writings did not survive the Shoah.


Vedem

Tenor CANTOR BENJAMIN MAISSNER, pianist CECILIA IGNATIEFF and cellist STEFAN GLICK perform along with Mr. Glick. Special guests include GEORGE BRADY, one of the few survivors of Terezin originally involved in creating *Vedem,* and instrumental in publishing the book *We Are Children Just the Same,* translated from the Czech by PAUL WILSON.

Musical illustrations from Mr. Glick's earlier song cycle *I Never Saw Another Butterfly,* composed in 1968 for Maureen Forrester, will also be performed.

Srul Glick has received numerous awards for his music and humanitarian work. He wrote the music for the documentary *Out of the Depths* shown at The Holocaust Centre of Toronto, and has for many years composed and arranged music for such Holocaust remembrance programs as the Cultural Evening of the Gathering of Holocaust Survivors in Ottawa in 1985.

This program is generously co-sponsored by the Abraham and Ida Moncik Memorial Fund for Holocaust Education.

Sunday, October 28

10:15 am

Oraynu Congregation for Humanistic Judaism
905-731-7066
St. Andrews Jr. High School
131 Fenn Avenue, Toronto

"THE RACIST CHALLENGE IN CANADA"

LEN RUDNER is Director of Community Relations, Canadian Jewish Congress, Ontario Region. He will explain how the existence of racism poses a profound challenge to all Canadians. What does racism look like today and what can we do about it?

10:30 am

Bathurst St. United Church
416-466-6540
427 Bloor Street W., Toronto
(Trinity-St. Paul's Centre)

"RIGHTEOUS GENTILES"

At this regular Sunday morning service, MARTIN MAXWELL, who escaped Nazi Germany on the kindertransport, will tell the story of non-Jews who, against all odds and at great personal risk, helped Jews survive the Holocaust.

11:00 am

Kehillat Shaarei Torah
416-229-2600
2640 Bayview Avenue, Toronto

"ISSUES REGARDING THE RESTITUTION OF LOOTED ART"

IRENE SZYLINGER is an art historian and museologist who lectures in Art History at York University and the University of Toronto. She will discuss the process of returning looted art to Jewish owners or their heirs, including the efforts of individuals and organizations that have been active in tracing the provenance of art forcibly taken. She will also discuss Canada's position on the question of restitution.

2:00 pm

BBYO/Canadian Young Judaea
416-781-5156
788 Marlee Avenue, Toronto

"DEVIL'S ARITHMETIC"

In this compelling film, sixteen-year-old Hanna is a typical American teenager who ignores her family's heritage until a magical Passover Seder takes her back in time to a concentration camp where she experiences what her people suffered. This journey gives her a new understanding of her Jewish identity. A discussion period will follow.

2:00 pm

Bloor Jewish Community Centre
416-924-6211
750 Spadina Avenue, Toronto

"ESCAPE PLANS"

It is 1962, in the midst of the Cold War, and the world is on the brink of nuclear war. Becky Makowiecki and her friend decide they had better start building shelters for their families. For Becky's parents, survivors of WW II in Poland, this act awakens the terrible memories they have of their past and the burden they cannot escape. Toronto writer SHERIE POSESORSKI will read from and discuss her new book.

In co-operation with the Downtown Jewish Community School

7:30 pm

B'nai Shalom V'tikvah
905-420-4429
St. Paul's United Church
65 Kings Crescent, Ajax

"MEDICINE AND THE THIRD REICH: PAST, PRESENT & FUTURE"

DR. WILLIAM SEIDELMAN is an internationally-noted expert on the history of medicine in the Third Reich and the continuing legacy arising from that epoch. Professor Emeritus of Family and Community Medicine at the University of Toronto, he is presently Attending Physician at the Baycrest Centre for Geriatric Care and Academic Medical Advisor to the Holocaust Resource Project at Baycrest.

The past two decades have seen continuing revelations on the pervasive role played by the German medical profession in the crimes of the Third Reich, including the use of body parts by leading institutions in Germany and Austria. Given the secrecy and cover-up concerning the role of medicine during this period, it is likely that there will be continuing exposés for many decades to come. Dr. Seidelman will discuss the need for a moral framework to address the issues raised by these revelations - a framework that will guide us in addressing how we view future disclosures.

Holocaust Education Week
Hotline 416-631-5689

7:30 pm

Congregation Darchei Noam
416-638-4783
15 Hove Street, Toronto

"CONFRONTING THE PAST? GERMANY DEALS WITH ITS NAZI CRIMINALS: THE FRANKFURT– AUSCHWITZ TRIAL 1963-1965"

REBECCA ELIZABETH WITTMANN is formerly a fellow at the U.S. Holocaust Memorial Museum and the Institute for Jewish Civilization at Northwestern University. She will discuss the very important trial of 20 perpetrators of crime in Auschwitz, focusing on the limitations of the West German penal code, the proceedings themselves, and the centrality of survivor testimony to the trial.

7:30 pm

Young Leadership Cabinet
of UJA FEDERATION of Greater Toronto
416-631-5678
Shaarei Shomayim Congregation
470 Glencairn Avenue, Toronto

"THE HOLOCAUST IN MOVIES AND POP CULTURE"

DR. ALAIN GOLDSCHLAGER is a Professor in the French Department at the University of Western Ontario. He is also the Director of the Holocaust Literature Research Institute, which houses one of the world's largest collections of books written by Holocaust survivors. He will discuss the portrayal of the Holocaust in films and in pop culture.

8:00 pm

Beth Avraham Yoseph
of Toronto Congregation
905-886-3810
613 Clark Avenue W., Thornhill

"RESILIENCE OF SURVIVORS"

DR. ED PAKES is a psychiatrist and psychoanalyst who specializes in working with the bereaved, including Shoah survivors and their families, many of whom have been deeply affected by the Holocaust and its aftermath. Statements such as "I survived that, now I can survive anything" speak to a profound resilience and toughness. Dr. Pakes will discuss how this attitude enables survivors to cope with stressful life events with strength and optimism.

8:00 pm

Temple Kol Ami
905-709-2620
Indigo Books Music & Café
8705 Yonge Street, Richmond Hill

"THE HISTORY OF YIDDISH AND THE DESTRUCTION OF THE ASHKENAZI CULTURE IN THE HOLOCAUST"

ADAM FUERSTENBERG, Professor Emeritus at Ryerson Polytechnic University, is Director of UJA FEDERATION of Greater Toronto's Committee for Yiddish and an authority on Canadian Jewish and Yiddish literature. He will examine the cultural impact of the Holocaust in Central and Eastern Europe. Not only were millions of innocent Jews murdered during the Holocaust, but a way of life and a vibrant Ashkenazi culture that expressed itself in art, theatre, music and the thousand-year old Yiddish language also perished.

8:00 pm

Village Shul
416-785-1107
1072 Eglinton Avenue W., Toronto

"DESTINED TO LIVE"

ISRAEL COHEN, a Polish survivor, worked in the Lodz Ghetto and was later transported to Auschwitz-Birkenau. He witnessed the death of many of his friends, their last wish being that someone tell the world of their suffering. As a result he became a lecturer on the Holocaust. He will recount his experiences as told in his book, *Destined to Live*, now being published by Artscroll of New York.

8:30 pm

Magen David Sephardic Congregation
416-633-1519
10 McAllister Road, Toronto

"THE SEPHARDIC JEWS IN EUROPE AND THE HOLOCAUST"

PROFESSOR MICHAEL BAR-ZOHAR is an internationally renowned author and lecturer, biographer of David Ben Gurion, a Research Fellow at Emory University in Atlanta, and a recent recipient of the Legion d'Honneur in France. He will discuss the story of the Jews of Greece, Thrace and Macedonia, and Yugoslavia, as well as the dramatic rescue of Bulgaria's 50,000 Jews – the largest rescue during World War II.

Monday, October 29

1:30 pm

Thornhill Community Public Library
905-881-5668
7755 Bayview Avenue, Thornhill

MIKE ENGLISHMAN survived five concentration camps and was liberated from Camp Dora. He will recount his personal experiences.

7:00 pm

Indigo Books Music & Café
416-640-5512 ext. 4216
2300 Yonge Street, Toronto

IBI GROSSMAN, author of *An Ordinary Woman in Extraordinary Times,* will tell her story of survival in the Budapest Ghetto of wartime Hungary.

7:30 pm

Child Survivors/Hidden Children Committee of The Holocaust Centre of Toronto (416-635-2883 ext. 301)
4600 Bathurst Street, Toronto

"RETRACING OUR ROOTS"

CLAIRE BAUM, a hidden child in Holland, will give her personal testimony. She and her daughter will share their observations following a recent trip together to the Netherlands.

7:30 pm

Morris Winchevsky School
416-789-5502
585 Cranbrooke Avenue, Toronto

"DARING TO RESIST – THREE WOMEN FACE THE HOLOCAUST"

An inspiring film describing the personal cost of resistance and the courage of those who dared to resist. Panel discussion will follow with FAYE SCHULMAN, one of the three women depicted in the film.

7:30 pm

Polish Jewish Heritage Foundation
416-325-3221
Beth Habonim Congregation
5 Glen Park Avenue, Toronto

"THE TRAGEDY OF JEDWABNE"

On July 10, 1941, barely two weeks after the German invasion of Eastern Poland, nearly all the Jews of the little town of Jedwabne were dragged from their homes, brutally tortured and burned alive. The perpetrators of the genocidal crime were the local Poles. Sixty years after this horrific event, the discovery of the crime has shocked Poland and reverberated with a public debate of a magnitude unprecedented in recent Polish history. HENRY DASKO will discuss the Jedwabne atrocity.

8:00 pm

Adath Israel Congregation
416-635-5340
37 Southbourne Avenue, Toronto

"CONSTANTINE'S SWORD: THE CHURCH AND THE JEWS"

JAMES CARROLL is the author of the best-selling book *Constantine's Sword: The Church and the Jews.* A former Roman Catholic priest, Mr. Carroll has been a successful writer since 1976 and lectures widely. A Shorenstein Fellow at the Kennedy School of Government at Harvard University, he is a member of the Advisory Board of the International Center for Ethics, Justice, and Public Life at Brandeis University. Mr. Carroll will speak on the history of the Church's role in anti-Semitism from the time of Jesus to the Holocaust.

Tuesday, October 30

1:30 pm

Deer Park Library
416-393-7673
40 St. Clair Avenue E., Toronto

CLAIRE BAUM, a hidden child in Holland during the War, will give her personal testimony.

1:00 pm

Ryerson Polytechnic University
416-979-5000 ext. 6198
350 Victoria Street, Toronto
Olive Baker Lounge - Jorgenson Hall

"THE HOLOCAUST ON FILM: MEMORY AND VISUALIZATION"

DR. ALAIN GOLDSCHLAGER is a professor in the French Department at the University of Western Ontario and Director of the Holocaust Literature Research Institute, which houses one of the world's largest collections of books written by Holocaust survivors.

Faced with an astounding number of films dealing with the Shoah, Dr. Goldschlager will examine both useful and dangerous ways of developing a good understanding of history and the reality of the experience of the victims. He will discuss the difference in treatment by several European and North American countries in telling the story of the Holocaust and will explore the relationship between time and memory. *Co-sponsored by Vision TV.*

7:30 pm

Baycrest Centre for Geriatric Care
416-785-2500 ext. 2271
3560 Bathurst Street, Toronto
Recreation Room, Hospital Main Floor

"AGING PARENTS, AGING CHILDREN: THE SECOND GENERATION EXAMINES THEIR PARENTS' LEGACY"

For the past five years, Baycrest has organized a group of adult children of Holocaust survivors. Members will participate in a panel highlighting the various issues that concern them, including caregiving for elderly parents, emotional and moral support of survivor families 50 years later, and the challenges of residential care, loss and bereavement. This participatory discussion, moderated by PAULA DAVID, Coordinator, Holocaust Resource Project, Baycrest Centre, will be geared to an audience of second and third generation survivors.

8:00 pm

Beth Tikvah Synagogue
416-221-3433
3080 Bayview Avenue, Toronto

"GARDEN OF THE FINZI-CONTINIS"

Set in Italy in the late 1930s, this film depicts the gradual destruction of an aristocratic Jewish family due to its own detachment and Mussolini's anti-Semitic edicts.

8:00 pm

Holy Blossom Temple
416-789-3291
1950 Bathurst Street, Toronto

"HOLOCAUST MEMORIES: THE STRANGE CASE OF BINJAMIN WILKOMIRSKI"

MICHAEL R. MARRUS is Dean of the Graduate School and the Chancellor Rose and Ray Wolfe Professor of Holocaust Studies at the University of Toronto. In the summer of 1998, a Swiss journalist shocked the literary world by alleging that Binjamin Wilkomirski, author of a celebrated and prize-winning memoir, fraudulently claimed to be a survivor of the Holocaust. Drawing upon a recently published report on the Wilkomirski affair by the Swiss historian Stefan Maechler, Professor Marrus will explore this strange and disturbing case.

Wednesday, October 31

10:00 am

Unionville Library
905-477-2641
15 Library Lane, Unionville

PETER SILVERMAN, partisan and author of *From Victims to Victors*, will share his war-time experiences.

1:30 pm

Bernard Betel Centre for Creative Living
416-225-2112 ext. 116
1003 Steeles Avenue W., Toronto

"OUT OF THE FIRE"

An inspiring documentary about the bravery of a teenage girl who, in unexpected ways, resisted the Nazis during the Holocaust. This award-winning film features FAYE SCHUMAN, who will be present to answer questions.

7:30 pm

Beth Tzedec Synagogue
416-781-3511
1700 Bathurst Street, Toronto

"WHAT WILL THE IMPACT OF THE HOLOCAUST BE A HUNDRED YEARS LATER?"

DR. STEPHEN D. SMITH is the Founder and Director of the Beth Shalom Holocaust Centre in England. A renowned educator, he is the author of *Forgotten Places: A Photographic Essay About Former Jewish Life and Sites of the Holocaust in Poland.* In the Queen's Honours of January 2000, Dr. Smith was awarded an M.B.E. for his contribution to Holocaust Education and Remembrance and, in April 2000, received the ICCJ Interfaith Gold Medallion in recognition of his work in furthering understanding between Christians and Jews. *Forgotten Places* suggests that the symbols we use often limit our understanding rather than help to explain events. Dr. Smith will address this issue as well as the lasting legacy of the Holocaust.

The Nicholas M. and Hedy J. Munk Annual Lecture honours Nathan Abramowitz, retiring Executive Director of Beth Tzedec.

7:30 pm

Chapters Inc.
905-881-2846
7040 Yonge Street, Thornhill

Romanian/Hungarian EVA OLSEN is a survivor of Bergen-Belsen concentration camp. She will discuss her book *Unlocking the Doors.*

7:30 pm

Israel's, the Judaica Centre
416-256-1010
897 Eglinton Avenue W., Toronto

IBI GROSSMAN, author of *An Ordinary Woman in Extraordinary Times,* will tell her story of survival in the Budapest Ghetto of wartime Hungary.

7:30 pm

Pride of Israel Synagogue
416-226-0111
59 Lissom Crescent, Toronto

"HIDDEN CHILDREN, PARTISANS AND LIBERATION"

A panel discussion with MIKE ENGLISHMAN, who survived five concentration camps and was liberated from Camp Dora, ADA WYNSTON, a hidden child from Holland, and JACK HEIDEMA, who will discuss resistance against the Nazis. DANNY BRASS will serve as panel moderator.

7:30 pm

St. Gabriel's Passionist Parish
416-221-8866
650 Sheppard Avenue E., Toronto

"I WAS ON LEO'S JOURNEY"

BRUCE CLARK was a cameraman for *Leo's Journey.* Following the screening of the film, he will talk about the impact this experience had on his life.

8:00 pm

Beth Emeth Bais Yehuda Synagogue
416-633-3838
100 Elder Street, Toronto

"THE LOST WOODEN SYNAGOGUES OF EASTERN EUROPE"

ALBERT BARRY is an award-winning graphic designer, photojournalist and filmmaker who has long been fascinated by the wooden synagogues that dotted the shtetls of Eastern Europe before World War II. He travelled to Lithuania and Latvia to document those few remaining synagogues and, while there, he and his crew discovered several more. Based on his photographs, he created models and donated them to the Judaica Collection at the FAU Library in Boca Raton, Florida, where they are on permanent display. This film and the lecture following will tell the story of the synagogues before the War and their fate during the last 50 years.

Thursday, November 1

10:00 am

Markham Branch Library
905-294-2782
6031 Hwy #7, Markham
(corner of Hwy #48)

ANITA EKSTEIN, a hidden child from Lvov, Poland, who has maintained close contact with her rescuer family, will share her heart-warming story.

1:30 pm

Deer Park Library
416-393-7673
40 St. Clair Avenue E., Toronto

"A HIDDEN CHILD REMEMBERS"

ADA WYNSTON will recount her story of being rescued and hidden from the Nazis in Holland and her continuing relationship with her rescuing family.

2:00 pm

North York Central Library
416-395-5535
5120 Yonge Street, Toronto

YAEL SPIER COHEN, who grew up in Germany and survived Theresienstadt, Auschwitz, Mauthausen and labour camps, will tell her story.

2:00 pm

Wychwood Library
416-393-7683
1431 Bathurst Street, Toronto

CYPORA SCHNEIDER, a survivor from Transylvania, was first taken to a ghetto, then transported to Auschwitz where she was placed in the Kinderblock. She will recall her personal experiences.

7:00 pm

The League for Human Rights of B'nai Brith Canada
416-633-6224 ext. 145
15 Hove Street, Toronto

"WAR CRIMES INVESTIGATION"

J. PAUL RICHARDS was a senior investigator with the Royal Canadian Mounted Police war crimes section in Ottawa. Having travelled extensively investigating allegations of war crimes and crimes against humanity, he will recount his personal experiences of working with Holocaust survivors in Israel and Russia, visiting some of the little-known and neglected mass graves of Holocaust victims, and how profoundly this has affected him.

7:30 pm

Beth Sholom Synagogue
416-783-6103
1445 Eglinton Avenue W., Toronto

"HOW THE IMAGE OF THE JEW IN MEDIEVAL ENGLAND SERVED AS A BASIS FOR MODERN ANTI-SEMITISM THAT CULMINATED IN THE HOLOCAUST"

ASNA WISE holds an MA in English Literature, with a particular interest in the Jews of medieval England. She will trace anti-Semitism from the Middle Ages to the Holocaust.

7:30 pm

Bloor Jewish Community Centre
416-924-6211
Trinity St. Paul's United Church
427 Bloor Street W., Toronto

"THE HOLOCAUST: A CULTURAL PERSPECTIVE"

This annual program is dedicated to perpetuating the memory of the Holocaust and its victims through the voices and creative artistry of writers, dramatists, filmmakers, composers, musicians and dancers. Highlights of this year's program, *Life in the Ghetto,* include readings in Yiddish and English from *Notes From the Warsaw Ghetto* with writer, director, producer and performer EILEEN THALEBERG and actor, writer, director RICHARD GREENBLATT; a dance choreographed by KIM FRANK with the CANADIAN CHILDREN'S DANCE THEATRE; singer MITCH SMOLKEN and the BLOOR JCC and TRINITY-ST. PAUL'S UNITED CHURCH CHOIRS.

Members: Free. Non-Members: $10

7:30 pm

Israel's, the Judaica Centre
416-256-1010
897 Eglinton Avenue W., Toronto

"VOICING THE VOID: MUTENESS AND MEMORY IN HOLOCAUST FICTION"

DR. SARA HOROWITZ, Associate Director of York University's Centre for Jewish Studies and author of *Voicing the Void: Muteness and Memory in Holocaust Fiction,* will speak about the theme of the silent witness in Holocaust literature. Drawing on the book, she will explore the depiction of the Shoah survivor who feels compelled to bear witness and, simultaneously, to remain silent, in writings by Elie Wiesel, Primo Levi, Ida Fink and others.

7:30 pm

Knox United Church
416-293-4424
2659 Midland Avenue, Toronto

"YOUTH SPEAKING OUT: REMEMBERING THE HOLOCAUST"

Youth from the March of the Living will share their experiences and lead a discussion on the significance of the Holocaust in our lives today. *Sponsored by the Agincourt Ministerial Association.*

Friday, November 2

12:00 noon

Art Gallery of Ontario
416-979-6608 ext. 215
317 Dundas Street W., Toronto

"DARK LULLABIES"

The children of survivors and perpetrators of the Holocaust share a legacy of silence. *Dark Lullabies* is a powerful film structured around an emotional quest by the filmmaker, herself the daughter of survivors, who sought to understand this legacy through interviews with survivors and their children in Canada and Israel. Despite her own reluctance, her journey inevitably took her to Germany to hear the voices of her contemporaries. Following the film, a guided tour (for a maximum of 30 people) will view Jewish art, including lithographs by Chagall and anti-Nazi war illustrations at the Marvin Gelber Prints & Drawings Study Centre. *(Pay-What-You-Can Admission)*

6:45 pm

Roma Community & Advocacy Centre
Northern District Library
416-393-7618
40 Orchard View Blvd., Toronto

"REMEMBERING THE ROMA"

After a video presentation about the genocide of the Roma in several European countries, representatives of the Canadian Roma community will give an historical overview about this little-known aspect of the Holocaust.

8:00 pm

Beaches Hebrew Institute
416-694-7942
109 Kenilworth Avenue, Toronto

"IN THE BEGINNING... FOUR PERSPECTIVES"

A dialogue among native Torontonian JOE BLACK, Beaches historian GENE DOMAGALA, Holocaust survivor SAM TANENBAUM, and lawyer WARREN KINSELLA who will offer insight into the anti-Semitism in Toronto in the 30s, living through the Holocaust, and how they view the Holocaust 60 years later. Discussion will follow.

8:30 pm

Solel Congregation (905-820-5915)
2399 Folkway Drive, Mississauga

"INFORMED BY THEIR PAST: SURVIVORS AND THEIR FAMILIES"

DR. ALAN BARDIKOFF, a psychologist working with Holocaust survivors and their families, will discuss the emotional and psychological factors impacting the lives of children of survivors and the responsibilities they carry.

Saturday, November 3

7:30 pm

Runnymede United Church and Runnymede Baptist Church
416-767-1401
60 Colbeck Street, Toronto

"HIDDEN HEROES"

This film, created for Vision TV, tells the story of Dutch Christians who rescued Jewish children during the Holocaust. A Dutch Jewish hidden child will speak following the screening.

Sunday, November 4

10:00 am

Temple Emanu-El
416-449-3880
120 Old Colony Road, Toronto

"JEWISH WOMEN AND THE HOLOCAUST"

PROFESSOR SARA R. HOROWITZ is the author of *Voicing the Void: Muteness and Memory in Holocaust Fiction.* The writings and testimonies of survivors indicate that, in some measure, the experiences of men and women differed during the Holocaust. Professor Horowitz will discuss the women's strengths, vulnerabilities and ways of remembering the War years.

10:00 am

Temple Sinai (416-441-2239)
210 Wilson Avenue, Toronto

"SECOND GENERATION EFFECTS OF THE HOLOCAUST: MYTH OR REALITY?"

DR. VIVIAN RAKOFF, a Professor Emeritus at the University of Toronto, has had a special academic interest in the children of Holocaust survivors. He will explore the problems of defining children of survivors as having been adversely affected by the experiences of their parents.

10:00 am

Royal York United Church
416-231-9401
851 Royal York Road, Toronto

"THE RIGHTEOUS GENTILES"

At this regular Sunday morning service, MARTIN MAXWELL, who escaped Nazi Germany on the kindertransport, will tell the story of non-Jews who, against all odds and at great personal risk, helped Jews survive the Holocaust.

11:00 am

Bloor Jewish Community Centre
416-924-6211
First Narayever Congregation
187 Brunswick Avenue, Toronto

"BOOKS & BAGELS: SUNDAY MORNING LITERARY SPREAD"

PROFESSOR FRANK BIALYSTOK is the author of *Delayed Impact: The Holocaust and the Canadian Jewish Community.* He will explore the evolution of the legacy of the Holocaust in the collective memory of the post-War Canadian Jewish community. *In co-operation with the First Narayever Congregation.*

12:30 pm

Agricola Lutheran Church
416-489-7600
25 Old York Mills Road, Toronto

"A NEW GENERATION REFLECTS ON THE HOLOCAUST"

Youth from the March of the Living and the Interfaith Mission to Poland will share their experiences and lead a discussion on what the Holocaust means in our lives today. Youth Program. Adults welcome. *Co-sponsored by St. Ansgar Lutheran Church, Asbury and West United Church, Good Shepherd Lutheran Church and St. Leonard Anglican Church.*

2:00 pm

Lodzer Centre Holocaust Congregation
416-636-6665 ext. 0
12 Heaton Street, Toronto

"RECOLLECTIONS AND REFLECTIONS"

ELLY GOTZ was born in Lithuania and, as a teenager, spent three years in the Kovno Ghetto and one year in Dachau concentration camp from which he was liberated at the age of 17 by American Forces. After the War, he lived in Germany, Norway, Zimbabwe and South Africa before arriving in Canada in 1965. He will recount his story.

3:00 pm

Beth Rayim Synagogue
905-731-7247
9711 Bayview Avenue, Thornhill

"FAMILY ALBUM"

This haunting television drama tells the compelling story of an independent young woman forced to confront a painful family legacy. Overwhelming catastrophe reverberates through time. Multiple award-winning screenwriter and producer TONY SHEER will be present for discussion.

7:00 pm

St. John's Norway Anglican Church
416-691-4560
470 Woodbine Avenue, Toronto

"THE CHURCHES AND THE HOLOCAUST: THEN AND NOW"

A discussion on the responses of the Christian Churches to the Holocaust and what they have since learned from it.

7:30 pm

Augsburg Lutheran Church
905-459-3262
224 Mill St. South, Brampton

"HIDDEN HEROES"

This film, created for Vision TV, tells the story of Dutch Christians who rescued Jewish children during the Holocaust. A Dutch Jewish hidden child will speak following the screening.

7:30 pm

Beth David B'nai Israel Beth Am
416-782-8642
55 Yeomans Road, Toronto

"READINGS OF PRIZE-WINNING CANADIAN HOLOCAUST-RELATED PLAYS"

RALPH WINTROB, Chair of the Jewish Theatre Committee of Toronto, accompanied by his colleague, ALAN SIMONS, will read from prize-winning plays from the Canadian Playwriting Contest.

7:30 pm

Jewish Storytelling Arts
416-699-8914
Beth Habonim Congregation
5 Glen Park Avenue, Toronto

"TALES FROM THE KINGDOM OF NIGHT: HOLOCAUST STORIES"

Led by ALEC GELCER, Artistic Director of Jewish Storytelling Arts, this program will feature Holocaust stories. Members of the audience will be invited to share their own stories.

7:30 pm

Friends of Simon Wiesenthal Centre for Holocaust Studies
416-864-9735
Bathurst Jewish Community Centre, Jerusalem Room
4588 Bathurst Street, Toronto

"THE HOLOCAUST IN GREECE: THE PERSECUTED AND THE RESCUERS"

THANOS M. VEREMIS is the Constantine Professor in Hellenic and Southeastern European Studies at The Fletcher School at Tufts University. His research interests and list of publications include the history of Greece in modern times and topics bearing on twentieth century Europe and the Balkan states. Professor Veremis will speak about the Holocaust, as well as Greek and Greek-Jewish perceptions of the Holocaust.

He will be joined by PHOTINI TOMAI CONSTANTOPOULOU, author and lecturer, who has led international forums focussing on restitution and reparation issues for Holocaust victims. She will discuss the genesis of *Documents on the History of the Greek Jews*, including historical and diplomatic documents related to the Holocaust.

Co-sponsored by the Bathurst Jewish Community Centre

7:30 pm

Kolel, The Adult Centre for Liberal Jewish Learning
416-485-7007
151 Eglinton Avenue W., Toronto

"WOMEN AND THE HOLOCAUST – A SURVIVOR'S PERSPECTIVE"

JUDY COHEN, who survived Auschwitz and other concentration camps, will talk about women and the Holocaust. She is the editor of the web site *www.womenandtheholocaust.org*

7:30 pm

Na'amat Canada (416-636-5425)
Labour Zionist Alliance
Borochov Cultural Centre
272 Codsell Avenue, Toronto

"WILL HISTORY REPEAT ITSELF?"

DR. SZEWACH WEISS is Israel's Ambassador to Poland and Chairman of the Yad Vashem Council. From 1984-1999, he served as Israel's Speaker of the Knesset. Dr. Weiss is also a lawyer, journalist and the author of more than 50 books, including 16 for children. A hidden child during the Holocaust, he will address this relevant question.

Co-sponsored by Bialik Hebrew School and Habonim Dror Youth Organization.

7:30 pm

Shaarei Shomayim Congregation
416-789-3213
470 Glencairn Avenue, Toronto

"HATE ON THE INTERNET: OBSERVATIONS FROM THE ZUNDEL CASE AT THE CANADIAN HUMAN RIGHTS TRIBUNAL"

MARK FREIMAN is Ontario's Deputy Attorney General. As one of Canada's leading civil litigators, he has argued many high profile cases, including the Ernst Zundel case, in which he represented the Canadian Human Rights Commission. He will speak about modern racism and hate crimes, not in his official capacity, but as a citizen concerned about these issues.

7:30 pm

Shaarei Tefillah Congregation
416-787-1631
3600 Bathurst Street, Toronto

"REMNANTS"

DR. HENRY (HANK) GREENSPAN is a clinical psychologist at the University of Michigan, who has been teaching and writing about the Holocaust since the 1970s. *Remnants* is an award-winning voice play that is the fruit of two decades of conversation between Greenspan and Holocaust survivors. The play was first produced for radio and distributed to National Public Radio stations across the U.S. As a stage play, it has been produced off-Broadway and has also been widely presented at universities, conferences and Holocaust remembrance observances throughout the U.S., Canada, Great Britain and Israel. Greenspan will perform his one-man play, followed by a question and answer period.

Visit our Website:
www.jewishtoronto.net
for Information and
any program changes

7:45 pm

Toronto Jewish Film Society
416-413-1212
The Goethe Institute
Art Gallery of Ontario – Jackman Hall
317 Dundas Street W., Toronto

"THE FUHRER GIVES A CITY TO THE JEWS"

A star of the famous *Threepenny Opera* and *The Blue Angel*, Kurt Gerron was one of Germany's most successful actors, directors and cabaret artists. But he did not escape the Holocaust, and died in Auschwitz. Before his death he was forced to direct the infamous *The Fuhrer Gives a City to the Jews*, a propaganda film that depicted Theresienstadt concentration camp as a pleasant place for Jews to live and work. A provocative and gripping documentary. Also shown with Gerron's *Karussell*. $8.00 per ticket. *Please arrive at least 15 minutes before showtime to ensure a seat.*

8:00 pm

Royal Conservatory of Music
416-787-1060
Ettore Mazzoleni Concert Hall
273 Bloor Street W., Toronto

"ANI MAAMIN: A SONG LOST AND FOUND AGAIN"

Performed as a musical (cantata) dramatization of three patriarchs, Abraham, Issac and Jacob, who witness the Holocaust while retelling their own biblical experiences, this is the story of the strength of the human spirit to survive and to believe. The compelling text by Elie Wiesel and compassionate music by Darius Milhaud ultimately affirm faith and hope. Directed and produced by JUDY KOPELOW; musical direction by FABIO MASTRANGELO and SABATINO VACCA. The Windsor Arms Hotel (18 St. Thomas Street) will sponsor a reception immediately following the performance. Admission: $18. RSVP 416-787-1060.

Monday, November 5

1:45 pm

Louis-Honoré Fréchette School
905-738-4869
40 New Westminster Drive, Thornhill

"DEAR KITTY"

INGE SPITZ left Germany as a teenager with her sister in 1939 to live in France in a children's home run by the Rothschild family. She will introduce the film *Dear Kitty* and tell her remarkable story.

6:00 pm

Chinese Cultural Centre of Greater Toronto
416-292-9293 ext. 228
5183 Sheppard Avenue E., Toronto

"JEWS IN SHANGHAI"

The Chinese Cultural Centre of Greater Toronto will present an exhibition, *Creating A Refuge During the Holocaust – The Shanghai Connection*, recounting the story of thousands of European Jews who were saved from the Holocaust and found refuge in Shanghai, China. Their safety was made possible by the humanitarian efforts of Chinese Consul General Dr. Feng Shan Ho, who worked in Vienna from 1938 to 1940 and more than a dozen other diplomats stationed in war-torn Europe. He was recently honoured as a "Righteous Among the Nations" by the State of Israel. A documentary, *A Place to Save Your Life*, which tells the story of the Jewish refugee community in Shanghai, will be shown during the exhibition period. *A joint project of the Jewish Federation of Winnipeg, the Winnipeg Chinese Cultural and Community Centre and the Manitoba Japanese Canadian Citizens Association. In cooperation with the Consul General of Israel to Toronto.*

6:30 pm

Temple Har Zion
905-889-2252
7360 Bayview Avenue, Thornhill

"THE MARCH THAT CHANGED OUR LIVES"

Youth from the March of the Living will share their experiences and lead a discussion on what the Holocaust means in our lives today.

7:30 pm

Workmen's Circle
416-787-2081
471- 473 Lawrence Avenue W., Toronto

"THE MEDEM SANITARIUM: ITS EDUCATIONAL LEGACY"

Founded 75 years ago and destroyed during the Holocaust, this unique institution was renowned throughout Europe as an innovation in educational and developmental theory and practice. The film *Mir Kumen On* was made in 1937 to showcase the work of the Medem Sanitarium and to raise funds in America. Following the film, HENIA REINHARZ will lead a discussion in Yiddish and English.
(Film in Yiddish with English subtitles)

8:00 pm

– Main Event –
The Christian-Jewish Dialogue of Toronto
416-598-4242
St. Ansgar Lutheran Church
1498 Avenue Road, Toronto

LACHAN, the internationally-renowned Toronto Jewish Chamber Choir under the direction of CANTOR BENJAMIN Z. MAISSNER, was one of seven Christian and Jewish choirs invited from Canada, the U.S. and Israel to participate in *Sounds of Healing* in Nuremberg, Germany last November to sing Leonard Bernstein's *Kaddish Symphony.* The program was both a reminder of the dangers of prejudice and an acknowledgment of the renewal of Jewish life in Germany. In addition to Lachan's performance, there will be a panel discussion on contemporary Jewish life in Germany, followed by a reception.

8:00 pm

National Council of Jewish Women
416-633-5100
4700 Bathurst Street, Toronto

"THE WALL"

The Wall will be performed by MEDINA THEATRE ENSEMBLE. Written by Millard Lampell and based on John Hersey's novel, the play reveals how a handful of Jews in Warsaw during the Holocaust organized powerful resistance through their determination to endure and their trust in one another, turning what could have been considered a failure into a triumph. Time permitting, a discussion will follow with the actors and noted director SEAN MULCAHY.

Tuesday, November 6

1:30 pm

Bathurst Clark Resource Library
905-709-1103
900 Clark Avenue W., Thornhill

ROMAN ZIEGLER, from Dombrova, Poland, is the sole survivor of a family of ten. He will describe his struggle in three slave labour camps and one concentration camp and his determination to speak about his experiences.

1:30 pm

Maple Library
905-832-2959
10190 Keele Street, Maple

HELEN YERMUS, a child survivor of the Kovno Ghetto and forced labour in the Stutthoff concentration camp, will give her personal testimony.

2:00 pm

Barbara Frum Library
416-395-5440
20 Covington Road, Toronto

"THE HOLOCAUST IN ROMANIA AND TRANSNISTRIA"

DR. FELICIA CARMELLY will discuss the history of the little-known Nazi camps of Transnistria, where hundreds of thousands of Romanian and Ukrainian Jews perished during the Holocaust and share her personal experiences in the camps. Her lecture is based on her award-winning book *Shattered! 50 Years of Silence.* The revised edition of her book will be available on the internet this fall at *www.nizkor.org/features/shattered*

4:30 pm & 7:00 pm

The League for Human Rights of B'nai Brith of Canada
416-633-6224 ext. 145
15 Hove Street, Toronto

OFFICIAL LAUNCH OF THE HOLOCAUST MEMORIAL DAY TEACHER'S GUIDE

As a result of the Ontario Government's declaration of Holocaust Memorial Day as a provincial day of commemoration, the League for Human Rights of B'nai Brith Canada decided to produce a Teacher's Guide designed to assist educators and community leaders in the planning of a program. This event will provide information and resources for teachers and community members who are interested in teaching the Holocaust. There will be an opportunity to become acquainted with the Teacher's Guide through a multi-media presentation, focusing on several components of the Guide.

All programs are free unless otherwise noted

7:00 pm

York University
416-736-2100 ext. 66623
Beth David Synagogue
55 Yeomans Road, Toronto

"LANDSCAPES LOST; LANDSCAPES RECLAIMED: VISUAL ART & PERFORMANCE IN CANADIAN POST-HOLOCAUST CULTURE"

An evening to explore the impact of the Holocaust on theatre, art and architecture produced by a contemporary generation of Canadian artists. How have these artists recognized and reclaimed place, history and memory? How have they struggled to insert the history of the Holocaust and themselves within the context of Canadian history and culture? PROFESSOR SHELLEY HORNSTEIN, PROFESSOR BELARIE HYMAN-ZATZMAN and PROFESSOR YVONNE SINGER will explore these issues. *Co-sponsored by the Toronto Heschel School.*

7:30 pm

Centennial College
416-289-5000 ext. 2601
Adath Israel Congregation
37 Southbourne Avenue, Toronto

"PRELUDE TO THE HOLOCAUST: KRISTALLNACHT, NOVEMBER 9, 1938"

RABBI ERWIN SCHILD is Rabbi Emeritus of Adath Israel Congregation, where he served for over 40 years. A recipient of the Human Relations Award of the Canadian Council of Christians and Jews and a recent recipient of the Order of Canada, Rabbi Schild will speak about his personal experiences during Kristallnacht. As a student in the Jewish Teachers' Seminary in Würzburg, he experienced the destruction and devastation of this event that he will place in historical context. A question and answer period will follow. There will also be a short presentation from JOHN and MOLLY POLLOCK, who will introduce the John & Molly Pollock Holocaust Collection at Centennial College. Centennial faculty will be present to answer questions on their program.

7:30 pm

Israel's, the Judaica Centre
416-256-1010
897 Eglinton Avenue W., Toronto

"DELAYED IMPACT"

PROFESSOR FRANK BIALYSTOK, author of *Delayed Impact,* winner of the Tanenbaum Award for Canadian Jewish History, will discuss the collective memory of the post-War Canadian Jewish community.

7:30 pm

L'Arche Daybreak (Dayspring Chapel)
905-884-3454 ext. 227
11339 Yonge Street, Richmond Hill

"DEFYING THE CULTURE OF DEATH: THE ARTS AT THERESIENSTADT"

A cultural event with singer and raconteur LENKA LICHTENBERG, and a display of the art of MARTA HAUER. *Co-sponsored by Richmond Hill United Church and St. Mary Immaculate Roman Catholic Church.*

7:30 pm

Royal York United Church
416-231-9401
851 Royal York Road, Toronto

"HIDDEN HEROES"

This film, created for Vision TV, tells the story of Dutch Christians who rescued Jewish children during the Holocaust. A Dutch Jewish hidden child will speak following the screening.

7:30 pm

Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee
416-964-7698
Barbara Frum Library
20 Covington Road, Toronto

"THE ANGEL OF AUSTRIA'S JEWS"

DR. JOSEPH DU will speak and show a video about Dr. Feng Shan Ho, one of the unsung heroes of World War II whose remarkable story is only just coming to light. As Consul General of China in Vienna at the outset of World War II, he issued 18,000 visas, thereby enabling Austrian Jews to escape certain death.

Wednesday, November 7

1:30 pm

Danforth/Coxwell Library
416-393-7783
1675 Danforth Avenue, Toronto

"STORY OF A HIDDEN CHILD IN HOLLAND"

MAX EISEN, a Czech survivor of Auschwitz, Birkenau, Mauthausen, Ebensee and forced marches, will recount his personal experiences. A discussion will follow.

1:30 pm

Dufferin Clark Library
905-660-0374
1441 Clark Avenue W., Thornhill

BILL GLIED, a Polish survivor, will discuss his personal experiences during the Holocaust. A question and answer period will follow.

2:00 pm

Forest Hill Library
416-393-7706
700 Eglinton Avenue W., Toronto

VERA GOLD was born in Banska Bistrica, Slovakia. When she was 6 years old, she and her family were forced to go into hiding from the Nazis. She will tell her story and describe her experiences as a hidden child.

7:00 pm

Dutch Canadian Association of Greater Toronto
416-229-1753
4600 Bathurst Street, Toronto

"HIDDEN HEROES"

This film, created for Vision TV, tells the story of Dutch Christians who rescued Jewish children during the Holocaust. A Dutch Jewish hidden child will speak following the screening.

7:30 pm

Chapters Inc.
416-222-6323
2901 Bayview Avenue
(Bayview Village), Toronto

JOSEPH PERETZ, originally from Belgium, is the author of *The Endless Wait*. He will recount his story of terror and triumph during the Holocaust.

7:30 pm

Holy Rosary Roman Catholic Church
416-923-8471
354 St. Clair Avenue West, Toronto

"FROM ANGUISH TO HOPE"

Holocaust survivor and lecturer ELLY GOTZ will examine whether studying the Holocaust will lead to a greater sense of humanity and acceptance of the moral teachings of churches and sages. *Co-sponsored by Assumption Roman Catholic Church, Grace Church on the Hill, Forest Hill United Church, Christ Church Deer Park and St. Clare Roman Catholic Church.*

7:30 pm

St. Andrew United Church
416-929-0811
117 Bloor Street E., Toronto

"A NEW GENERATION REFLECTS ON THE HOLOCAUST"

Youth from the March of the Living and the Interfaith Mission to Poland will share their experiences and lead a discussion on what the Holocaust means in our lives today. Youth program. Adults welcome. *Co-sponsored by Bloor St. United Church and Our Lady of Lourdes Roman Catholic Church.*

7:45 pm

Anshei Minsk
416-595-5723
10 St. Andrew Street
(Kensington Market), Toronto

JOE LEINBURD, a survivor from Transnistria, will share his personal experiences. A discussion period will follow.

7:45 pm

Sephardic Kehila Centre
905-669-7654 ext. 223
7026 Bathurst Street, Thornhill

"THE SEPHARDI COMMUNITIES AND THE NAZI REGIME"

SARAH TAIEB-CARLEN, the Chair of the Committee of Sephardic Studies at York University, will discuss the Sephardic Jewish communities in Eastern Europe, North Africa and the Middle East that were nearly decimated during World War II. She will describe examples of young and courageous Jews who took part in resistance movements.

8:00 pm

Association of Jewish Libraries
(Ontario Chapter)
416-635-2996
Holy Blossom Temple
1950 Bathurst Street, Toronto

"TEACHING THE UNTHINKABLE: ISSUES IN HOLOCAUST LITERATURE FOR CHILDREN AND YOUNG ADULTS"

A panel of experts, including KATHY KACER, children's author and librarian, RALPH WINTROB, author, and MARIE DAVIS, educator, will discuss issues of selection, evaluation and psychological impact of materials on young people. RABBI YITZHAK WITTY will serve as moderator of the panel.

8:00 pm

Jewish Genealogical Society
416-484-9167
Shaarei Shomayim Congregation
470 Glencairn Avenue, Toronto

"OLD AND NEW SOURCES OF INFORMATION ON HOLOCAUST VICTIMS AND SURVIVORS"

PETER LANDE, a Fulbright Scholar, has volunteered at the U.S. Holocaust Memorial Museum since its opening, compiling a single computer data base of all Holocaust victims and survivors. He has written and lectured extensively on German Jewish genealogy and the fate of European Jews in the Holocaust. He will discuss a number of new sources of information on Holocaust victims and survivors who have been identified in the past year and how to secure this information on the web, in books, and from archives.

Thursday, November 8

10:00 am

Milliken Mills Community Library
905-940-8323
7600 Kennedy Road, No. 1, Unionville

SALLY WASSERMAN is a Holocaust survivor from Poland who, as a child, was hidden by a Polish family. She will tell her personal story and discuss issues of Polish-Jewish reconciliation.

1:30 pm

Dufferin Clark Library
905-660-0374
1441 Clark Avenue W., Thornhill

"THE RACIST CHALLENGE IN CANADA"

The existence of racism poses a profound challenge to all Canadians. What does racism look like today and what can we do about it? LEN RUDNER, Director of Community Relations, Canadian Jewish Congress, Ontario Region, will address this difficult issue.

2:00 pm

Northern District Public Library
416-393-7618
40 Orchard View Blvd., Toronto

GEORGE SCOTT, a Hungarian Jew, will discuss his personal experiences during the Holocaust, his survival and what we can learn from the past.

7:00 pm

Bathurst Clark Resource Library
905-709-1103
900 Clark Avenue W., Thornhill

"WEAPONS OF THE SPIRIT"

The moving story of an entire French village which sheltered and saved 5,000 Jews during the Holocaust. Filmmaker Pierre Sauvage honours the village that saved his own life in a "conspiracy of goodness." Discussion will follow with Holocaust survivors INGE SPITZ and ERIC GOLDFARB.

7:00 pm

Chapters Inc.
905-438-1867
3175 Hwy #7, Thornhill

VERA SCHIFF, author of *Theresienstadt: The Town That the Nazis Gave to the Jews,* will describe her experiences in the "model" Nazi camp.

7:30 pm

Beth Torah Congregation
416-782-4495
47 Glenbrook Avenue, Toronto

RUTH NERAY, a French Holocaust survivor, will relate her remarkable story. Born and educated in Paris, she survived a year and a half in Auschwitz, and thereafter a death march. Her book, *To Auschwitz and Back: My Personal Journey,* describes her experiences. JASON LEVITT will introduce his essay, *The Kielce Pogrom.* He is the grandson of the late Dorothy Riseman, a founding member of Beth Torah Congregation, who was a witness to this atrocity.

7:30 pm

Goethe-Institut
416-593-5257
Kinowelt Hall
163 King Street W., Toronto

"A LIFELONG FAREWELL"

A moving and fascinating documentary about three Jewish emigrants who return to Vienna in the late 1990s in search of traces of their childhood from the 1930s. This film brings together historical documentation and the personal fates and experiences of three remarkable individuals. Filmmaker KAETHE KRATZ will be present to lead a discussion. *(German with English subtitles)* For ticket information call 416-593-5257. Admission $5. *Seating limited.*

Holocaust Education Week
Hotline 416-631-5689

7:30 pm

Holocaust Centre of Toronto,
UJA FEDERATION of Greater Toronto
416-635-2883 ext. 301
4600 Bathurst Street, Toronto

"THE BOOK OF LIFE"

The Holocaust Centre's recently inaugurated photographic installation pays homage to the contributions of the Centre's survivor speakers. The creators of this project, survivor speaker JUDY COHEN, curator CARLA SHAPIRO, photographer LEIB KOPMAN and installation artist DAVID ABECASSIS, will discuss the concept of the work and its evaluation.

7:30 pm

Indigo Books Music & Café
416-925-3536/5102
55 Bloor Street W., Toronto

WANDA LEREK is an accomplished sculptor and painter and the author of *Hold On To Life, Dear.* She will discuss experiences as a teenager in Poland where she survived in hiding, escaped from prison and labour camps, and was eventually liberated.

7:30 pm

Richmond Hill Public Library
905-884-9288 ext. 737
1 Atkinson Road, Richmond Hill

"WITNESS TO THE HOLOCAUST"

ELIZABETH DE JONG, Auschwitz survivor of Mengele's medical experiments, will recount her personal story.

7:30 pm

Temple Sinai 416-487-4161
210 Wilson Avenue, Toronto

"THE BLACK HOLE IN HISTORY: THE AGE OF DEHUMANIZATION"

RABBI JORDAN PEARLSON, Founding Rabbi of Temple Sinai, will discuss how instant communication, population explosions and the communication industry force us to see how often we stand alone against tyranny.

8:00 pm

St. Bonaventure Roman Catholic Church
416-447-5571
1300 Leslie Street, Toronto

"COURAGE TO CARE"

This moving documentary describes how rescuers from various European countries risked their lives to protect Jews during the Holocaust. Following the film, Polish Holocaust survivor **BRONIA BEKER** will share her personal experiences. She was taken to a ghetto, then forced underground, where she survived for 14 months before liberation.

8:00 pm

Beth Habonim Synagogue
416-782-7125
5 Glen Park Avenue, Toronto

"PUTTING WORDS TO THE HOLOCAUST: A TEACHER AND HIS STUDENTS ENCOUNTER THE SHOAH IN POLAND"

CRAIG THOMAS WOLFF is a professor at the Columbia Graduate School of Journalism in New York City. Formerly a reporter with *The New York Times*, he was part of the team that won the Pulitzer Prize for coverage of the World Trade Center bombing.

In May of 2001, Professor Wolff led a group of journalism students from across the U.S. on a trip to Poland. His contingent was part of a larger group of students and leaders, mostly non-Jewish, from around the world. During their visit, Professor Wolff hoped to help his students find ways to write about the Holocaust, but in the process, discovered a great deal about himself.

Professor Wolff will be joined in his presentation by a number of Rwandan students, currently living in Canada, who also took part. They will discuss how their encounter with the Holocaust in Poland helped them cope with their own losses during the 1994 Rwandan genocide.

Saturday, November 10

3:00 pm – 11:00 pm

Manor Road United Church
416-483-0695
240 Manor Road E., Toronto

"THEY CAME FOR ME: RIGHTS, RESPONSIBILITIES AND DIGNITY IN THE LIGHT OF THE HOLOCAUST"

An event for families and young adults. This extended retreat-type program will include presentations by youth from the March of the Living.

Co-sponsored by Eglinton St. George United Church, Lawrence Park Community Church, Leaside United Church and St. James Bond United Church.

All programs are free unless otherwise noted

During Holocaust Education Week, displays of Holocaust-related books will be mounted at the following bookstores:

- ANOTHER STORY
  164 Danforth Avenue, Toronto
- THE BATNER BOOKSTORE
  180 Steeles Avenue West, Thornhill
- CAVERSHAM BOOKSELLERS
  98 Harbord Street, Toronto
- CHAPTERS INC.
  110 Bloor Street West, Toronto
  2400 Yonge Street, Toronto
  2901 Bayview Avenue, Toronto
  3175 Hwy #7, Markham
  7040 Yonge Street, Thornhill
- COLES (EATON CENTRE)
  220 Yonge Street, Toronto
- CONTACT EDITIONS
  759 Mount Pleasant Road, Toronto
- DAVID MIRVISH BOOKS ON ART
  596 Markham Street, Toronto
- INDIGO BOOKS MUSIC & CAFÉ
  2300 Yonge Street, Toronto
  5095 Yonge Street, Toronto
  55 Bloor Street West, Toronto
  8705 Yonge Street, Richmond Hill
- ISRAEL'S, THE JUDAICA CENTRE
  441 Clark Avenue West, Thornhill
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- JAMIE FRASER BOOKS
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  256 Queen Street West, Toronto
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- WORLD'S BIGGEST BOOKSTORE
  20 Edward Street, Toronto
- YORK UNIVERSITY BOOKSTORE
  York Lanes - 4700 Keele Street, Toronto

Closing Program

Saturday, November 10
8:00 pm
Shaar Shalom Synagogue
905-889-4975
2 Simonston Blvd., Thornhill

Community Commemoration of Kristallnacht

"FROM HOLOCAUST TO HAVEN"

DR. RUTH GRUBER, noted author, photo-journalist and foreign correspondent has chronicled some of the most important events of the 20th century. Many of her remarkable experiences have been described in her highly-acclaimed books, some of which have been adapted into popular documentary and TV productions.

This year, CBS-TV aired a four-hour mini-series based on Dr. Gruber's book *Haven: The Dramatic Story of 1,000 World War II Refugees.* The well-received series told the true story of how, while the Holocaust raged, Dr. Gruber was sent on a secret mission to bring 1,000 Jews – the only refugees saved by the U.S. during World War II - to safe haven in Oswego, New York.

Dr. Gruber will describe her unique experiences during World War II and her subsequent eyewitness accounts of the birth and growth of Israel.

This evening will also commemorate the 63rd anniversary of Kristallnacht, The Night of Broken Glass.

On November 9-10, 1938, a massive, coordinated attack was carried out against Jews throughout Germany. Hundreds were killed or injured, synagogues burned, businesses destroyed, cemeteries and schools vandalized and thousands of Jews arrested and sent to concentration camps.

"In Berlin...fire engines stood by to protect the nearby main post office while the Oranienburgstrasse synagogue burned." Photo – *Kristallnacht: the Nazi night of terror* by Anthony Read and David Fisher. Published by Random House.

A candlelighting ceremony will be held with the assistance of Rabbi Berman and Cantor Harel of Shaar Shalom Synagogue.

This program is generously co-sponsored by The Sharon Diamond and Walt Family Fund and Shaar Shalom Synagogue, in loving memory of Sharon B. Diamond and Isidore J. Walt.

Cultural Events

October 18 - November 29

Holy Blossom Temple
416-484-4686
1950 Bathurst Street, Toronto

"REMEMBRANCE AND RECONSTRUCTION: THE PAINTINGS OF SUSANNE PALME WALDEMER"

Holy Blossom Temple presents the first North American exhibit of German artist SUSANNE PALME WALDEMER. Her paintings are a search for identity of a post-War German artist-intellectual as well as a memorial to Jewish members of her family, whose lives were like shadows in her childhood.

Tuesday, October 23
8:00 pm

Friends of Simon Wiesenthal Centre for Holocaust Studies
416-864-9735
Bathurst Jewish Community Centre – Jerusalem Room
4588 Bathurst Street, Toronto

"THE HOLOCAUST IN GREECE: THE PERSECUTED AND THE RESCUERS"

The Jewish Museum of Greece, in coordination with the Ministry of Press and Mass Media, has created a special photographic exhibition about the Holocaust in Greece. Very little is known about this subject and, through this presentation, the Museum seeks to make the public aware of the history of the Holocaust in Greece as well as to preserve the memory of its victims. Along with the tragic decimation of the Greek Jewish communities, there are remarkable accounts of the heroism and altruism of Greek Christians who saved their Jewish compatriots. **His Excellency Leonidas Chrysanthopoulos, Greek Ambassador to Canada,** will attend the exhibit. Dessert reception will follow. Starts at 8:00 pm.

Holocaust Education Week
Hotline 416-631-5689

VISION TV has scheduled a series of Holocaust-related films during Holocaust Education Week. For information call 416-368-3194 ext. 443.

VISION TV

Wednesday, October 24 – 10:00 pm

"HIDDEN HEROES"

Two Holocaust survivors journey from Canada to their birthplace in the Netherlands, where they recall the courage of the non-Jewish families who sheltered them from the Nazis. Narrated by actress Sonja Smits. **(World television premiere)**

Thursday, October 25 – 9:00 pm

"SKYLIGHT IN DEPTH"

We say "NEVER AGAIN," but as events in Rwanda prove, genocides have happened again. Rita Deverell talks with Gerald Caplan, author of *Rwanda: The Preventable Genocide.*

Monday, October 29 – 9:00 pm

"THE FEAR OF FELIX NUSSBAUM"

The legacy of Jewish artist Felix Nussbaum, who painted the horrors of the Holocaust from his Brussels hideout and was murdered at Auschwitz, is kept alive by the people of his home town.

Wednesday, October 31 – 10:00 pm

"CHILDREN OF THE STORM"

The story of the young Holocaust survivors who came to Canada after the war. Having lost their families and witnessed humanity at its worst, they had to build new lives in a strange country. Produced by filmmaker Jack Kuper, one of the survivors.

Monday, November 5 – 9:00 pm

"OUT OF THE FIRE: THE FAYE SCHULMAN STORY"

The story of Faye Schulman, a Polish Jew who survived the murder of her family by the Nazis and joined a group of partisans. She lived an ordinary life in Canada, trying to forget the past, until she subsequently felt compelled to tell her extraordinary story.

Tuesday, November 6 – 9:00 pm

"SKYLIGHT MAGAZINE"

Holocaust Education Week is commemorated with a moving tribute in words, images and music related to the Holocaust. Recorded at Beth Emeth Synagogue in Toronto.

Thursday, November 8 – 9:00 pm

"SKYLIGHT MAGAZINE"

Edwin Grossman is a Canadian Jewish immigrant who escaped the Nazis. This documentary profiles his return to France to visit the family that saved his life.

Cultural Events

Monday, October 29

7:00 pm

Bravo! TV

"IN MEMORY"

Holocaust-themed short stories produced by Bravo! TV/FACT (Foundation to Assist Canadian Talent) starring R.H. Thompson and directed by David Weaver.

"WITNESSED, SARAH AND ZUMMEL"

Three dance shorts dealing with the issues of refugees and escape. Choreographed by Allen Kaeja, co-directed by Mark Adam and Allen Kaeja and performed by members of the Kaeja d'Dance Company. Produced with Bravo! TV/FACT grants.

November 1 – 11

Bathurst Jewish Community Centre
416-636-1880 ext. 281
4588 Bathurst Street, Toronto

25TH ANNUAL JEWISH BOOK FAIR

A ten-day event featuring authors prominent in their field.

November 8 – 9

12 noon – 12 noon

Event begins Thursday, November 8 on the balcony at UC Union 79 St. George Street, Toronto and will continue through the night until 12:00 noon Friday, November 9.

"COMMEMORATING KRISTALLNACHT"

To commemorate Kristallnacht, members of the Jewish Students Union and Alpha Epsilon Pi, a Jewish fraternity on the University of Toronto campus will, for 24 consecutive hours, recite the names of persons killed during the Holocaust.

The Holocaust Centre of Toronto
UJA FEDERATION

For more than a decade, The Holocaust Centre has been committed to the advancement of public awareness of the Holocaust and its lessons of tolerance, understanding and acceptance.

Since its opening, more than a half million visitors from around the world, including 150,000 Jewish and non-Jewish students from across Canada, have come through its impressive bronze doors to view audio-visual presentations, showcases containing Holocaust memorabilia and the quiet and reflective Hall of Memories. School groups have the opportunity to hear the personal testimony of one of the many survivor speakers whose shining example of courage and dignity serves as a role model for a new generation.

The Centre's new-state-of-the-art Anita Ekstein Holocaust Resource Library will serve all segments of the community. The Centre also offers guidance in curriculum development, special programs for professional development and general consultation.

Located in the Lipa Green Building, 4600 Bathurst Street, Toronto, the Centre is open:

Monday – Thursday . . . . . **9:00 am - 4:00 pm**
Friday . . . . . **9:00 am - 2:00 pm**
Sunday . . . . . **11:00 am - 4:30 pm**
Saturday, Statutory . . . . . **Closed**
and Religious holidays

Groups and schools by appointment

*For Library hours or to book a group, call **416-635-2883 ext. 153** or fax **416-635-0925***

Admission Free
Donations Welcome

UJA FEDERATION

Visit our Website:
www.jewishtoronto.net
for Information and
any program changes

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Admission to all programs is free unless otherwise noted.

To ensure, however, that the highest calibre of Holocaust programs may be perpetuated in future years, a voluntary donation of at least $3 per person would be appreciated. Donation boxes will be available at all events.

We thank you for your generosity.

21st Annual Holocaust Education Week

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We regret any errors or omissions due to publication deadlines.

Visit our Web Site at: www.jewishtoronto.net for the latest information and any program changes.

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'Arafat facing moment of truth'

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

A month after the terrorist attacks in the United States, we can conclude that the Palestinian opposition groups (including Hezbollah and its associates) lowered their heads only for a short while.

Commentary

They have re-evaluated the situation and have concluded that they must resume the offensive.

Last week, the attacks began along the Green Line – a booby-trapped car in the Talpiot neighbourhood of Jerusalem, shooting at an Israeli car north of the capital, firing against an IDF force along the Green Line near Bat Hefer – and advanced to the more audacious attack against Alei Sinai.

The next step along this path was predictable: an attack in the centre of Afula last Thursday, well inside the Green Line. One tactic has not yet resumed: a return to suicide bombings. It is possible that Hamas and Islamic Jihad still believe that the time is not right to carry out such attacks because of their chronological proximity to the attacks against the United States.

More than 120 terror incidents in one week

But when the message to the Palestinians from Washington is so unclear, so lacking in firmness and intensity, it is fair to assume that the suicide attacks also will not be long in coming.

What is clear is that frustration is growing in the defence establishment as a result of the American approach, both because of their forgiving attitude to Palestinian Authority Chairman Yasser Arafat, and in the broader sense, because of the contacts being made for the involvement of Syria and Iran in a coalition against terrorism.

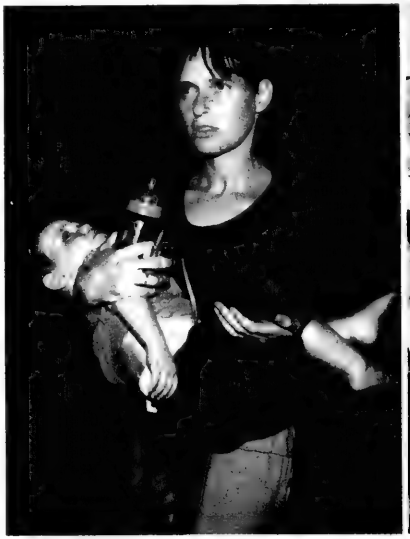
The IDF has counted more than 120 incidents initiated by the Palestinians since the ceasefire was declared: five Israelis dead in Alei Sinai and Afula, and 30 injured.

This count also includes the shooting attacks against Jews praying at the Tomb of the Patriarchs in Hebron.

A continuation of the attacks, as well as their growing audacity, and the public funeral that the Hamas organized for those carrying out the attacks against Alei Sinai, attended by masses of supporters, suggest that the "opposition" Palestinian groups are presenting Arafat with a challenge.

At the Defence Ministry, decision-makers believe that Arafat is quickly approaching the moment of truth. This is a situation in which he will have to confront head-on Hamas, the Islamic Jihad and even the opposition among the ranks of his own Fatah organization, so that he can safeguard his own rule and avoid a much more difficult clash with Israel. Such a confrontation will involve mass arrests and taking a firmer stance with the Dawa, the civilian infrastructure of the Islamic organizations.

But for now, it seems that Arafat is in no rush. He has refused to arrest any of the 108 activists named by Israel on a wanted list presented to him.



A mother, left, rescues her child from the deadly assault last week by two Palestinian gunmen at Alei Sinai, and below, people celebrating Sukkot near the Machpela in Hebron take cover from a Palestinian sniper. *[RNS/Reuters photo]*

This Week

National

Construction starts on non-profit housing project. *Page 7*

Seniors Scene

Real estate developer, Alex Beder, celebrates his 95th birthday. *Page 27*

Arts & Travel

TV documentary digs for clues about A.M. Klein's persona. *Page 38*

Two minutes in Louisville – can you imagine a week? *Page 39*

Health & Lifestyles

U of T chair Avrum Gotlieb elected president of ASIP. *Pages 45*

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Shabbat: Bereshit
Candlelighting: 6:20
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Powell warns Arafat: U.S. may change policy — please see page 33

The News in Brief

CANADA

Letter to Museum

OTTAWA — In a letter to Dr. John English, chair of the board of trustees of the Canadian Museum of Civilization, Canadian Jewish Congress president Keith Landy urged the museum to proceed with caution on elements of a Canadian art exhibit alleged to promote hatred against Americans and Israelis.

Doug Collins Dies

VANCOUVER — Doug Collins, the retired newspaper columnist whose writings were once ruled anti-Semitic, died Sept. 29. He was 81. In 1997, Collins won a case before the B.C. Human Rights Tribunal brought by Canadian Jewish Congress concerning a Collins column that questioned the extent of the Holocaust and attacked the film *Schindler's List*. In 1999, another tribunal ordered Collins and the *North Shore News* to pay Victoria businessman Harry Abrams $2,000 for exposing Jews to hatred through four of Collins' articles.

ISRAEL

Trees Planted

JERUSALEM — Eighteen trees have been planted in a memorial forest outside Jerusalem for victims of the Sept. 11 terrorist attacks. Some 300 schoolchildren, Israel's Ashkenazi chief rabbi and Jewish National Fund officials took part in the ceremony, the first planting since the end of the shmittah, or sabbatical year, when trees are not planted in Israel.

'Stronger' Uprising

JERUSALEM — Radical Palestinian groups meeting in Syria have called attempts to bolster an Israeli-Palestinian ceasefire a waste of time. The Palestinian "uprising will continue and get stronger," promised Ahmed Jibril, head of the Popular Front for the Liberation of Palestine – General Command.

Sharon Probe

JERUSALEM — Israel's attorney general, Elyakim Rubinstein, has been asked to probe Prime Minister Ariel Sharon's 2001 campaign fundraising tactics. The prime minister's son and adviser, Omri, may have violated the law by allegedly receiving more than $1 million funneled to the Likud party by a company established by Sharon's lawyer.

WORLD

Threats to Jews

ZAGREB — Two Croatian Jewish communities recently received letters calling on Jews to leave the country or be "cleansed." The letters sent to the communities of Zagreb and Osijek read: "You Jews should know that as Zionists and CIA spies you are not welcome in Croatia, so you should leave."

Ad Praises

NEW YORK — The Conference of Presidents of Major American Jewish Organizations ran a full-page advertisement in major newspapers honouring the work of President George W. Bush, New York Gov. George Pataki and New York Mayor Rudy Giuliani in the aftermath of the terrorist attacks on the World Trade Center and the Pentagon. The ad quoted Deuteronomy, and read "Chazak V'Amatz," translated as "Be strong and of good courage."

New JTA President

NEW YORK — Ivan Schaeffer, a prominent volunteer and philanthropist, has been named the new president of the Jewish Telegraphic Agency (JTA), a wire service that serves as a leading source of news, analysis and feature stories for 120 Jewish publications (including *The CJN*) and Web sites around the world. Schaeffer succeeds Shoshana Cardin.

Manley Raps Arafat's Prisoner Release

OTTAWA — Foreign Affairs Minister John Manley has sharply criticized Palestinian leader Yasser Arafat for releasing Islamic extremists from jail who have carried out suicide bombings and other terrorist acts in Israel.

In a series of interviews, Manley pledged Canada's "unambiguous" support for the United States in the "war against terrorism." On Global Television, Manley condemned the terror campaign against Israel, citing Arafat's decision to empty his jails of more than 300 Palestinian extremists.

"It is unacceptable that people who have been associated with terrorist attacks should be allowed to go free," Manley said. "That is one of the messages that we and others have been delivering very clearly to the Palestinian Authority over the last few months. We have called on Chairman Arafat to make explicit his denunciation of terrorism and his belief that the issues in his region need to be settled peacefully."

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BB calls on Concordia to act on student handbook

By DAVID LAZARUS
Staff Reporter

MONTREAL — Concordia University must see what legal steps can be taken to address the fact that this year's Concordia Student Union (CSU) Agenda (handbook) glorifies violence, incites hatred and advocates civil disobedience, leaders of B'nai Brith Canada said at an Oct. 1 news conference.

The 312-page handbook, published by the CSU and distributed free to students – although paid for through student dues – this year is entitled *Uprising*.

The first page includes this quote:"intifada, out of your houses and into the streets; intifada here [sic] the calls, the cries, the voices screaming; drums beating; pulse of your body… take arms for revolution…"

Although the publication went to press before the Sept. 11 terrorist attack in New York, BBC spokespersons said it has to be seen in the context of the attack's aftermath.

The handbook contains drawings of planes plowing into a boardroom filled with businesspeople. The calendar inside, under the May 15 date, refers to that date being, "Al-Nakba (the 1948 Palestinian catastrophe)."

The handbook also calls on readers to steal for "empowerment," and depicts an F-16 fighter plane with a Star of David on it terrorizing a Palestinian.

Elsewhere, July 1, Canada Day, is referred to as a day to "burn the flag."

"Following the terrible events of Sept. 11, we must seek to remain calm, but avoid the risk of being complacent," said BBC president Rochelle Wilner.

At Concordia, she said, "the gauntlet has been thrown down," with the handbook's "open call to violence and civil disobedience."

BBC's executive vice-president, Frank Dimant, called the handbook, "a call to arms, to intifadah, to anarchy and to revolution," and a potential blueprint for campuses across North America. "Is this the blueprint for Osama bin Laden's youth program in North America?"

The handbook is the latest issue to place Concordia in a storm of controversy. The university is considered by some to be the most fervent hotbed for pro-Palestinian campus activities in Canada, especially since the intifadah began a year ago.

Although the great majority of students do not appear to be involved in the CSU (only about 10 percent of the student body voted in the elections), Palestinian activists have been elected to the CSU leadership and Jewish students say they have been made to feel intimidated and threatened by the anti-Zionist and even anti-Jewish climate on campus.

Earlier this year, a small percentage of Concordia students narrowly voted in favour of a referendum calling on Israel to withdraw from all occupied territories.

Patrick Essiminy, Quebec regional chair of BBC's Institute for International Affairs, called the handbook an "open call to anarchy and violence."

He also said the book contains a "potentially libellous diatribe" in the article by CSU internal vice-president, Laith Malouf, who was recently expelled ffom Concordia for spray-painting pro-Palestinian slogans on university property.

In his article titled *Arabophobia*, Malouf writes that "the majority of Canadian media is owned by two Zionists, Conrad Black… and Israel Asper."

The same article also refers to Concordia rector Frederick Lowy and provost Jack Lightstone as being Jewish.

The publication, Essiminy said, crossed "any acceptable limit" of free speech by openly advocating stealing.

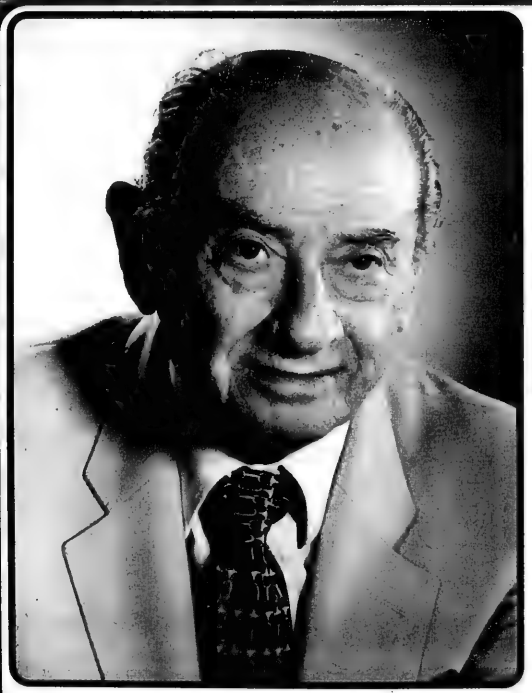
In reply to reporters' questions, Dimant said he expected the university to be more proactive in the wake of the handbook's publication by exploring what legal avenues can be taken to deal with extremist elements on campus.

That would include examining what legal authorities such as the police, RCMP and immigration officials could do in terms of permitting such elements to advocate violence and illegal activities.

In an open letter to university supporters written on Sept. 21, Lowy said that because the CSU is a separate legal entity, the university has no legal authority over its activities.

But he did say the handbook contained,"a great many inflammatory and possible libellous statements about the university, university officials and some of the companies that employ our graduates and support the university."

Continued on page 16



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Proceeds from the 2001 JNF Toronto Negev Dinner will be used for two very special projects in Israel. These projects will stand as testimony to the esteem in which Alex Grossman is held by this community. A project at Massuah, dealing with Holocaust Education, will be developed at this major Israeli centre for Holocaust Studies. Another project, in aid of the serious drought facing Israel, will be undertaken in developing a major reservoir in the southeastern Negev Desert at Ne'ot Temarim.

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Worrisome signs of déjà vu

From the editor's desk

It is hard to avoid the worrisome feeling that we have seen this international morality play before, some 10 years ago to be precise. And it is a play whose script is obscene.

Once again the U.S. is cobbling together a coalition of forces to wage war against a Middle East-based foe.

Ten years ago the target was the despot Saddam Hussein. To ensure the involvement, such as it was, of other Arab states in the coalition 10 years ago, president George Bush pressured Israel not only to keep a low profile in the ensuing military campaign, but to abstain from any measures of pre-emptive self-defence or retaliation should it be attacked by Hussein. Of course, Israel was attacked, numerous times. And, surprisingly to many, it did not respond militarily to Saddam's rain of more than 40 SCUD missiles into the heartland of the Jewish state.

The aftermath of the war against Saddam led to the Madrid conference. The aftermath of the Madrid conference led to the disappointing and now expired Oslo peace process.

Today the target is the master terrorist Osama bin Laden and his sinister network of terrorists, Al Qaeda. Remarkably, President George W. Bush appears to be replicating the very same morally indefensible policies of his father that placed Israel in an untenable security situation.

To ensure the involvement, such as it may be, of other Arab states in his unfolding coalition, Bush is also pressuring Israel.

Like his father, he too is demanding that Israel keep a low profile in the unfolding developments. But he is also browbeating Israel into adopting a much more positive posture towards Yasser Arafat than the facts warrant, conscience allows or self-interest dictates.

Reports are now circulating that in the days after the Sept. 11 atrocities, Crown Prince Abdullah of Saudi Arabia warned Bush, in the words of the *Forward*, that if Israel took any punitive steps against Palestinian forces, "the entire Arab world would unite against Washington... [and]... the future of of moderate pro-American regimes such as those in Riyadh, Cairo or Amman would be seriously jeopardized."

Bush was persuaded.

He thus re-established the unjustifiable linkage between Israel's conflict with the Palestinians and the American-led campaign against terror.

Much worse, however, Bush has effectively made Yasser Arafat, of all people, the centre stone holding together the arch of so-called moderate Arab participation in the coalition.

The first result of Bush's strategy was to force Ariel Sharon to allow Shimon Peres to meet with Arafat last month.

In a telephone conversation three weeks ago described by Israeli newspapers as "difficult" and "unpleasant," Bush foisted his demands upon Sharon. "Mr. Sharon was said to be surprised," the *Forward* wrote, "at the stark American insistence, delivered by President Bush in a reportedly heated conversation with the prime minister that Israel go ahead with plans for a meeting between Arafat and Peres."

As we know, the meeting did take place and a "ceasefire" was announced. But the Palestinians have not ceased firing: car bombs, drive-by shootings, sniper fire and an assault against the residents of Alei Sinai. Israelis and Palestinians have been killed; many more have been wounded.

Arafat disingenuously and fraudulently condemns acts of violence and terrorism committed by Hamas, Islamic Jihad or Hezbollah and his Palestinian security forces, all of whom he controls or chooses not to control, as confirmed recently by a PA official.

As of this writing, the government of Israel has suspended its compliance with the terms of the Sept. 26 ceasefire, reconferring on the IDF the right to take appropriate measures in defence of Israeli citizens.

The implications of the unfolding American policy are alarming. Bush has now discarded his original high, moral principle in favour of self-deluding, base expedience.

The contemptible expression of that expedience could be heard last week in the halls of the General Assembly at the United Nations during its hastily convened debate on international terrorism.

Arab representatives urged the world to "understand the terrorists' grievances." As the spokesperson from the United States' close ally, Saudi Arabia, said: "The general condemnation of terrorism extends to state terrorism as practised by Israel continuously... and armed resistance to colonialism, racism and foreign occupation is a legitimate struggle sustained by the principle of self-determination."

Alas, Bush has effectively adopted their vile argument; he has differentiated the terror aimed last month at the U.S. from the terror still being aimed at Israel.

Sensing that the Bush administration was about to weigh in against Israel, Sharon told a teleconference of community leaders and reporters last month that Arab countries were demanding concessions of Israel as a price for their joining America's new coalition. He then stated: "We are not going to pay a price for this coalition. We cannot do it."

But he has already been forced to do so. At some point, however, Sharon will draw the line. It is inconceivable that, he will acquiesce to Israel's heightened vulnerability without recourse to an active Israeli defence.

—MBD

POSTER TWINS:

An Israeli in Jerusalem looks at a poster last week depicting Palestinian President Yasser Arafat and Osama bin Laden with the words "the twins."

[RNS/Reuters photo]

Web site's guerrilla art addresses intifadah

By PAUL LUNGEN
Staff Reporter

TORONTO — The renewal of violence by the Palestinians last September, just weeks after Israel reportedly offered unprecedented concessions at the failed Camp David peace summit, shocked many Jews. Even more disconcerting was the feeling that many in the international media appeared to be taking the Palestinian side.

To Israel's supporters, the media seemed to be awash in reportage that placed the blame for the conflict squarely on the Jewish state, while painting the Palestinians as righteous victims.

Many people were upset, but few felt they could do anything about it. Not Michaele Jordana. A multi-talented artist with a painting in the National Gallery of Canada, Jordana decided she could not simply sit back and let what she considered to be the one-sided portrayal of the conflict play out without responding.

Not long after the intifadah erupted, Jordana and her partner Douglas Pringle, along with a silent partner, launched Project One Soul (www.projectonesoul.com), a Toronto-based Web site dedicated to presenting an alternative interpretation of the Mideast conflict.

Employing her artist's eye and sensibility, the Winnipeg native crafted a Web site that combines stunning visual images with brief, but power-packed, commentaries in a form she calls "guerrilla art." The images are arranged so as to be viewed consecutively in a way that conveys the artist's interpretation of events of the day. The result is a powerful and emotionally gripping exposition that serves as an antidote to what many see as the banal dichotomy of Palestinians as victims and Israelis as victimizers served up in many media outlets.

The site has proven wildly popular, registering five million "hits," or visits, since it was launched about one year ago. In one two-week span last November, at the height of the intifadah, the site's server recorded 626,456 hits. Early in the site's existence, it was regularly getting 5,000 hits per hour.

It has clearly struck a chord, and Jordana believes that is attributable to her artistic approach. "The Web site is unlike any Web site in that it evokes an emotional response," she says.

"It is a narrative," chimes in Pringle. "The problem with most information is that it's random. This is not random."

Jordana describes the design of the site as "like a symphony in five movements that builds. Each movement has a theme. The final theme is humanity at its lowest."

Many photos on the site depict the suffering of Israelis at the hands of Palestinians, including the "barbaric" exultation of killers who lynched two Israeli soldiers in Ramallah and the frightening frenzy that led killers to mutilate the bodies of Jewish teens in a West Bank cave.

"I'm not just showing the terror," Jordana says. "What sets us apart from other groups is the juxtaposition of the terror with the images of Israeli citizens who have been so deeply affected by the deaths at the hands of terrorists... People have to, even if it's for a brief moment, get inside the skin of a Jewish person."

Jordana reports that since she and Pringle launched the Web site, she has received thousands of letters of support from around the world. She has been invited to attend a conference in Washington, sponsored by AIPAC, the U.S. Jewish community's pro-Israel lobby group, and she has received letters from students at Berkeley and Concordia University asking for her help in countering heavy pro-Palestinian propaganda on their campuses.

The site packs such a powerful punch that fans of the site have, without being asked or paid, translated it into French and Spanish.

Continued on page 47

How being a better citizen makes you a better Jew.

FROM THE TALMUD to Harav Joseph Dov Soloveitchik and from early responsa to Harav Moshe Feinstein, obeying the law of the land has been a basic *halachic* principle.

Yes, there have been host countries that decreed corrupt and unjust laws. It was a *halachic* and moral obligation to ignore them.

And yes, when government law contradicts *halachic* ritual, there's no question which is supreme.

But we live in a great democracy. And we can't allow past tyranny, however painful, to affect *halacha's* clear directive to obey the law of the land.

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We stand on guard for thee

Laws regulating our businesses, real estate, finances, health and safety allow us to fulfill our obligation to strengthen society. And Jews in Canada depend on the law of the land for their safety and security.

Imagine if each individual or group selectively decided which laws to ignore.

Over the course of these weeks and months in Toronto, the theme of *Dina De'Malchuta Dina* will be the subject of intense study, discussion, and introspection in a variety of settings. Jews of all ages will participate in programs, classes and assemblies, lectures, and workshops.

This initiative is occurring under the umbrella of the S. Daniel Abraham and Ira L. Rennert Torah Ethics Project of the Orthodox Caucus and its associated Lili & William Goldberg Resource Library for Ethical Education.

The goal is to make us all more aware of our civic responsibilities as individuals and as a community.

Supporting our government and upholding our laws is a *halachic* imperative. That's why obeying them makes you more than just a good citizen.

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Construction starts on non-profit housing project

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Construction is due to begin on Trellis Gardens, a non-profit housing development geared to the needs of women and children.

The $3.9-million project is a partnership between the Reconstructionist synagogue Congregation Darchei Noam and the City of Toronto's Let's Build program, which helps build affordable housing.

Trellis Gardens, to be located on Lawrence Avenue W. near the Allen Expressway, will house 55 people when completed, with most coming from Toronto shelters.

Construction was scheduled to begin last week, said Valerie Elliot-Hyman, chair of Darchei Noam's social action committee.

Elliot-Hyman said the committee has always been concerned with homelessness and housing. In 1995 it put up Moshav Noam, a 133-unit co-op apartment building on Lawrence Avenue W.

"That was when there was [both] federal and provincial funding, [before] the provincial government got out of the business of funding social housing."

Following that, she said, the committee started working with the homeless, and now, together with St. Peter's Roman Catholic Church, runs an interfaith Out of the Cold program.

> ***'There is a huge, desperate need for affordable housing'***

When the City of Toronto was looking for a not-for-profit group to participate in its Let's Build program, Darchei Noam was chosen over nine other submissions, Elliot-Hyman said.

"We are a project that demonstrates public/private partnership. The city has donated the site, provided a second mortgage, given us a capital grant, and waived certain fees. We then had to raise $400,000."

The funds were raised over the course of about two years from corporate sponsors, the Zwig Family Foundation and the federal government's Supporting Communities Partnership Initiative (SCPI).

"[In Toronto], there are 170,000 households waiting for housing. Of those, 1,629 households are top priority – homeless, victims of violence or refugees.

"Trellis Gardens will target 17 units for families who are currently underhoused and living on the Kingston Road motel strip, and seven units will be at market value, so we are looking at a mixed income community," Elliot-Hyman said.

"There is a huge, desperate need for affordable housing, and when you think about it, we are putting in a lot of time and effort to provide 24 housing units. That is such a tiny amount when you consider the need, but by this time next year, about 55 women and children will have housing that do not have it now."

There will be a tenant selection committee, Elliot-Hyman said, "but we will not have a lot of choice because of the huge number of people who are desperately in need. We will have a little choice over those paying market value, but there is already a waiting list."

She said that Trellis Gardens will differ from the Moshav Noam co-op, in that the committee plans to run programs for the residents.

"Our experience tells us that people who have been underhoused or homeless for long periods of time need a lot of assistance getting back into the mainstream and feeling that they can make a contribution to society.

"We plan to offer parenting, budgeting and life skills, and addiction counselling if necessary; there will also be a community garden and a community kitchen," Elliot-Hyman said.

"We're hoping to develop a community. We want to develop more than just bricks and mortar. We want to help people feel safe and secure and be able to make a contribution to their community at large."

It is permanent housing, she said, "but people may not want to stay there forever. If they feel that they are back on their feet and they want to move on, we will give them as much help as we can."

The committee chose the name Trellis House, Elliott-Hyman said, "because we wanted a name that would represent growth and support. A trellis gives support and enables growth."

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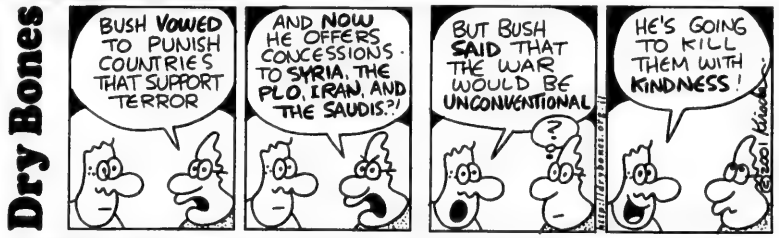
Dry Bones
BUSH VOWED TO PUNISH COUNTRIES THAT SUPPORT TERROR
AND NOW HE OFFERS CONCESSIONS TO SYRIA, THE PLO, IRAN, AND THE SAUDIS?!
BUT BUSH SAID THAT THE WAR WOULD BE UNCONVENTIONAL
?
HE'S GOING TO KILL THEM WITH KINDNESS!

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Deeds that distort the meaning of words

The day before the ceasefire agreement was brokered between Shimon Peres and Yasser Arafat two weeks ago, the leader of the Fatah movement in the West Bank, Hussein Sheikh, stated that "Arafat is in full control of all the organizations operating in the territories. All the factions," Sheikh emphasized, "Fatah, Hamas, Islamic Jihad, all of them."

It was one of those unguarded moments when bravado overtook guile and the truth was spoken.

But it appears no government other than the government of Israel took notice. For no government other than the Israeli government attempts to hold Yasser Arafat to account for the utter prevarication that is his ceasefire, for his mendacious, murderous behaviour.

The ceasefire was agreed to on Sept. 26. The very next day Palestinian gunmen were shooting at Israelis and they have been shooting at Israelis each day since then without relent. Arafat's aides disavowed any involvement by their chairman in the new violence.

Despite the very public proclamation by PA officials of a ceasefire, "the shooting has not stopped even for one day," Israeli Prime Minister Ariel Sharon told a press conference last week, just hours after three Israelis were killed in Afula in yet another act of terror.

Arafat may speak the words of ceasefire, but his deeds distort its meaning. Yet, remarkably, no western government takes him to task for the obviously dishonest double game he plays with Israel and with the West. But Israel will because Israel must. That is why Prime Minister Sharon also told the press conference, "We can only trust ourselves and from this day forth, we will only trust ourselves."

Words that distort the meaning of deeds

The Concordia Student Union recently published a beginning-of-year handbook that seriously calls into question the activities and motives of the students responsible for the publication. At best mischievous, at worst malign, the handbook calls upon students to, among other things,"take arms for revolution" and "to burn the flag."

These words may not be dangerous in the literal sense: but nor are they merely youthfully innocent. This odious material should be rejected by the other students on campus as a tear in the fabric of tolerance in which our universities have traditionally been clothed. We note that the Graduate Students' Association has condemned the handbook. In addition, the students responsible for the handbook should be cast out by their peers from their leadership positions.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

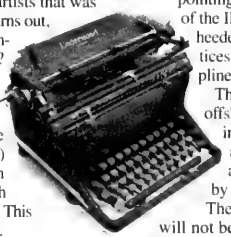
The prime minister's priorities

Many Canadians have wondered why our prime minister waited so long before visiting the scene of the devastation in New York, and why over the past few weeks, he seemed more concerned with a number of despicable, but nonetheless isolated, racist acts in Canada than with the fact that terrorists murdered almost 7,000 innocent victims and turned lower Manhattan into a crematorium.

Perhaps we might look for an answer in the realm of electoral politics.

The Liberal party is a machine with one goal: to stay permanently in power. To do so it tries to cater to the whims and desires of as many ethnic and religious pressure groups as possible. (The party terms this "multiculturalism.")

Could this also perhaps explain why he was so busy criticizing the Museum of Civilization in Ottawa for postponing an exhibit of Arab Canadian artists that was to open Oct. 19 – an exhibit which, it turns out, included, according to news reports, "inflammatory" and "offensive" materials? (One commissioned work included a taped interview with a Palestinian woman who claimed that the Americans were supplying weapons to the Israelis to test on women and children.)



On the other hand, Jean Chrétien doesn't have to concern himself with Americans: they aren't Canadian voters. This is a man who knows how to prioritize.

Henry Srebrnik
Charlottetown

* * *

Say it with a fatwa

Muslims at large should in no way be collectively blamed for terrorist attacks, past or present. Guilt by association runs squarely against justice and against civilized behaviour. The West learned this lesson a long time ago, and most recently after the horrors of the Holocaust.

The vast majority of Muslims denounced the terror attacks which hit the United States last month, and are eager to capture the terrorists and dismantle their deadly networks. We have heard several statements to that effect from Muslim leaders around the world.

But statements are not enough. This is a time for action, in all fronts.

I urge every Muslim imam, whether Sunni or Shiah, to issue a fatwa against the perpetrators of this crime and their supporters. This would be the most unequivocal position for all those who uphold the traditional values of Islam and who do not want their religion to be hijacked by brutal extremists.

Mullahs in Iran did not hesitate to issue a fatwa against Salman Rushdie for having written a book which they considered hostile to Islam. Surely, the deliberate mass killing of thousands of innocent civilians by people who, in all probability, acted in the name of Islam, should be viewed as a flagrant blasphemy of the true faith of Islam.

Salomon Benzimra
Toronto

* * *

Article's inclusions too wide

The article on the World YMCA (*CJN*, Sept. 28) and its anti-Israel Web sites is spoiled by its sweeping inclusion of Peace Now, B'Tselem, and the Arab Association for Human Rights in Israel, as critics and therefore enemies of Israel.

Peace Now is loyal to Israel's founding values, even while it persists in asking for peace moves rather than warlike ones from the present government, as it did from past governments. These are reasonable expressions of dissent within a democracy.

B'Tselem serves as a watchdog for the country in pointing out unlawful practices by some members of the IDF. Many of B'Tselem's reports have been heeded by the army and seen as describing practices contrary to to both police and army discipline.

The Arab Association for Human Rights is an offshoot of ACRI, Association for Civil Rights in Israel. They make their case, if violations are claimed, directly to the Israeli courts; and many of their claims have been upheld by the Supreme Court of Israel.

The counterparts of these three organizations will not be found in any Arab state; their presence speaks to the strength of Israeli democracy.

Ralph Garber
Toronto

* * *

Autocrats vs. democrats

It will take awhile, but the world will soon realize that the World Trade Center tragedy was the day of awakening to the need for a resolution of the conflict between two distinct political cultures Despotic-Autocracy and Democracy.

Most Muslim nations have despots dominating autocratic regimes. These autocratic regimes fear, above all, creeping democracy.

It is not surprising that they would choose the epitome of democratic success – the United States – as the prime target of their venomous frustration. It is this type of regime, from Afghanistan to the Palestinian Authority, that produces terrorists and assassins.

This is an era of autocrats against democrats.

The democracies of the world must unite to aid the citizens of these backward regimes achieve a dignified and civilized existence and only then will they be able to protect the future of all progressive societies.

Mel Massam
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

International law is the problem, not the solution

By ED MORGAN
Special to The CJN

The summer of 2001 was not international law's best season. It seems to have taken history's worst act of terrorism to bring international institutions and a majority of states to their senses.

From June through August, the government of Israel was repeatedly condemned by the United Nations for the way it fought back against violent assaults on Israelis at nightclubs, restaurants, shopping malls and highways. The numerous calls for more restrained Israeli rules of engagement have not been matched by a single resolution decrying the loss of Jewish civilian life or condemning the reign of terrorists for undermining the last vestiges of the peace process.

In July, a Belgian court charged the prime minister of Israel with crimes against humanity for a 20 year old massacre of Palestinians committed by Lebanese Christians without the participation of a single Israeli soldier. Neither Elie Hobeika, the Lebanese businessman and former cabinet minister who led the culpable Phalange militiamen, nor anyone else involved in the killings, has ever been indicted or even investigated for the crime.

Then, September saw the UN's foremost conference on anti-racism turn into a forum for unabashed Jew baiting. Syria's representatives advanced the cause of international human rights by engaging in explicit Holocaust denial, while one NGO accredited to the conference – the Arab Lawyers' Union – advocated its version of a liberal society by distributing brochures depicting medieval Jewish caricatures and fresh copies of the Protocols of the Elders of Zion.

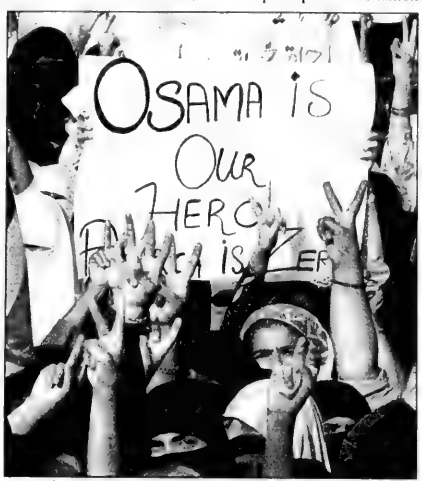
Observers of the international scene might be justified in thanking Mr. bin Laden for finally having reminded the world, in the most twisted possible way, of the difference between right and wrong. For anyone with faith in the rule of law, it seems as though the international system itself has been reduced to the same rubble as the twin towers. How, one might well ask, did a once noble discipline become so perverse?

International law starts from the premise that all states are both sovereign and equal. Although in reality some states have always wielded more political, economic or military power than others, the object of the law is to ensure that no one state can legally dominate another and that each state is equally inviolable. All of the players in the international game are sovereign, but none of them is king.

In fact, so much equality is built into the international system that the system itself can hardly be said to dominate, or govern, the states of the world. This point was brought home in a 1949 case involving the fledgling State of Israel, in which the UN claimed compensation for the death of one of its diplomats – Swedish Count Folke Bernadotte, who mediated the 1948 armistice and drew up the UN's partition plan.

The assassination by members of the Lehi ("Stern Gang") had taken place in an Israeli-held part of Jerusalem. As the territorial government, Israel would have been responsible to any state that the diplomat represented. In finding that the Count was in the service of the UN and that Israel was liable to the UN for the death, the International Court of Justice effectively decided that the world body is on par with its own constituent members as a holder of legal rights.

Since the international system is equal to any of its member states, no state need be subservient to it. In fact, the logic of the law is that the system itself is no more than the sum of its parts. Thus, for example, treaties and custom are the primary sources of international law, and these are dictated by nothing more than the agreements and acts of governments. Each state is free, in other words, to fashion the rules by which it will play the international game.



The practical effect of such a system was brought home, again, in the early days of Israel. The story goes that upon proclaiming Israel's emergence as sovereign state, prime minister David Ben-Gurion refused to identify the country's ultimate borders. Always the pragmatist, Ben-Gurion could see that war loomed ahead and that the question of territory was very much up for grabs. His close advisor was Pinchas Rosen, the new minister of justice and a formalist lawyer of the European school, who lectured him indignantly on the niceties of international rules.

"In all of Prof. Lauterpacht's treatise on international law," Rosen pontificated, "there is not a single sovereign state without a precisely defined territory."

"Wait until the next edition," was Ben-Gurion's famous retort.

It is one thing, of course, for governments to make up the rules of their own game when the ultimate object is to preserve the legal principle that no nation can be subject to another's attack. At the time of Ben-Gurion's flippant remark, Jewish leaders in Palestine had accepted the UN's partition plan, only to be rebuffed by the Arab leadership and attacked by the combined armed forces of half a dozen neighbouring states. Israel's attitude toward the question of territory was asserted in defence of its own sovereignty rather than in opposition to the very concept.

It is quite another thing, however, for self-interested governments to dictate the terms of the law when they are on the giving rather than the receiving end of an attack. Once again, the point was brought home to Israel at an infamous 1976 session of the General Assembly immediately following the successful rescue of hostages at Entebbe airport in Uganda. In a chilling reminder of the worst concentration camp scenes, the Jewish and Israeli hostages had been selected from among the passengers of a hijacked airplane and were held under armed guard by European and Palestinian terrorists together with local Ugandan soldiers. Their airlift to safety by Israeli forces struck a blow against air piracy that lasted almost until Sept. 11.

Osama bin Laden supporters in Pakistan. **[RNS/Reauters]**

Ironically for international law, however, the UN convened not to praise the anti-terror operation but to condemn it. As presented by the Ugandan representative and supported by the non-aligned bloc, the pertinent issue was that of Israel's uninvited incursion into Uganda's airspace and territory. In other words, debate boiled down to the singular foundation of all international law: state sovereignty.

It was the law's own logic that led to this bizarre assertion of criminality over humanitarian intervention. In its desire to equalize the voices of the powerful and the weak, international law and institutions have treated every sovereign equally. While the five major powers have vetoes in the Security Council, they possess no weighted votes in the Security Council, or the General Assembly, or in any of the numerous working and adjudicative committees of which the international system is comprised. Egalitarianism is the governing rule.

In a world governed by equally sovereign states and lacking in overarching principles, the articulation of the law is left to the most numerous camp. Unfortunately, the freedom implicit in a system that provides equal protection for every voice can turn rather quickly into its own form of oppression. Under international norms of conduct, states are subject to nothing but their own self-made rules. In the name of equal sovereignty, the many can impose their will on the few.

Where there is smoke, however, there may be salmon. There are early indications from the current war on terrorism that the United States has become clever at playing the international game. The Bush administration has sought a broad coalition to convert its fight into a multilaterally endorsed action along the lines of the 1991 Security Council-sponsored Gulf War. The only point of concern is that the Americans are now so inclusive that they may be willing to consult the likes of Syria and Iran, thereby adopting an internationalist strategy that is too clever by half.

The trick will be to keep the many on side in pursuit of what is right, and to isolate the few who will be tempted to steer the coalition wrong. If those states that aid and abet criminality are themselves part of the coalition, the contradictions inherent in international law will only reemerge in defeat of the multilateral effort. After the summer of 2001, the international community must be on guard against the fall.

Ed Morgan is a professor of international law at the University of Toronto and chair of the Canadian Jewish Congress, Ontario Region.

Opinions

Israel and you

A recent article in a U.S. magazine went into some detail describing the way the American Jewish public has reacted to recent events in Israel. The bottom line, it said, was that Jews have been moving away from identification with Israel's fate and the constant reference to strife in the Middle East has encouraged that trend.

Rabbi Gunther Plaut in Toronto

Why would this be so? Would one not have the right to expect that, with Israel in obvious trouble from terrorism and economic decline, world Jewry would come to its defence in every way possible, both morally and in every other fashion?

That was the Diaspora's reaction in the past. When things went downhill in Israel, our support increased rather than decreased, as did our identification with the fate of the Jewish State. Why is this different now? Why, instead of by giving support, do we deal with Israel's troubles by withdrawing into silence and standing aside?

I believe that much of this has to do with the way the media – from CNN to printed papers – have coloured their reporting with a clear anti-Israel bias. When Israel reacts to the killing of 15 people by taking some vigorous counter-measure, it is not usually the original massive destruction of civilian life which occupies the headlines, but Israel's response. And headlines are indeed a very important part in this conundrum, for many people never read beyond them. The defence, therefore, that the total content of the broadcast or newspaper article must be considered, is out of place. Headlines are a vital communication factor of their own.

In assessing newspaper reporting, I should make it quite clear that the *National Post* is an honourable exception. It is impartial in its headlines and treatment of the reports, and in this way – unfortunately – occupies a unique position.

A fairly savvy observer of this unfortunate PR dilemma phrased it in a memorable way. When discussing the downward trend of events, with war on a larger scale a real possibility, he made this judgement: The only way the media will give credit to Israel and put it in a positive light is to fight a war and win it; only then will it enjoy a good year of reportage, unfortunately in addition to the price in human blood that must inevitably be paid.

One would think that getting good and straightforward news coverage is not worth that high an expense, but the idea is nonetheless suggested from time to time.

Some people blame outright anti-Semitism for the imbalance, others target Israeli's ineffective *hasbarah* (government information services), still others believe that the current trend will prevail as long as Palestinians are seen as underdogs. Truth and fairness evidently do not always count for a lot.

'If I am only for myself, what am I?'

It's the first question man asks of God: "Am I my brother's keeper?" Why am I responsible for the other guy? Hillel taught, "If I am only for myself, what am I?"

In these days of uncertainty, while we wait for answers to the questions arising out of the attacks, it is worth asking what relevance this theme has to these terrible events. After all, why not look out for number one when all hell breaks loose?

Jean M. Gerber in Vancouver

At the time of this writing, we have learned that many small things led up to the tragedy. One of many was the lack of security at airports. The reason? The security of passengers, if it can be called security, has been entrusted to poorly trained, woefully underpaid staff, employed not by the airlines responsible for their passengers, but by private companies. The idea that government is best when it governs least has become a mantra chanted by companies and all levels of government.

What we have now, in effect throughout North America, is a massive withdrawal of support for the kinds of government oversights that kept us safe at home, safe in the air, safe on the streets, healthy and cared for in hospitals – the list goes on. We seem headed into an era where those least able to protect themselves lose their only public defenders – the state itself. And an era where social services, the environment and future economic development is entrusted solely to the marketplace.

"It's your money," politicians bleat, as they return token amounts to those who can live without it. Thus they would have us answer the question – Am I my brother's keeper? – with a loud *no*.

Neo-conservatives have scored great victories, not in teaching self-sufficiency so much as preaching abdication of the responsibilities that come with living in a civil and caring society. As if government has no role in our lives. As if we can all pay for complicated medical procedures; guard ourselves from sliding into poverty when we lose our jobs; collect our own garbage, assure safe water and clean air. All entrusted to the marketplace, in effect sending the fox to guard the chickens. We need look no further than Walkerton, where people died as a result of the infatuation with unregulated private enterprises.

Gone are Canada's federal commitments to social housing, to education and (it would seem) to universal, affordable health care. Provincially we trash the nurses and teachers who care for our sick bodies and teach our children. (We in British Columbia will be happy when our minister for post-secondary education graduates from university.)

Jews, prominent in so many fields, shine in the firmament of neo-cons. Let welfare moms work for minimum wage while we promote family ideals. Working poor? Not our brother. Not their keeper.

I was in D.C. right after the attack, and Americans as well as Canadians are generously giving money to support the families traumatized by the deaths of their loved ones. We as individuals do this well in times of stress and sorrow. America is about to spend billions pursuing the perpetrators of Sept.11's slaughter of the innocent. At the same time, both in the United States and in Canada, all levels of government need to regain the understanding that the welfare of their citizens at home is a large part of the reason governments exist. Sodom was destroyed, the midrash goes, because it failed in its duties to both its citizens and the strangers among them.

The taxes Canadian governments have so eagerly cut may have been paid by us, but they are not our money. We entrust this money to our governments so that they can assure us safe airports, clean water, breathable air, fine schools, valued health-care workers and a host of mundane and necessary controls over groups that would rather operate unfettered and unchecked.

In the welter of prose written since Sept. 11, I found this profound Irish proverb: "It is in the shelter of each other that the people live." This is what it means not to live only for one's own aggrandizement – the shelter of each other. Otherwise we will wake up one morning, living in Sodom.

The importance of volunteers

In the days after Rosh Hashanah and Yom Kippur, and in the aftermath of the terrorist attack on the World Trade Center in New York, it really does appear as if God has come to judge the world. There have been so many words written and spoken about this horrible event and its political, philosophical, economic and religious consequences that one more column on the topic seems unnecessary. And yet there is one aspect that, as time goes by, seems to recede into the background but which deserves some notice – that is, the enormous number of volunteers who literally rushed to assist the victims and the rescuers, in some instances putting their own lives at risk.

Bruce Elman in Windsor

When I saw this outpouring of volunteerism, I remembered the Aug. 18 headline in *The Globe and Mail*: "Alert raised as 1 million fewer now volunteer." The report, by Andre Picard, details the results of the National Survey of Giving, Volunteering, and Participating. The survey indicates the pool of volunteers nationwide has dropped from 7.5 million in 1997 to 6.5 million in 2000 and that the total number of volunteer hours has fallen from 1.109 billion to 1.053 billion in the same time period.

The story points out that this is a "staggering job loss for Canada's 80,000 charities." (This translates into a loss of some 29,000 jobs.) Apparently the situation would be much worse if it were not for the fact that those who continue to volunteer are giving more time to such endeavours – an average of 162 hours a year to these activities. Seven per cent of the volunteers are providing 73 per cent of the volunteer hours.

Demographically, the members of the volunteer group are older, married, well educated, have above-average incomes, are religiously involved and have children between the ages of six and 17. This group is disappearing, however, as the postwar baby boomers, myself included, move towards old age.

Do these results also apply to the Jewish community? I have no idea, but I was struck by something my sister-in-law Sandi said to me a few weeks ago as my wife's family gathered in Detroit. She was reading the obituary section of the *Detroit Jewish News* and was astounded by the number of companies advertising services associated with bereavement – funerals, internment and shiva. "Planning for shiva is difficult, let us take care of all your needs," read one advertisement. I was struck by the fact that this is an aspect of Jewish life which used to be – and probably in smaller cities still is – handled by volunteers. (I know of no more dedicated a group of volunteers in Edmonton than the men and women of the chevrah kadishah.)

What are the reasons for the decline in volunteerism? No one is exactly sure. Perhaps, as suggested in the article, it is that workers are under increasing time pressure, or that volunteers are burning out because of the demands placed on them due to government cutbacks. It could also be due to advances in modern communication technology – we are never really away from work.

Perhaps it could be because women, who I suspect once provided the majority of volunteer time, are entering the regular work force in ever-increasing numbers. Or it could be that we, as a whole, are simply becoming ever more selfish – our parents are passing on and they are being replaced, in the volunteer-eligible sector, by the so-called "Me Generation" and "Generation X." Whatever these terms exactly mean, they are apparently not translating into more volunteers for society.

When a tragedy occurs such as the terrorist attack on the World Trade Center, it tends to bring out the best in people. We have to remember that there are small, sometimes personal, tragedies occurring somewhere in the world every single day and that we can help others, through our volunteerism in those tragedies as well. Indeed, we can help others even if there is no tragedy at all.

It is the duty of every Jew to do tikkun olam – to help repair the world.

In the new year, in addition to thinking about those things we will not do during the coming 12 months, we should resolve to do acts of chesed – kindness – as well.

CORRECTION

In Robert Sarner's column of Oct. 4, the number of Israelis killed in the intifadah was printed incorrectly. The sentence should have read: "Most devastated of course are the families and friends of the 180 Israeli men, women and children killed..." *The CJN* regrets the error.

The Kirshner File

Egypt, Israel and the crisis in Afghanistan

As the United States cobbles together an international coalition to destroy Osama bin Laden's Taliban-backed Al-Qaeda terrorist network, the spotlight falls uncomfortably on Egypt.

Sheldon Kirshner in Toronto

Egypt, governed by President Hosni Mubarak, is one of Washington's key Arab allies in the Middle East. A recipient of massive U.S. aid, Egypt joined the American-led coalition that ousted Iraq from Kuwait in 1991.

A decade on, with the United States preparing to attack bin Laden's lairs in Afghanistan and confront global terrorism, Mubarak appears less willing to be so openly identified with American policy in the region. Starkly put, Mubarak fears that the backlash radiating from this unfolding crisis may yet stir the latent forces of Islamic fundamentalism in Egypt and thus destabilize his regime. Last week, U.S. Secretary of Defence Donald Rumsfeld went to Cairo to stiffen Mubarak's resolve.

Objectively, Mubarak has reason to be concerned. Twenty years ago this week, Anwar Sadat, his predecessor, was assassinated by a band of Islamic extremists as he reviewed a military parade in Cairo commemorating the eighth anniversary of the October War, known otherwise as the Yom Kippur War.

The conspiracy to kill Sadat was masterminded by Khaled Ahmed Shawki al-Istambuli, a 24-year-old Egyptian army artillery officer and member of Al-Jihad (Egyptian Islamic Jihad), an organization dedicated to foisting an Islamic regime on Egypt.

Istambuli, who was summarily executed after a show trial, targeted Sadat because of his pivotal role in forging a historic rapprochement with Israel which culminated in a 1979 peace treaty, and because he despised American influence in Egypt and throughout the Middle East.

Shocked by the sophistication of Al-Jihad's plot against Sadat, Mubarak did what Sadat had attempted to do after visiting Israel in November 1977. He appeased and intimidated the forces of Islamism, hoping that the combination of socially conservative policies, overt support for the Palestinians, anti-Israel diatribes in the Egyptian media and occasional police crackdowns would keep Islamic radicals in check.

For a while, the strategy – which backfired disastrously on Sadat – worked, despite the grinding poverty and endemic corruption on whose foundation Islamic fundamentalism thrives.

But in the wake of the Gulf War, Mubarak discovered that he had engaged in wishful thinking. Islamists, having grown bolder by the inroads they had achieved in Egyptian society, were enraged by the presence of American troops in Saudi Arabia – the cradle of Islam – and the biting effects of United Nations economic sanctions on Iraq's civilian population. Resenting the West's harsh treatment of Iraq and its supposed coddling of Israel, they blamed Mubarak for tolerating and acquiescing to such a situation.

Al-Jihad and al-Gama al-Islamiya (the Islamic Group), both of which have links with bin Laden, embarked on a terrorist campaign in 1992 to topple Mubarak, who had been commander of the air force during the Yom Kippur War. They singled out Egyptian government officials and the tourist industry, one of the pillars of Egypt's economy.

In June 1995, after unsuccessful attempts to murder the interior minister, Hassan al-Alfi, and the prime minister, Atef Sedky, the Islamic Group almost succeeded in killing Mubarak in Addis Ababa, Ethiopia. In November of that year, Al-Jihad operatives bombed the Egyptian embassy in Islamabad, Pakistan, leaving a trail of death and destruction.

In 1996, Islamic gunmen mowed down 18 Greek tourists in Cairo, mistaking them for Israelis. And in November 1997, in their grisliest operation, they slayed 58 foreign tourists, many Swiss, in Luxor. From a public relations point of view, the Luxor massacre was a complete debacle for Al-Jihad and the Islamic Group. They were forced to negotiate a ceasefire, which has endured.

The spiritual leader of the Islamic Group, Sheik Omar Abdel Rahman, was deported to the United States to face charges for his involvement in a conspiracy to bomb the United Nations and several other landmarks in New York City, including the luckless World Trade Center. He and his confederates, having been found guilty, are now serving life sentences.

The story does not end there. Two Egyptian dissidents, Mohamed Atta and Ayman al-Zawahiri, directly and indirectly, participated in last month's plan to destroy the World Trade Center. Atta was the pilot of the commercial airliner that crashed into the north tower. Al-Zawahiri is reported to be bin Laden's closest associate.

Mosques pierce Cairo's skyline. Egypt fears an Islamic fundamentalist backlash. [Sheldon Kirshner photo]

Mubarak, having been stung by the fury of Islamic fundamentalism, unequivocally condemned the Sept. 11 atrocities, which have claimed thousands of lives in Manhattan, Washington, D.C. and Pennsylvania.

"We support the United States in fighting terrorism," he said in Berlin during a state visit to Germany.

But being wary of the Islamic backlash that will surely buffet his government should Egypt be a prominent member of the coalition, Mubarak added an important caveat, the echoes of which have been heard around the Arab world.

In a nod to Islamic public opinion, he declared that the battle against terrorism is inextricably connected with the Arab-Israeli conflict, or, as he put it, "the Palestine problem."

Visiting President George W. Bush at the White House last week, King Abdullah II of Jordan made the same point. The foreign ministers of six Arab Gulf states issued a similar statement two weeks ago, noting that any anti-terror campaign should consider the "terrorism" Israel has inflicted on the Palestinians during the current intifadah.

Egypt, whose peace treaty with Israel has produced no more than a cold peace, sharpened its polemics toward Israel long before the Sept. 11 crisis flared.

At the Camp David summit in July 2000, Mubarak urged Yasser Arafat, the president of the Palestinian Authority, to adopt an unyielding position with respect to eastern Jerusalem and the Temple Mount. Last November, in a protest over Israel's handling of the Palestinian uprising, Mubarak recalled Mohammed Bassiouny, Egypt's seasoned ambassador in Israel.

Since then, much to Israel's irritation, Egypt has consistently called for international monitors to be sent to the West Bank and Gaza Strip. And at the recent anti-racism conference in Durban, South Africa, Egypt supported a resolution branding Israel as a racist state. Egypt also opposed a Norwegian compromise that would have enabled Israel and the United States to remain at the conference.

Egypt's animus toward Israel, which is often reflected in its state-controlled press, has increased since Ariel Sharon took office seven months ago. Mubarak, who has yet to meet Sharon, has described him as a man "who knows only murder, aggression and war." Taking his cue from Mubarak, Egypt's newly appointed foreign minister, Ahmed Maher, has excoriated Israel's policy of hunting down Palestinian militants, and he has termed Sharon's government a "gang of assassins." Still more seriously, Egypt has cancelled a deal to export natural gas to Israel.

It goes without saying that Egypt's attitude to Israel will grow even colder once hostilities in Afghanistan begin and Egypt is called upon to assist the United States in eradicating the forces of Islamic terrorism.

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Jewish Life

In the beginning...

By RABBI REUVEN TRADBURKS

The story of Creation is very economical in its words except for one part. We are told very little about the creation of the stars and the moon, very little about the earth and the seas. However, when the vegetation is created (Genesis 1:11), the Torah is not only verbose, but in fact is a little repetitive in emphasizing that the grass had its own seeds and the trees had fruit which had seeds.

Then when the birds and fish are created (Genesis 1:22), they are blessed to be fruitful and multiply. In addition, when man and woman are created, they too are blessed and told to be fruitful and multiply.

It seems the notion that the grasses will propagate is important to the story of Creation, as is the notion that the fruits will propagate, the fish and the birds will be fruitful and that human beings too will reproduce.

What is the Torah teaching us by emphasizing the fruitfulness of these parts of Creation? There are many aspects of the various parts of Creation which the Torah leaves unspoken – the forces of gravity of the celestial bodies are not described, nor are the nourishing aspect of the vegetation or the benefit of the sun for growth through photosynthesis. The list of the things the Torah left unsaid could go on for a long time – why emphasize the seed bearing aspect of the vegetation and the ability to propagate of the animals?

Rav Soloveitchik taught that the Torah wants to point out a critical aspect of Creation that contains a critical lesson for humanity. God is telling us that although He created the world, we complete it. We are partners in the creation. He did not create a world that is stagnant – a world that is finished. He created a world that needs to continue the Creation. Each species will continue to create each new generation.

Just as the physical world creates each new generation and continues the work of Creation, so too in the spiritual realm, the world needs to continue the act of Creation. God created the world and gave it to us to continue as creators. Of course, there are limits to the areas in which we are creative – it is not within our ability to change the laws of nature, nor in the spiritual realm can we change the laws of the Torah. However, within both the physical world and the spiritual realm, we are empowered and instructed to discover the laws of the physical world, to uncover its secrets. And in Torah, we are empowered to be creative in understanding its laws and its secrets.

God made us His partners – it is our job to imitate His creativity in creating our world of holiness and blessing.

Rabbi Tradburks is spiritual leader of Kehillat Shaarei Torah in Toronto.

Israel's water crisis – part 1

By MARK MIETKIEWICZ

Earlier this week, on Shemini Atzeret, Jews around the world recited the beautiful Tefillat Geshem, the prayer for rain: "...for blessing and not for curse. For life and not for death. For plenty and not for scarcity" **[http://www.ou.org/chagim/shmini-simchat/geshem.htm].**

Yet unfortunately, Israel and its neighbours have been suffering from a scarcity of rain for the past three years. The general shortage of water in the region has become one of the most contentious issues facing the peace process. Today, as the rainy season begins, a look at Israel and the water shortage.

After three years of drought, Lake Kinneret (the Sea of Galilee) is at its lowest level in recorded history. Sinkholes have appeared on the shores of the Dead Sea and earlier this year, there was talk of a ban on watering gardens in Israel. Why has the situation been allowed to deteriorate so seriously?

As reporter Herb Keinon says in an article in the *Jerusalem Post*, there have been warnings for years but no one seemed to be listening. He quotes Haim Gvirtzman, a Hebrew University hydrologist: "No one cares. Everyone cares about politics, about peace, about making money. Who cares about things like health, the environment or water?"

Hillel Shuval, also at Hebrew University, says that Israel hasn't had a long-term water plan since the 1956 decision to create the National Water Carrier **[http://www.jpost.com/Editions/2000/06/22/Features/Features.8585.html].** Future prime minister Levi Eshkol helped develop plans for a single network to link most of the regional water projects throughout the country **[http://research.haifa.ac.il/~eshkol/#water].** The huge civil engineering project joined the Kinneret with Israel's other aquifers and is credited with pumping water and bringing life to the Negev and allowing portions of the desert to bloom, a dream of another prime minister, David Ben Gurion **[http://www.boker.org.il/eng/mdrabt.htm].** But with low rainfall and high demand, the Kinneret's water level has been falling. If it continues to fall, there is a risk that the intake pumps will draw air, not water **[http://israeliculture.about.com/library/extra/blwater.htm].**

The Kinneret isn't the only Israeli lake with problems. The Dead Sea, the lowest point on earth, is also experiencing a serious decline in sea level. Water diversion projects and industry on both the Israeli and Jordanian sides have reduced the Dead Sea to record lows. As the *Jerusalem Post* reported, "The Dead Sea is dying of thirst." **[http://www.jpost.com/Editions/2001/04/29/Features/Features.25267.html]** As the level drops – at the rate of one metre every year – resorts are finding themselves farther and farther from the water's edge.

Of course, Israel's water crisis extends well beyond its borders and could result in regional conflict, or worse. Ismail Serageldin, vice-president of the World Bank, said in 1995: "If the wars of this century were fought over oil, the wars of the next century will be fought over water, unless we change our approach to managing this precious and vital resource." **[http://www.serageldin.net/frameе.htm]**

Perhaps the best site to read up on Israel's water shortage is *Ha'aretz* newspaper's Water Crisis Web site **[http://www2.haaretz.co.il/special/water-e/].** In the article, "The water dispute reawakens," Ze'ev Schiff suggests that the most sensitive item on the Jordanian-Israeli agenda is water. He explains how intimately tied the countries' water needs are, from dam creation in Jordan to desalination plants to Israeli providing the kingdom with millions of cubic feet of water annually.

For more background, see Ellis Shuman's "The geopolitics of Israel's water shortage" and other articles **[http://israeliculture.about.com/library/extra/blwaterb.htm].** As well, the Jewish Virtual Library has a water reference area **[http://www.us-israel.org/jsource/History/watertoc.html].**

To see how things are viewed on the other side of the Jordan River, take a look at Waternet **[http://allserv.rug.ac.be/~sdconinc/waternet/],** a site that reprints water-related articles from many sources, including the *Jordan Times*. And the Applied Research Institute-Jerusalem has published a paper about the water conflict from a Palestinian perspective **[http://www.arij.org/pub/wconflct/].**

Although the situation is very serious, there have been some suggested solutions – to be looked at next time.

* * * * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Jewish Life

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Books
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How can we add meaning to our lives? What makes a moral choice correct or proper? Are power and wealth true measures of achievement? Must integrity be compromised in order to achieve success? Why is it harmful to thirst for revenge? How essential is enduring friendship? Where is God to be found? How can the elderly avoid stagnation?

These are some of the salient questions that Rabbi Harold Kushner poses in this brief but helpful book. The author is well known for such previous works as *When Bad Things Happen to Good People*, *Who Needs God* and *How Good Do We Have to Be?* He is a skilful and astute mentor for those navigating the rough patches of life: loss, guilt, and crises of faith.

In an apt story about the conflicting urges within each of us, Rabbi Kushner describes a native American Indian leader with an inner struggle. "He said, 'There are two dogs inside me. One of the dogs is mean and evil. The other dog is good. The mean dog fights the good dog all the time.' When someone asked him which dog usually wins, after a moment's reflection he answered, 'the one I feed the most.'"

For the author, our souls are split, part of us reaching for goodness, part of us chasing fame and fortune and doing questionable things along the way. Our self-image is like an out-of-focus photograph, two slightly blurred images instead of one clear one. "Much of our lives, much of our energy will be devoted to closing that gap between the longings of our soul and the scoldings of our conscience."

Rabbi Kushner points out the importance of religious ritual. He relates that often before a funeral a family member will say, "Rabbi, we're not religious. Do we have to observe the shivah memorial week and have all those people crowding our living room at a time like this?" He replies that they must do so, not for God's sake but for their own, because they're going to feel alone and abandoned. And, it's important to know that they are not alone. Also, it is important to perform the ritual for the sake of friends, because they feel your pain and want to take some of it unto themselves – to grieve with you.

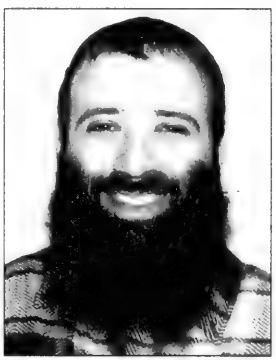
Ultimately, relationships are what matter. "When Martin Buber, the great Jewish philosopher and theologian, was asked 'Where is God?' he was wise enough not to give the cliché answers: God is everywhere; God is found in churches and synagogues. Buber would answer that God is found in relationships. God is not found in people; God is found between people. When you and I are truly attuned to each other, God comes down and fills the space between us so that we are connected not separated."

Living a Life That Matters is replete with telling illustrations and wisdom that flows from 40 years of the author's experience as a pulpit rabbi. In a time of moral confusion and much uncertainty, Rabbi Kushner offers readers a path toward integrity in the continual struggle between conscience and success.

Rabbi Freundlich named new cantor of Chabad Lubavitch of Markham

Goal is to 'create a love for the synagogue'

By LEILA SPEISMAN
Staff Reporter



Rabbi Benzion Freundlich

TORONTO —Rabbi Benzion Freundlich has been appointed chazzan of Chabad Lubavitch of Markham.

He will lead services two or three times a month, as well as on yamim tovim. Also, he will assist at life cycle events, such as weddings and funerals.

His goal, he told *The CJN*, is to "create a love for the synagogue, not just on Shabbat, but during the week." He hopes to organize events for the shul community, such as barbecues and picnics.

The London, England-born Rabbi Freundlich studied at Lubavitch yeshivot in Manchester, England, Montreal, and St. Paul, Minn, where he received smichah. He has been a shaliach – a Lubavitch emissary – in such places as Kishinev, Moscow, Uzbekistan, Kazakhstan and Hong Kong.

He has served as cantor in synagogues in South Africa and London, England.

For some time, he said, he has been looking for a place to set down roots, especially since his marriage. Last year, he sang at Chabad of Markham, and was very impressed. "It is like being beside a fire on a cold winter night."

Rabbi Avraham Plotkin, Chabad of Markham's spiritual leader, is wonderful to work with, Rabbi Freundlich said. "He (Plotkin) loves his fellow Jew, and is there for people. It is a pleasure working with him and with his wife, Goldie."

The congregation, he said, has been very accepting and welcoming. In fact, he said, "people came to my house and did repairs and even fixed the air conditioning, without being asked. It gave me confidence that I made the right choice."

His davening will focus on community singing, "not just me performing. I studied at the Metropolitan Opera, so I know the difference (between performing and leading services). I choose catchy tunes, and encourage the congregation to sing along."

The job of a cantor, he mused, is not to "make a service. It is to make people feel linked to each other, to the prayers, and to God."

Many of the shul members are South Africans, who want traditional pieces, the rabbi added.

He is looking forward to working with the Chabad Men's Choir, led by Gary Rewald. The choir, which is affiliated with the Toronto Jewish Male Choir, is one of Chabad of Markham major attractions.

Freundlich's wife, Naamah, will be teaching at Torah Tots Preschool. The couple has a 16-month old son, Yehudah Leib.

Rabbi Plotkin said that "the appointment of Cantor Freundlich will further our objective of making our services attractive and soul-stirring, as we continue to endeavour to make every Jew feel comfortable and grow spiritually at our congregation."

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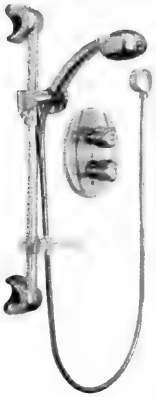

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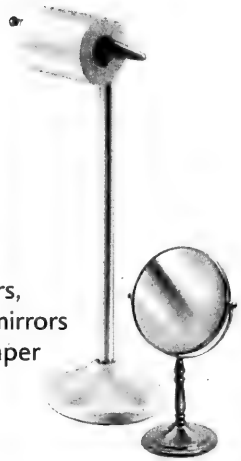

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Free Tay-Sachs, Canavan clinic planned by NCJW

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — National Council of Jewish Women, Toronto section's first community-wide genetic screening for carriers of Tay-Sachs and Canavan disease will be held Oct. 14.

The free clinic, for men and women 18 and older, will be held from 10 a.m. to 3 p.m. at Council House, 4700 Bathurst St. It's sponsored by National Council of Jewish Women of Canada (NCJW), Toronto section, and the Hospital for Sick Children, division of clinical and metabolic genetics.

"We felt that the situation needed to be addressed once again. It is imperative to continue because there are people of child-bearing age who are not being tested. If one person is missed, that could result in a child who is a carrier," said Lorraine Berk, chair of NCJW's Jewish genetic awareness and testing program (JGAT).

Tay-Sachs Disease is a genetic disorder that causes progressive destruction of the central nervous system, and Canavan disease is a genetically inherited progressive brain disorder. To date there is no cure for either condition.

To be at risk of having an affected child, both parents must be carriers of the gene. When both parents are carriers, they have a one-in-four chance with each pregnancy of having an affected child.

In addition, a carrier of one copy of the inactive gene has a 50 percent chance of passing it to his or her children, making the children carriers as well.

A person's chance of being a carrier of either disease is significantly higher if he or she is of Ashkenazi descent.

Dr. Annette Feigenbaum, who is doing research on Canavan disease at The Hospital for Sick Children, said that although figures indicate that between one in 40 and one in 60 Jews in both New York and Israel are Canavan carriers, the ratio for Toronto's Jewish population is unknown.

But she said that if the figures for New York and Israel figures were to hold true for Toronto, "we do not know why we've only diagnosed one child with Canavan in the last 15 years [in Toronto's Jewish community].

"Either the carrier rate in Toronto is less, carriers are not marrying each other, or doctors are missing the diagnosis, which is very unlikely," she said.

"The bottom line is that it looks like we have a specific carrier rate, but we need more numbers. This clinic can help prove those numbers, and of course, it is providing a necessary service."

Terry Winston, executive director NCJW Toronto, said the organization has contacted every rabbi in the GTA asking them to tell their congregations about the free clinic.

"This is the pilot project of our JGAT program. We are planning to run two clinics a year, and we hope to sponsor lectures and panel discussions on the topic. We want to re-educate the community on the issue," said Winston.

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Tay Sachs disease (TSD) and Canavan disease (CD)

are fatal progressive genetic inherited disorders affecting the nervous system of infants. There is at present no cure. 1/27 to 1/50 Ashkenazi Jews will be carriers of the abnormal gene for one of these conditions. This can be detected with a blood test to allow for accurate genetic counseling. Those previously tested for TSD are welcome to come for the CD test.

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BB calls on Concordia to act on student handbook

Continued from page 3

The letter, however, makes no reference to the handbook's pro-Palestinian content.

Lowy said the university disclaims responsibility for the publication and "dissociates itself from the content, and will take appropriate action where necessary... The CSU alone bears full legal and moral responsibility for the contents of the handbook."

Concordia's engineering and commerce students were also circulating a petition calling for the removal of the CSU executive and for new elections.

Steven Slimovitch, B'nai Brith's legal counsel, said the handbook has to be taken especially seriously in light of the recent attacks in New York.

"The glorification of violence is the important point," he said. "This is not a call for protest, but to glorify acts of violence. It's a call to physical violence.

"The police should follow up on the entire document.'"

Wilner said B'nai Brith was not trying to establish any sort of "connection" between the events in New York and at Concordia.

But Dimant said he fears the publication "could have the making of a blueprint."

He pointed out that the book's title, *Uprising*, could make it an explicit call for an "uprising, an intifadah in Canada.

"Let's not be naive and ignore the signs," he said.

Joseph Gabay, president of Canadian Jewish Congress, Quebec region, (CJC-Q) said the CSU handbook is "anti-everything that represents our civilization.

"It is the type of book that nurtures people with hate, a type of hate food," he said.

It reflects the kind of mentality in which "you start by burning the flag, and then anything else you can burn."

Instead, Concordia students might have been well-advised to burn their handbooks, Gabay suggested.

He said efforts should be made to replace the CSU leadership. But if Concordia's bylaws don't allow for new elections, then students should consider creating another, alternative student association.

Gabay feels the handbook is not very different from the hate-filled propaganda literature distributed within Palestinian society.

The Concordia Graduate Student's Association was also critical of the handbook. "We... would like to call attention to the fact that CSU does not speak for the entire university... We do not hold the same political agenda as the CSU, nor the same mandate," the association said in a recent press release.

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Jerusalem hospital to honour Toronto doctor

By LEILA SPEISMAN
Staff Reporter

TORONTO — Toronto psychologist Mary Blum Devor is being honoured by Jerusalem's Herzog Hospital-Ezrath Nashim with the establishment of the Mary Blum Devor Outreach Project for Children & Youth in Distress.

Mary Blum Devor

The project will kick off at a gala concert and silent auction sponsored by Canadian Friends of Herzog Hospital-Ezrath Nashim on Oct. 16 at the George Weston Recital Hall, Toronto Centre for the Performing Arts. Reception is at 7 p.m., and the concert is at 8. A dessert reception will follow.

The concert will feature the Gryphon Trio chamber ensemble, vibroharpist Peter Appleyard and violinist Catherine Manoukian.

Before making aliyah in 1980, Blum Devor was chief psychologist at the Children's Aid Society Clinic in Hamilton, and went on to become its clinical director.

In Israel, she became senior consultant and head of family therapy at the children's clinic of Herzog Hospital. Although she returned to Canada in 1990, she still spends three months a year in Jerusalem, where she continues to see patients.

Her Israel earnings are all donated back to the hospital.

Riva Rotenberg, past president of Herzog Hospital-Ezrath Nashim and now a member of the board of the Canadian Friends, and a close personal friend, described Blum Devor as a person who is always available for her friends, her family, and her patients.

"When people know she is coming to Israel, they call to try to make appointments with her even before she gets there," Rotenberg said.

Blum Devor uses an empathetic approach in her therapy, Rotenberg said.

"When you are in trouble, you are not looking for sympathy, pity, or, especially, advice. Once you have shown empathy, you can sneak in some advice."

Rotenberg said that Blum Devor introduced the technique of time-limited therapy to the hospital, believing that if you can solve a particular problem, you can then deal effectively with other, more major issues.

(Time limited therapy includes a contract between the client and the therapist, to deal only with a specific problem and only for a particular time. For instance, the contract may be for 22 session to deal with temper tantrums.)

Blum Devor is very modest, Rotenberg said, and would only allow Canadian Friends to honour her because the money raised will go to the children's outreach program.

"The clinic badly needs renovations. It is in very small quarters, and there is a long waiting list for treatment."

Herzog Hospital-Ezrath Nashim was founded as a psychiatric facility in 1895. It is now the third largest hospital in Jerusalem, concentrating on geriatric and psychiatric medicine.

Located in one of the northernmost areas of Jerusalem, the facility serves the needs of the poor. It has become a leading treatment centre for children and young adults with ADD and ADHD, and provides a specialty clinic for children with Tourettes Syndrome, obsessive compulsive disorder and other brain syndromes.

For more information on the event, call Canadian Friends of Herzog Hospital-Ezrath Nashim at 416-256-4222.

Dental fraternity int'l head lauds Toronto chapter

By CYNTHIA GASNER
Special to The CJN

TORONTO — The Toronto Chapter of Alpha Omega Dental Fraternity "is the largest and best in the world," says the international president.

Dr. Michael Kohleriter, of Dallas, Tex., was in Toronto recently to address Alpha Omega's annual Fraternity Night Dinner held at the Shaarei Shomayim Synagogue.

Dr. Avi Wurman, Toronto president, was presented with an efficiency award certificate for the Toronto Chapter, given annually to the most active and successful chapter internationally.

An Alpha Omega (AO) award of merit was presented to Dr. Jeremy Kellerstein, a recent dentistry graduate who demonstrated excellence in his academic studies in all four years.

Wurman, the evening's master of ceremonies, said Kellerstein had served as president of PI Chapter, made up of dentistry students at the University of Toronto.

The largely Jewish AO has a worldwide membership of more than 12,000 dentists and dental students in 125 alumni and student chapters.

Its philanthropic foundation has given more than $12 million to dental schools, clinics, scholarships, research grants and humanitarian causes.

In an interview, Kohleriter reflected on the many changes in dentistry over the years.

He said when he attended the University of Detroit's dental school in the early 1960s, few Jews were admitted under quotas – about one or two a year – a phenomenon that prevailed throughout North America and only began to change in the late 1960s and into the 1970s.

By contrast, he noted, today Dr. David Mock is U of T's first Jewish dean of dentistry.

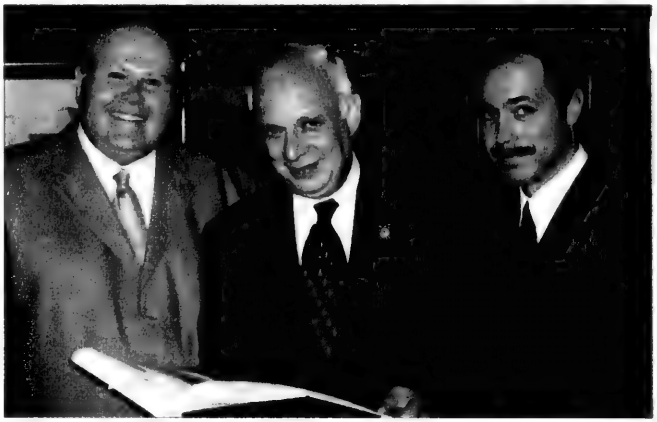
As well, about 50 per cent of dental students today are women. As a result, Kohleriter said, "our sensitivities and programs have changed to reflect our changing society."

He noted that Toronto will have its first female president, Dr. Sharon Perlmutter, in 2003 and Suzanne Reznick is president of the PI Chapter.

But Kohleriter said Jewish enrollment in dental schools has dropped radically of late "as some students attempt to pursue a more lucrative profession."

Kohleriter highlighted some philanthropic projects undertaken by AO chapters, such as in Toronto, where volunteers provide free dental service to clients of Jewish Family & Child Services.

In Israel, AO founded and supports both the Hebrew University-Hadassah School of Dental Medicine in Jerusalem and the Maurice and Gabriella Goldschlager School of Dental Medicine at Tel Aviv University.



Dr. Michael Kohleriter (centre), international president of Alpha Omega looks through the Toronto chapter's Efficiency Report with (left) immediate past international president Dr. Barry Chapnick and Toronto president Dr. Avi Wurman.

Elsewhere, AO members volunteer at nursing care facilities and advise staff on care of geriatric residents.

"We are a family," said Kohleriter. "We must band and work together to make our organization stronger so that we can make our world a better place and together bring forth the vision of tikkun olam, a healing of the world."

Wurman said AO is no longer a fraternity for just individual dentists, it is an organization for dentists and their families.

"Much of our programming in the past few years has focused on family participation because times have changed and in order to keep many of our younger fraters involved we will involve their families as well."

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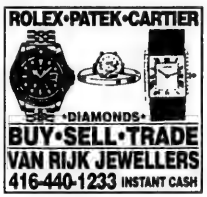


By LEILA SPEISMAN
Staff Reporter

TORONTO — Girls from underprivileged homes in Israel have been given the opportunity to attend camp in Canada and the United States, thanks to the efforts of former Torontonian Tamar Rubinstein Koschitzky.

Three years ago, Rubinstein Koschitzky began tutoring English in a dormitory school in Raanana for youngsters from underprivileged homes. Some 80 percent were Ethiopian, she told *The CJN* in an interview during a recent holiday in Toronto. She was helping prepare them for the *bogrut*, the final matriculation exams.

"They just don't have the same exposure to English that other kids do – their parents may be illiterate, or they don't travel [where they would hear English spoken, or see English signs].

Experiment a smashing success

The mother of three young children decided to do something about it. Last year, she managed to send two 17-year-olds to Camp Sternberg in the Catskills.

"It was very last minute, and was problematic if we could pull it off. Kurt Rothschild [president of World Mizrachi and a family friend] knew someone, and helped us out."

Many camps hesitated to take the girls, because although they had studied English at school and could understand the language, their spoken English was very poor. The camps felt that they didn't have the facilities or the staff to deal with any potential problems, Rubinstein Koschitzky said.

But the experiment was a smashing success, she said. One of the girls, in fact, got along so well that she was asked to stay for a second session as a mother's helper.

Rubinstein Koschitzky decided to try again this year, but in a more formal way. "The girls had to fill in an application form and write an essay."

Airline tickets were donated, and the camps gave scholarships. Six girls were able to have a summer-camp experience this year – two at Camp Sternberg, one at Camp Moshava near Peterborough, and two at Camp Guila, an NCSY camp near Ottawa.

While some worked as junior counsellors, Rubinstein Koschitzky felt that "it was better that they go as campers, so that someone would be worrying about them, instead of them worrying about others."

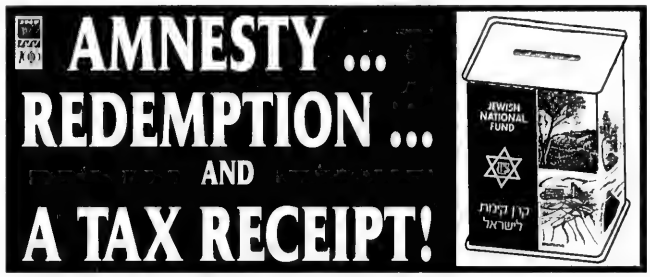
The girls and their families were very excited about going, she said. Everyone pitched in to get them suitcases and supplies, with Rubinstein Koschitzky picking up the slack.

Although it was hard at first for the girls, and they were very homesick, they adjusted and had a great time, she said.

Everyone here tried very hard to make them feel at home, she said. In fact, her mother, Renee Rubinstein, hosted them on a layover here and helped out when when one girl lost her luggage.

Over the year, the girls kept in touch with some of the friends they had made, exchanging letters and pictures. Some girls from North America who are going to seminary or yeshiva in Israel plan to visit them.

Rubinstein Koschitzky hopes to get a grant next year from the Jewish Agency so she can expand the program to 12 girls.



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- **Monday – Friday** 8:45 a.m. – 11:15 a.m.
- **Wednesday** 8:00 p.m. – 10:00 p.m.

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Notice
To Victims of Anti-Semitic Persecution In France
Who may have had Bank Accounts in France during the World War II Period and their Heirs

The French Government has established a Commission for the Compensation of Victims of Spoliation Resulting from Anti-Semitic Legislation in Force During the Occupation (known by its French acronym C.I.V.S. and hereafter referred to as "the Commission"). Its mandate is to investigate and compensate claims by victims (or their heirs or successors) of anti-Semitic persecution in France during World War II. The Commission examines claims relating to any property frozen, blocked, looted, or Aryanized in France during World War II.

Victims whose assets were confiscated by the French or German Occupying goverments will be compensated by the compensation committee set up within the Prime Minister's Office after their claims have been reviewed by the CIVS.

On January 18, 2001, the governments of the United States and France signed an Executive Agreement (the "Agreement") which sets forth specific procedures for the handling of claims against banks by the Commission, including claims relating to any kind of bank account, such as checking accounts, savings accounts and safe deposit boxes. The Agreement also provides for additional compensation for victims of anti-Semitic persecution who may have had bank accounts looted.

This notice describes the provisions of the Agreement, as well as the claims process, and provides important information about two other compensation mechanisms, described at the end of this notice. You need not be French, need not be assisted by a lawyer, need not pay any fees, and need not even have any documentary evidence in order to file a claim.

The Agreement anticipates the dismissal of three proposed class action cases in U.S. courts: two cases filed in the United States District Court for the Eastern District of New York (Bodner v. Banque Paribas, Case 97 CIV 7433 (SJ) (MDG), and Benisti v. Banque Paribas, Case No. 98 CIV 7851 (SJ) (MDG), and one case filed in California State Court (Mayer v. Banque Paribas, Civil Action No. 302226). In each case, the plaintiffs sued banks doing business in France during World War II, for actions linked to the freezing, blocking and/or looting of account holders deemed to be Jewish under German or Vichy laws. The Federal court cases against all defendants other than two non-French banks, Barclays Bank and J.P. Morgan & Co., with which separate settlements were reached, were voluntarily dismissed on March 27, 2001. The California case was also voluntarily dismissed on June 15, 2001.

The Governments of the United States and France have endorsed in the Agreement the claims process of the Commission, and have declared their interests that this claims process be the exclusive remedy for resolution of all claims against banks which operated in France during World War II, other than Barclays Bank and J.P. Morgan & Co., (hereafter, the "Banks"), related to their activities in France during World War II. In any future case filed in the United States against the Banks, the Government of the United States will file a "Statement of Interest" with the court, explaining that dismissal of the case would be in its foreign policy interest.

Who is Eligible to Apply

You are eligible to apply for compensation if you or your family (including heirs or successors) were Jewish (or considered Jewish under German or Vichy laws) and if you believe that you or your family may have had any type of personal or business account at a bank in France during the period from September 1939 to May 1945. EVEN IF YOU ARE NOT SURE WHETHER YOU OR YOUR FAMILY HAD AN ACCOUNT, YOU MAY REQUEST A CLAIMS FORM AND FILE AN APPLICATION.

The Claims Process

The Commission will investigate all the claims which are filed. In that process, the Commission will have access to historical information from French public archives and banks, including lists of over 56,000 war-time account holders whose accounts were blocked under anti-Semitic German or Vichy laws. The Commission will also consider any evidence provided by a claimant. If after investigating a claim, the Commission recommends compensation in a specific amount, that sum will be paid promptly by the administrator of the escrow fund and the Caisse des Dépôts et Consignations from a renewable US$50,000,000 escrow fund, established by the Banks.

If the historical information available to the Commission confirms a claimant's account(s) and account balance(s) and there is no evidence of restitution on such account(s), the Commission is endeavoring to make awards as rapidly as possible following filing of the claim. Deductions will be made only for prior, proven restitution, relating to a specific account. There will be no deduction in the case of compensation or restitution of non-bank assets.

Under the Agreement, the Banks also have established a US$22,500,000 fund (the "Fund"), which will be used to make payments to claimants who may have had a bank account but whose names (or the names of their relatives) do not appear on any historical list and who otherwise do not have other evidence supporting their claim. If you believe you have such a claim, the Commission will accept an affidavit in support of your claim. The Commission will refer the names and applications of claimants having no other evidence of any account to the Fund. The Fund will make initial payments of US$1,500 to such claimant within 30 days after referral by the Commission. A second payment of up to US$1,500 may be made by the Fund after July 18, 2002, subject to the amount remaining, if any, in the Fund. TO BE ELIGIBLE FOR A PAYMENT FROM THE FUND, YOU MUST FILE A CLAIM WITH THE COMMISSION BY JULY 18, 2002.

The French Government has also established a Foundation for Memory of the Shoah. The Foundation's initial funding will be approximately US$375,000,000, including approximately US$100,000,000 transferred by the banks. The Foundation will distribute funds to organizations inside and outside France, including those that aid elderly or needy Holocaust survivors, and their families.

Which Banks are Covered by the Agreement

The Agreement applies to claims against all banks doing business in France during World War II. This includes non-French banks that operated in France through branches or subsidiaries, such as predecessor banks of The Chase Manhattan Bank. As to Barclays Bank and J.P. Morgan & Co., separate settlements have been concluded and are described below. These settlements cover all bank accounts at those banks and their predecessors during World War II.

How Do I Participate

The Commission will investigate claims in the order they are received, but will, however, give priority to claims by the aged, those in precarious financial circumstances, those in difficult social situations, and to those subject to referral to the Fund.

To obtain information or an application form, you may write to: The Commission for Compensation of Victims of Spoliation, 1 rue de la Manutention, 75116 Paris, France.

You may also call 00.800.2000.4000 (toll-free international number) or 1.866.254.3770 (toll-free from USA).

You may also contact :
- the Simon Wiesenthal Center in The United States at 1.800.900.9036, or in France at 33.(0)1.47.23.76.37;
- the Conseil Représentatif des Institutions Juives de France (CRIF) at 33.(0)1.42.17.11.11;
- the Fonds Social Juif Unifié (FSJU) at 33.(0)1.42.17.10.10;

or the European Jewish Congress at 33.(0)1.43.59.94.63.

Information is also available on the Internet site of the C.I.V.S. (www.civs.gouv.fr) in French and English - and soon in Hebrew. From the www.civs.gouv.fr Internet site, you may download and print the application (including the questionnaire and forms for powers of attorney and proxies), which you may duly submit to the Commission by mail or fax (33.(0)1.56.52.85.73).

You may also send your application (or a copy) to:
- The Simon Wiesenthal Center, 64 Avenue Marceau, 75008 Paris, France;
- the CRIF, 39 rue Broca, 75005 Paris, France;
- the FSJU, 39 rue Broca, 75005 Paris, France;
- or the European Jewish Congress, 76 Avenue des Champs Elysées, 75008 Paris, France,
- all of which organizations can assist you, at your request, in the application proceedings. To be eligible for payments from the Fund, claims must be received no later than July 18, 2002.

You may meet with representatives of the Commission in France or at contact centers at many French embassies and consulates around the world. You may also request that a representative to which you have given a power of attorney, such as the Simon Wiesenthal Center or the other organizations named above, meet with representatives of the Commission on your behalf.

Barclays Bank and J.P. Morgan & Co. Class Action Settlements

Separate settlements have been concluded with two other banks that operated in France during World War II: Barclays Bank and J.P. Morgan & Co. These settlements are different from the Agreement described above. First, for Barclays Bank and J.P. Morgan only, the United States District Court in the Bodner and Benisti cases has certified a world-wide settlement class, such that these settlements will bind all persons who do not exclude themselves by following the procedures in the mailed notice for these settlements. Second, these settlements make available to claimants separate funds established by these banks to satisfy claims.

If you believe that you or your family had any kind of bank account with Barclays Bank or J.P. Morgan & Co. or their predecessors, in France during World War II, you may obtain information on these separate settlements. You may also obtain information on the deadlines for filing objections or exclusion requests, and the claims filing deadline by telephoning 1.800.714.3304 (in the United States), 0.800.914.842 (in France) or 1.800.93.00.011 (in Israel), or by consulting the Internet sites: www.barclaysfrenchclaims.org and www.jpmorganfrenchclaims.org, or by writing to the Barclays/J.P. Morgan Settlement Administrator at P.O. Box 9260, Garden City, New York, 11530. If you do not know the name of the French bank with which you or your family may have had an account, please contact the Commission at the address listed above.

Hashomer Hatzair welcomes new shlichah

By FRANCES KRAFT
Staff Reporter

TORONTO — Two weeks into her position as shlichah at HaShomer Hatzair, Ora Merin had already made her mark.

With the help of a crew of student volunteers as well as artist/parent Yael Brotman, the north Toronto headquarters of the left-wing Zionist youth group was well on its way to being transformed when Merin was interviewed two days before Yom Kippur.

A fresh coat of paint covered the walls, and in each meeting room, a colourful depiction of Israel and another of the movement's Camp Shomria, were in various stages of completion, being painted right on the walls. Donated carpet was ready to be installed, and piles of clothes from the camp's lost and found were to be donated the next day, once campers were given a chance to claim them.

Merin "came in like a whirlwind" and organized everything, said Miriam Lamasz, the organization's administrative co-ordinator, who works with Merin and two other staffers in a small office upstairs from the meeting rooms. The youth movement shares office space with Canadian Friends of Givat Haviva, which supports an Israel-based, Jewish-Arab co-existence centre.

With the refurbishing out of the way, Merin, who replaced shaliach Noam Massad, can devote her full attention to the Toronto "ken's" (branch's) two main areas of focus: its summer and winter camps, and the local activities that began last week for students from Grade 3 to Grade 10. Older teens are involved in Hashomer Hatzair's leadership program. Forty of them travelled from Canada and the United States for a program in Israel this summer.

Ora Merin

The local programs of the international organization – which was established in eastern Europe in 1913 and which is affiliated with the 86 kibbutzim of Israel's Kibbutz Artzi Federation – are educational and fun, said Merin, a 39-year-old mother of four whose husband is doing a medical fellowship here. Before moving from Mevasseret Tzion, Merin managed the educational touring department of a major Israeli tour company, organizing Birthright programs for thousands of Diaspora teens.

In Toronto she is dealing with smaller groups – she expected more than 50 to turn up for the first program last Friday night.

Some of the issues to be dealt with this year, each in an age-appropriate group, are the Fight Against Terror, How I Relate to Israel and How Israel Relates to Me (including the right of Diaspora Jews to criticize Israeli politics), and the Relationship Between Boys and Girls. Jewish holidays are celebrated, and a memorial for the late Israeli Prime Minister Yitzhak Rabin is also planned. Community work, Israeli music and dance are also part of the mix.

Most participants are not affiliated with a synagogue but are very Zionistic, said Merin, herself an alumna of the Israeli equivalent of the youth group Habonim Dror.

Israelis have a lot to give in terms of their spirit, said Merin, but they also have a lot to gain from rest of the Jewish world who "struggle to continue to be Jewish in a foreign country."

While aliyah is still a goal for Hashomer Hatzair, she said, it's "no less important to continue to be a Jew and a Zionist here."

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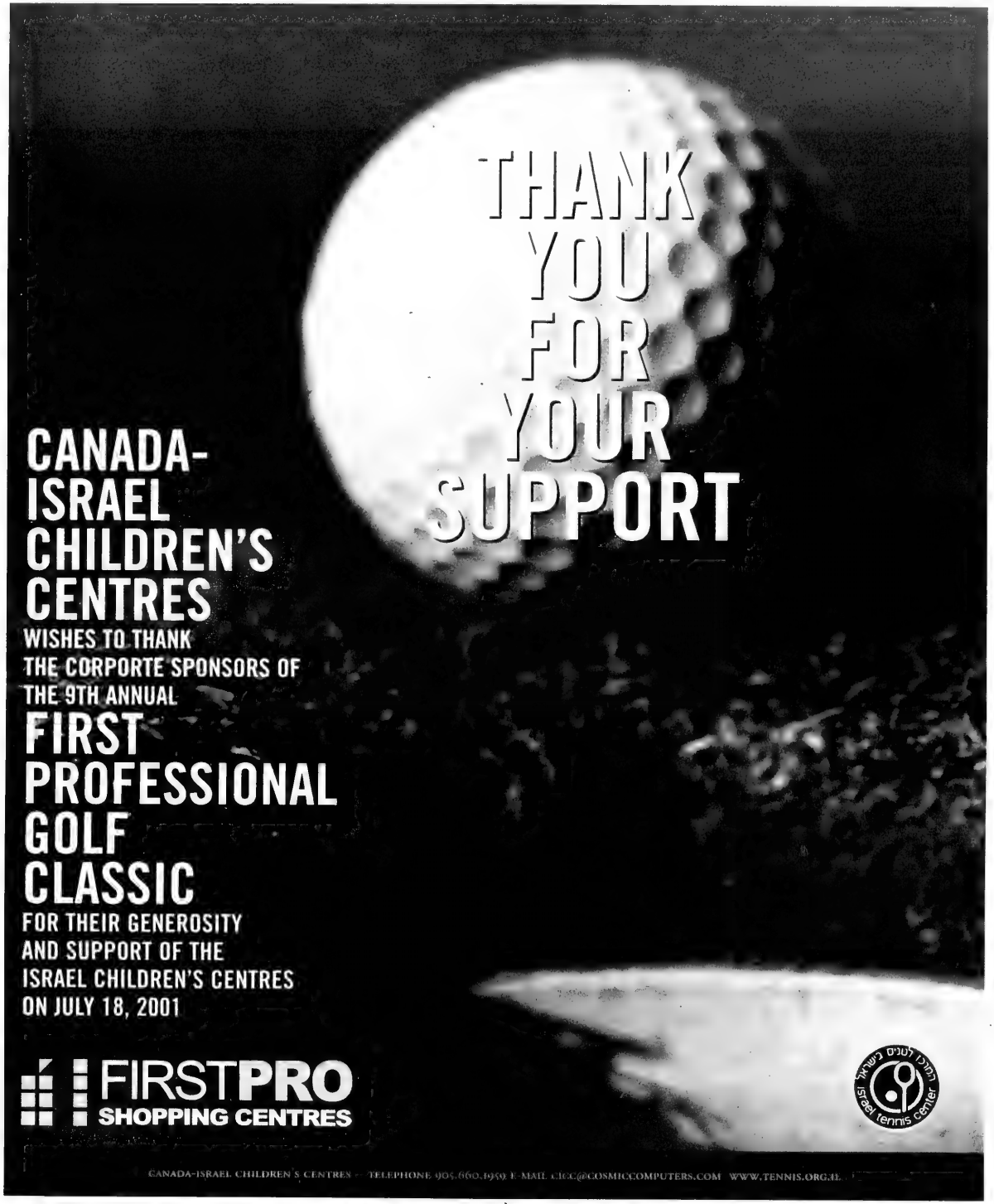
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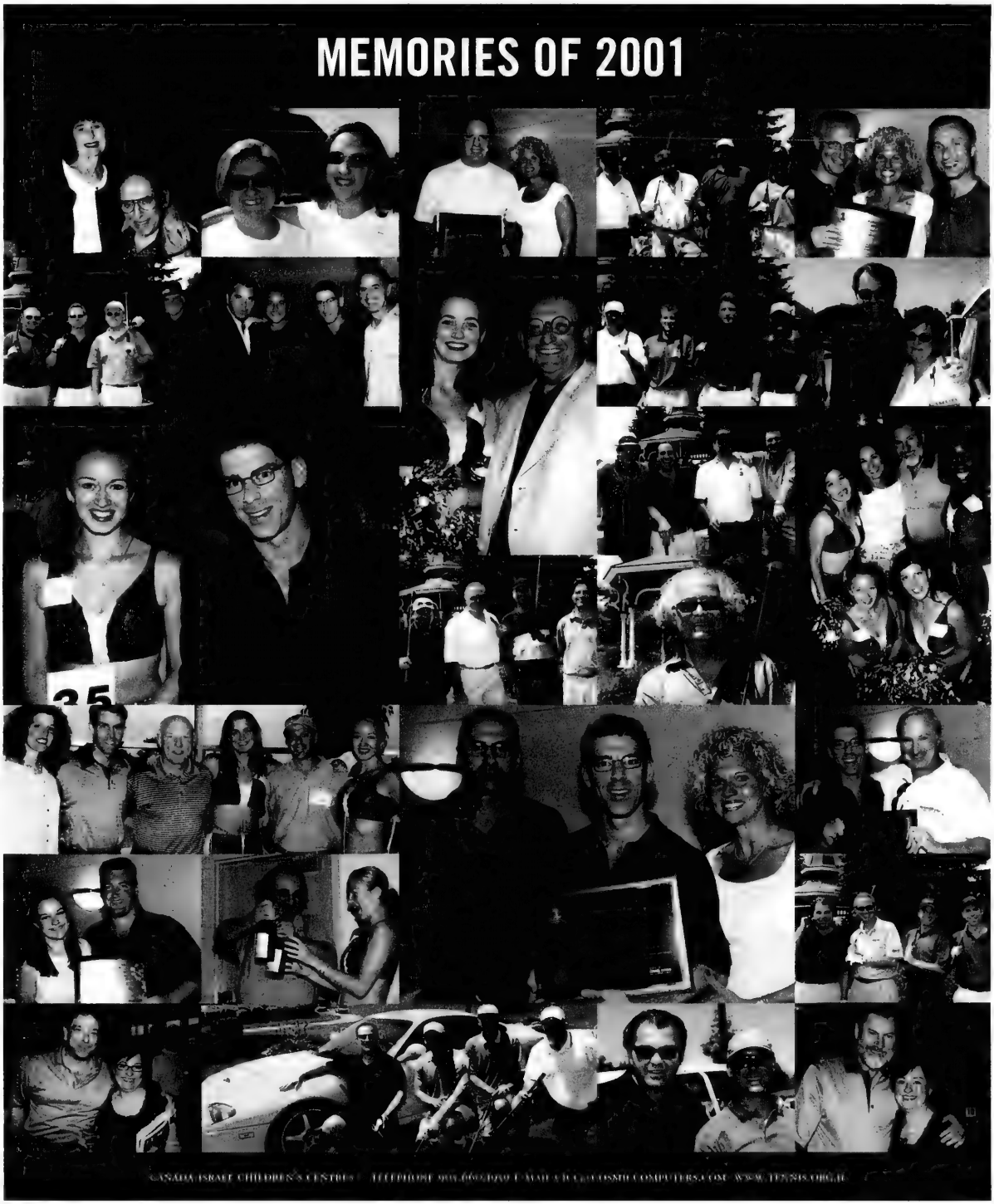
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Seniors Scene

Real estate developer celebrates 95th birthday

By BILL GLADSTONE
Special to The CJN

TORONTO — Wearing his trademark fedora and a wisecracking grin, retired Toronto real estate developer Alex Beder celebrated his 95th birthday in early September by throwing a lavish dinner party for about 90 friends and colleagues at Captain John's Restaurant on the city's waterfront.

Former city councillor Tony O'Donoghue, retired publisher Avi Bennett and Irving Matlow, an official from the Association for the Soldiers of Israel, were among those who gave alternatingly heartwarming and comic testimonials to Beder, who was born in London in 1906 and came to Canada with his family in 1914.

Alex Beder

Another tribute came from Yael Dunkelman, widow of Ben Dunkelman, the acclaimed war hero and doyen of the Tip Top Tailors family, who had been a close friend of Beder's.

Letters of congratulations were read from the prime minister, the Governor General, the premier and Lieutenant Governor of Ontario, the mayor of Toronto, and former major league baseball player Lou Limmer.

Beder, whose family has belonged to the Holy Blossom Temple for nearly 90 years, received a long-distance call earlier in the day from its rabbi emeritus, Gunther Plaut, who had been unable to attend because he was in Israel.

Taking the podium, Beder recalled that he and his family had the first row of the balcony at Holy Blossom for roughly 50 years. He is a sponsor of the synagogue's Out of the Cold program for the homeless.

He noted that Rabbi Plaut "always seemed to be looking upstairs at me when giving his sermons. I now understand that he was checking to see whether I was still awake."

Beder dropped out of school at an early age and got his start in the family business, Beder Furs. At 17 he scored his first success by convincing Simpson's to buy fur bandings, which soon became enormously popular on ladies' dresses and coats all across Canada.

But it was as a real estate developer that he made his greatest mark, constructing many suburban homes and highrises in postwar Toronto. A born scrapper, he fought city hall and won on many occasions, affecting some important changes to the city's zoning codes.

During his speech, Beder related some of his less successful business ventures, such as the time he let a friend convince him to bring Chubby Checker, inventor of the dance craze the Twist, to Toronto for two shows at Maple Leaf Gardens.

A major winter storm wiped out the city on the day of the concert, he recalled, and "Chubby twisted in front of 14,000 empty seats."

In the early 1920s, Beder saw a sign on Bloor Street for Oliphant's, a body-building gym. He joined and remained a regular member for more than 40 years. He spoke of his early ambition to learn how to box, until a succession of cut lips and black eyes made him realize "I would rather be a lover than a fighter."

In 1984, his municipal connections earned him an invitation to lunch with the Queen and Prince Philip, who were then visiting Toronto. "Imagine a high-school drop-out, hobnobbing with royalty!" he exclaimed, describing it as a high point of his career.

His greatest stroke of good luck, he said, was in meeting and marrying his late wife, Terry, a former president of the women's division of the Variety Club. "She gave me the happiest 50 years of my life," he said.

He also recalled walking in many annual walk-a-thons for Israel since the early 1970s and meeting many injured soldiers through his involvement in the Association for the Soldiers of Israel, an organization he has long supported.

Beder expressed his thanks "to this great country of Canada, which has been so good to me. I hope I have also made a small contribution to Canada."

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Oct. 15 , is deadline for Oct. 25 issue and Monday, Oct. 22 is deadline for Nov. 1. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Sunday, Oct. 14

JEWISH GENEALOGY

The Jewish Genealogical Society of Canada (Toronto) and Toronto Public Library are co-sponsoring an Introduction to Jewish Genealogy 2-5 p.m. at North York Central Library, Room 1, 5120 Yonge St. Register. 905-882-2259.

THE RED TENT

Prof. Rachael Turkienicz is speaking on the book, *The Red Tent*, at 8 p.m. at Kehillat Shaarei Torah, 2640 Bayview Ave.416-229-2600.

JEWISH HEALING SERVICE

Everyone wishing to pray for physical, emotional or spiritual healing is invited to join in a Jewish Service for Healing, 3-4 p.m., Lipa Green Building, 4th floor, 4600 Bathurst St. Service led by **Rabbi Ronald Weiss,** chaplain, Jewish Family & Child Service, and **Mary Rykov,** music therapist. For information, **Michelle**, 416-932-0730.

JEWISH GENETIC CLINIC

Free Jewish genetic screening (men and women 18 years and older). Tay-Sachs and Canavan testing clinic conducted by National Council of Jewish Women of Canada-Toronto Section and the Hospital for Sick Children,10 a.m. to 3 p.m. at Council House, 4700 Bathurst St. 416-633-5100.

Monday, Oct. 15

NAGILLAH CHAPTER, JWI

.Nagillah Chapter, Jewish Women International (50+ singles) general meeting at Pride of Israel Synagogue, 59 Lissom Cres. Commencing at 7:30 p.m., the Awareness Project Players of the Bernard Betel Centre present Heart and Soul dealing with women and heart disease. The meeting follows. **Norma** 416-657-8763 or **Helen** 416-638-4326.

Tuesday, Oct. 16

WORKS OF SHAI AGNON

Rabbi Irwin Witty, acting director of the Albert & Temmy Latner Jewish Public Library and former head of the Board of Jewish Education, series The Short Stories of Shmuel Yosef Agnon, begins with Tehilla, 7:30 p.m., at Beth Tzedec Congregation. Given in English translation. Series continues with In the Heart of Seas (Bilvav Yamim) Oct. 23; The Betrothal Oath (Sh'vuat Emunim) Oct. 30; and Ido and Enam Nov. 6. 416-781-2511.

WOMEN'S VOICES

Women's Voices: Calling For New Traditions, presented by the New Israel Fund of Canada, features **Rivkah Lubitch**, rabbinical advocate at Yad La'isha, an Israeli organization offering legal aid to women; **Lesley Sachs**, associate director of the Israel Religious Action Centre, and moderator **Prof. Rachael Turkienicz** , at the Barbara Frum Library, 3rd floor. 7:15 p.m., dessert reception, 8 p.m. program. RSVP **Mary Anne Handler** 416-781-4322.

CHUG TANACH

Meets at Beth David B'nai Israel Beth Am Synagogue. 8 p.m. to study Jeremiah, Chapters 47 and 48. Presenter is **Harold Dessen**.

Wednesday, Oct. 17

JEWS OF JAMAICA

Temple Har Zion lecture on the Jews of Jamaica with **Prof. Diana Cooper-Clark.** Issues of race, Diaspora and need to preserve the heritage. 8 p.m. **Paulette Volgyesi** 416-222-7033 or office 905-889-2252.

Continued on page 29

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Continued from page 28

JEWISH LIFE IN ITALY

Beth Tikvah adult education series starts with Benvenuto, Jewish life in Italy: Past and Present: Ghetto Life, History, Rites and Personalities with **Herb Freedman** . 8 p.m.

MAKING RIBBON ROSES

Pomegranate Guild of Judaic Textiles of Toronto program, Mokuba Ribbon-Making Ribbon Roses. **Helene Smagala, Annie Belchier**, **Ellie Sufrin** provide a hands-on demonstration, 8 p.m. at Shaarei Shomayim Synagogue. 416-402-7189.

Thursday, Oct. 18

THE JEWISH DIASPORA

Beth David B'nai Israel Beth Am series, The History of the Jewish Diaspora: Past and Present, continues with The Jews of the Former Soviet Union: Do They Have a Future? with Seymour Epstein, executive director, UJA Federation Board of Jewish Education, 8 p.m.

And What Else Is New

READING TORAH

Reading Torah Through Female Eyes with **Loretta Tanenbaum** Tuesdays 11 a.m., Oct. 16-Dec. 4. at Beth Tzedec Congregation. For women of all ages. Torah selections read in Hebrew and English from a woman's perspective. Eight sessions. Optional babysitting by application. Call **Marlene** 416-781-3514, ext. 34 to register.

WOMEN'S INSTITUTE

Jewish Russian Community Centre's Women's Institute of Torah Study (WITS) launches its inaugurating fall semester Monday, Oct. 22. **Chana Weisberg,** dean of WITS and author of *The Crown of Creation* and *The Feminine Soul*, presents an 8-week course on Feminine Voices 7:45-8:30 p.m., followed by One-On-One Learning 8:45-9:30 p.m. at the JRCC, 18 Rockford Ave. To register, call Chana Weisberg at the JRCC 416-222-7105.

SINGLES DANCE PARTY

Shaar Shalom Singles in conjunction with Intersynagogue Singles (35 and better) Autumn Leaves Dance Party, Sunday, Oct. 21, 7:30 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. A great live party band, Craig and the Cruisers, including vocalists. For more information, call synagogue office 905-889-4975 or **David** 416-224-9494.

SHIRA SONGFEST

A morning of learning and singing Hebrew and Yiddish songs, Wednesdays Oct. 17, 24, 31, and Nov. 17 with **Ritasue Fisher**, folk singer/guitarist/story teller at 11 a.m. at Beth Tzedec Congregation. Register with **Marlene** 416-781-3514, ext. 34,

HEBREW FOR ADULTS

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BOOK SALE

Discover a book lovers paradise at the annual University College Alumni Book Sale, Oct. 12-16, in University College on the downtown University of Toronto campus. For details, 416-978-0372

JF & CS GROUPS

Jewish Family & Child Service groups. Information/registration, call **Shawna Sidney** 416-638-7800.

Living with Teens: Parenting Your Teen Without Losing Your Cool for parents of teens, starts Oct. 11 for 6 sessions.

When Relationships Hurt: A Group for Women who have been or are in relationships that hurt, starts Oct. 16 for 8 sessions.

FOR SENIORS

Beth Tzedec Congregation Senior Chaverim program Monday, Oct. 15, 1:30 p.m. Speaker **Ernest Raab**, artist, author, sculptor of the panels of the East Wall in the main sanctuary. Topic My Life - with slides.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building).Oct. 11, sing-along; Oct. 18, lecture; Oct. 25, video. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Casino Niagara Oct. 11, $18 perperson, $10 return in coins; Symposium on Fire Safety and Falls Prevention, Oct. 25, 10 a.m.;Soaring Eagle Casino and Hotel, Nov. 11-14; Dances Oct. 14 and 28 , Nov. 11 and 25; Casino Rama, Oct. 17 and 31. Membership open. 416-395-7881.

LZA Seniors Club is taking registration for the Miami trip. Rooms are available for 4, 6, and 8 weeks. For more information and registration phone **Libby** at 416-782-2059 or **Stanley** at 905-669-1347. The Seniors Cultural Club meets every Tuesday in the boardroom at the Borochov Centre, 272 Codsell Ave. For more information, call the office at 416-630-9444.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112,

The Sound of Music at Stratford Festival Theatre, Wednesday, Oct. 17,departs 9:30 a.m. from the centre. **Barbara Zigler** ext. 134.

Israeli Club Etrog for Hebrew speaking persons meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Oct. 16, anniversary party; Oct. 23, lecture; Oct. 30, sing-along. **Anna** ext. 110.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre, (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Toronto Jewish Film Society presents *Would I Lie to You?* (France 1997) about a young gentile working in Paris's famous Jewish garment centre. Sunday, Oct.14, at Art Gallery of Ontario, Jackman Hall, 317 Dundas St. W. Two showings, 5:15 p.m. (members only) and 7:45 p.m.For information,call 416-924-6211.

Sale! Sunday, Oct. 14, 10 a.m. to 4 p.m. Products donated by Umbra: clocks, mirrors, kitchenware, picture frames, bathroom accessories, drapes.

Holiday Gift and Crafts Show, Oct. 20, 21, featuring quality antiques, ceramics, furniture, glassware, metal work, toys and more.

Tom's Place fall warehouse sale Oct. 18, 19, 20 and 21. Men and women's business, casual and evening wear.

Downtown Jewish Learning Council Two-Day Hebrew Marathon, Sundays, Oct. 21, 28, at 10 a.m. to 1 p.m. Instructor **Nirit Gruber** . Study the alphabet, learn the basic skills necessary for reading and practice reading key Hebrew prayers. Register.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416 636-1880.

Folk dancing offered by Koffler School of Dance:

Mondays – Israeli: New Beginners class 8-9 p.m.and Intermediate class, level 1, 9-10:30 p.m. starting Oct. 15.

Tuesdays – Israeli: Intermediate level 2, 8-9 p.m. and Intermediate/Advanced 9-11 p.m. Ongoing

Wednesdays – International: 8-10:30 p.m. starting Oct. 17,

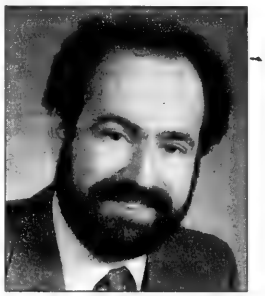
All classes held in the Studio Theatre, Leah Posluns Theatre.For information, **Teme Kernerman**, ext. 364, or dance office ext. 359.

ABOUT PEOPLE

HONORARY COUNSEL

Joel Richler, a partner in the law firm Blake, Cassels & Graydon LLP, has recently been appointed Honorary Counsel to the Canadian Jewish Congress (Ontario Region). Originally from Montreal, he is co-chair of the firm's Toronto office's Commercial Litigation Department.

Richler has practised before all levels of the courts in Ontario and New Brunswick, and has published extensively in several areas of his practice.



Joel Richler

ROSH HASHANAH ART: Thornhill MPP Tina Molinari recently congratulated the winners of her Rosh Hashanah artwork contest. She is pictured above with (from left) Jonathan Friedman, Danya Borenstein, Courtney Nosak and Emily Hazan, all students of the Atkinson campus of Associated Hebrew Schools, who were presented with a framed copy of their winning pictures which symbolized different aspects of the event, Molinari said.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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TUESDAY MORNINGS

Feminine Voices - 9:45-10:30 a.m.
A day time repeat of the popular Monday night class, with Chana Weisberg

Transmission of the Oral and Written Torah - 10:45-11:30 a.m.
a fascinating historical and philosophical journey on the evolution of Jewish teachings, with Rabbi Levi Jacobson, Director of JRCC Programs.

WEDNESDAY MORNINGS

A Weekly Meditation - 10:30-11:30 a.m.
a relaxed Mommy and Me learning session where children or infants are invited to play (at alternating homes)

There is NO fees for courses or source material provided. To register or for more info. call Chana Weisberg, Dean of WITS at the JRCC 416-222-7105.

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Coast to Coast

Winnipeg's 'Mr. Baseball' to be honoured

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The city's "Mr. Baseball" and one of its best-known citizens is being honoured by the Winnipeg chapter of the Canadian Friends of Ben-Gurion University.

Sam Katz, community philanthropist and president and CEO of Showtime Productions and president of the Walker Theatre Performing Arts Group, will be the honoree at a dinner on Sunday, Nov. 5.

Katz says that he was flattered to be asked but what really thrilled the happy father of a new baby daughter, he said, is that proceeds from the evening are going toward the creation of an endowment fund in pediatrics at the Israeli university.

Katz is the founder of the Winnipeg Goldeyes Field of Dreams Foundation, which has donated over $250,000 to local charities over the last six years. He is a lifetime member of both the Big Brothers Association of Winnipeg and the Transcona Optimist Club and was awarded the YMHA Builder of the 20th Century Award in June 2000.

"Sam has given a lot to the community without being asked," says Katz's friend, David Wolinsky, who was asked to approach Katz on behalf of the Ben-Gurion organization.

"He is a terrific role model."

In 1992, Katz brought professional basketball to the city and, in 1994, he realized a longtime dream to bring professional baseball here as well. Since he finished construction of Can West Global Park two years ago, tickets to Winnipeg Goldeyes games regularly sell out.

An investor in several restaurants and a comedy club in the city, Katz has been bringing rock concerts and travelling stage productions into Winnipeg for years. (He is the former CEO of Nite Out Entertainment.)

Yet what most people don't know about Katz is that he was born in Rechovot, Israel, coming to Winnipeg at a very early age.

"I still have a lot of family in Israel," he says, "a lot of aunts and uncles and first cousins. I was back for the first time when I was nine and have been back many times since. I was in Israel twice last year within a four month period."

The emphasis of the dinner, Wolinsky notes, will be on the cabaret-style entertainment.

"That's the way Sam wants it," Wolinsky says. "He wants to downplay his part in it."

DEFENCE CHIEFS: Canada's minister of defence Art Eggleton meets with Israel's incoming defence and armed forces attaché Maj.-Gen. Moshe Sukenik and bids farewell to his predecessor Maj.-Gen. Zeev Livne. The two defence attachés are accompanied by Israel's Ambassador to Canada Haim Divon. Seen, from left, are Sukenik, Eggleton, Livne and Divon.

How my prognostications fared

According to the Jewish calendar, this is the season for reflection and consideration. So, in an attempt to get with the spirit, we have taken pause to reflect on a few of our prognostications and observations over the last while.

The first observation that flows from this "spiritual cleansing" was prompted by an exasperated Letter to the Editor, that bemoaned the "shtadlan" attitude that we promote in this column. Well, we first had to check out the precise meaning of "shtadlan" before responding – and the best description we came up with was some sort of "court Jew" who, from time-to-time, pleaded the case of the Jews in a particular country.

We cannot recall ever having counselled that the Jewish community approach the political sector with "cap-in-hand". There is a substantial difference between knowing when to lay low and cowering before a government. When we suggested (in the immediate aftermath of the terrorist assault on the United States) that the Jewish community adopt a very discreet profile, it was on the basis that the Arab community – both here and abroad – had severely compromised their own credibility and that entering the fray would simply distract Canadians from the real issue. It was, we still believe, sound advice for then.

Scene in Ottawa

By G.K. SIMCOE

Since then, we acknowledge that the situation has evolved substantially. We would agree with Mickey Oberman who wrote to *The CJN* (Oct. 4), that now there is a need for an aggressive campaign to challenge the emerging perception that American support for an inflexible Israel is at the core of Arab desperation that results in terrorism. We will have to see if the B'nai Brith, Canadian Jewish Congress and the Canada Israel Committee have the capacity to correct that emerging spin.

The second observation relates to Stockwell Day. We had pretty much dismissed him as a discredited force on the national scene with the expectation that he would soon exit the political stage. Ironically, this same World Trade Centre tragedy has given him new life.

The central concerns that surface are tailor-made for the Canadian Alliance – including the issues of immigration, security and relations with the United States. Couple that with the growing anxiety about the state of the economy (think taxes and control of government spending). It presents a perfect backdrop for Day to shine. And in fairness, he has done very well so far.

Will he be able to parlay his recent performance into a full(er) endorsement of his leadership? We remain doubtful, but at least it provides him with a reasonable shot if he is inclined to re-offer as leader of the CA.

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

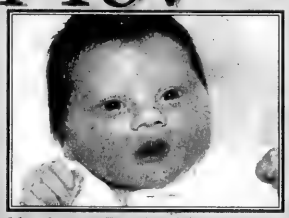
מזל טוב

Mazel Tov

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Irving & Eva are delighted with the birth of Chana, to Leslie & Murray Nightingale. Grandparents, Esther Brown, Charles Horowitz; great-grandparents, Mr. & Mrs. S. Kalchman.

Joshua, Mom & Dad send birthday wishes to Rebekah who turns three Oct. 11.



Mazel tov to Fara & Michael Forman and sister Jordyn on the birth of Samantha. Grandparents, Elaine & Alan Rubinoff, Wendy & Don Forman.

Debbie (née Cohen) and Michael Litvack would like to introduce Pierce Joel Litvack, born on June 27, weighing seven pounds.

Mazel tov to Lipa & Ruth Roth on your 25th anniversary. May you have many more years of health and happiness. Love, your mother, Adam and Daniel.

Linda & Hushie and Chaia & Yossi are thrilled to announce the engagement of Erin & Ori. Grandparents and siblings are schepping nachas.

Mazel tov Meyer Abramczyk on your 75th birthday. Love Edith, Toba & Brian, Paula & Eddie and Herschel; Lauren Rebecca, Erin, Chelsea, Dylan and Avery.

Happy 65th anniversary to Jack & Celia Ungerman with lots of love from all their children, grandchildren and great-grandchildren.

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Coast to Coast

Nazi hunter, CJC renew ties

By DAVID LAZARUS
Staff Reporter

MONTREAL — American Nazi hunter and private investigator Steven Rambam says he's had his "ups and downs" with the Canadian Jewish Congress (CJC).

CJC, Rambam said recently at a meeting of its Quebec regional council, was the only Canadian Jewish organization to "embrace what [I] had done" and to work with him when he came to Montreal about five years ago armed with scores of names of alleged Nazi war criminals who had openly admitted to him in taped confessions that they had murdered Jews.

But Congress and Rambam distanced themselves from each other after Rambam began to publicly criticize CJC and other Canadian Jewish organizations for not having enough "fire in their belly" when it came to pursuing the Nazi war crimes agenda.

"I did not imagine that there would be a single member who would not rise up in outrage," he said.

Now, CJC and Rambam are working together again, this time on the file of Joseph Kisielaitis, an alleged Nazi war criminal reputed to be living in LaSalle. A rally in front of Kisielaitis' home is being planned for the fall.

Rambam said he and the CJC will also work together on other cases.

They had initially parted ways, Rambam said, for several reasons.

"I expected an uproar and groundswell of support after I left," he said at the meeting.

That, he added, did not happen. And part of the problem, Rambam conceded, was due to his "American" style that, he said, is brasher and more aggressive than the CJC, which has worked behind the scenes to get Ottawa to move on the war crimes issue.

Rambam added that he also "made some very significant tactical errors."

The first, he said, was his expectation that the Canadian Jewish community would "carry the ball" the moment he left the country.

"I shouldn't have just come in and just left," he said.

The second was to put too much focus on the large numbers of alleged Nazi war criminals in Canada, the type of numbers people really couldn't identify with.

"It doesn't work to talk about 'a thousand war criminals,'" Rambam said. So now, he noted, the focus will be to "work on one major Nazi in each major city," and not some "amorphous mob."

The third tactical error Rambam said he made, along with CJC, was to act as "nice guys." Rambam said a list of suspected war crimes was given to Canada's War Crimes Unit five years ago and "it [died] a quiet death."

Now, Rambam and CJC have become collaborators once again.

"We've reached a number of agreements with [CJC national director] Jack Silverstone and Irving Abella," he said.

When asked by a council member what the purpose of his crusade was, Rambam replied, "I'm a Jew.

"What astounds me is people who are constantly asking me why I'm doing this. The question should be, why aren't others doing it?"

"Yes, I've had my ups and downs with CJC," Rambam said, "but it's been a family dispute. I just want you [Congress] to do more.

"There should not be any division on this. There should be unity.

"It's a very simple issue. People who killed 850,000 Jews came to Canada, and were welcomed with open arms. [Except for Congress], all other Jewish organizations either sat or did nothing.

"There is still the opportunity to do the right thing and find justice, in five, or six, or 10 cases, to reclaim the honour of the Jewish community."

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רעדאַגירט פון: אַלעק סילווער

גראַדויר־רעדע אין דער ביאַליק־שול

די דאָזיקע גראַדויר־רעדע איז געהאַלטן געווארן פון טאָבע קופער און איתן הופּי

אין דער ביאליק טאָג־שול אין יוני 2001. ביידע קינדער זיינען אייניקלעך פון שארית־הפליטה מענטשן.

— — — — —

חשובער ד"ר קאַרץ, לערערס, שילערס אַן געסט:

עס איז פאַר אונדז זייער אַ גרויסער כבוד צו רעדן אויף ייִדיש אין נאַמען פון די גראַדואַנטן פון יאָר 2001, ספּעציעל ווייל איך קום פון אַ היים, ווו מען רעדט ייִדיש טאָג־טעגלעך. מיין מאַמע איז אַ ייִדישיסט אַן די שפּראַך דעפּיניטיוו מיין משפּחהס ייִדישקייט. מיין טאַטעס על־טערן זיינען לעבנסגעליבטעע פון חורבן אַן עס איז מיין כבוד צו דערהאַלטן זייער מאַמע־לשון.

מיר, שילערס, האָבן געוואַסן פון דעם, וואָס אונדזע־רע עלטערן האָבן אויסגעקלונגען די ביאַליק־שול פאַר אונדז, וויל דאָ האָבן מיר באַקומען אַן אויסערגעווייניג־לעכע ייִדיש דערציִונג — נישט נאָר אין העברעיִש, נאָר אויך אין ייִדיש. אין אונדזער שול איז די שפּראַך אַן איד קולטור אַ וויכטיקער טייל פון אונדזער לערע. מיט דעם לימוד פון ייִדיש האָבן מיר זיך דערנענטערט צו אונדזער מאַמע־לשון, איר ליטעראַטור אַן אידע געוואָנהן. דורך איד קולטור האָבן מיר זיך באַקענט מיט אונדזער געשיכ־טע, מיט די פּריזן אַן ליידן פון אונדזערע אָבות.

קומט מיט אונדז צוריק צום דרימן קלאַס, וווּ מרס. בערמאַן וואָרט מיט גדולה אַן מיט אַ שמייכל אויפן פּנים. זי האָט אונדז באַקענט מיט „ארעלע" אין דעם ליידבוך, אַן מיטן פּיגעלע אין שטיגעלע, וואָס האָט פאַרגעסן ווי צו פליען. גלייך זיינען מיר געוואָרן „אַלע ברידער" אַן אויף יעדן יום־טוב איז געווען אַ ני לייד זיך אויסצולערנען. אין 4טן אַן 5טן קלאַס האָבן מיר אַנגע־הויבן קאָנווּיזירן ווערבן, סיי רעגולערע, סיי אומרעגולע־רע, אַן וויסטער גיזונגען די שיינע ייִדישע לידער. צו יעדן פּסח־סדר האָט יעדערער פון אונדז געפּרעגט די פּיר קשיות אויף ייִדיש, אַן די באַבעס אַן זיידעס האָבן געשעפּט נחת.

צום סוף פון פּינפטן קלאַס האָבן מיר זיך געזעצט מיט מרס. בערמאַן אַן זיך באַקענט מיט אונדזער ניי־עריִ ייִדיש־לערערין, מרס. קופּער. איך אַבער האָב זי שוין גוט געקענט — זי איז סוף־כּל־סוף מיין מאַמע.

איך 6טן, 7טן אַן 8טן קלאַס האָבן מיר געלערנט וועגן לעבן פון די ייִדן אין די שטעטלעך פון מזרח אייראָפּע. מיר האָבן געליינט די הומאָריסטישע ווערק פון שלום־עליכמען אַן די ווונדערלעכע מעשיות פון י. ל. פּרץ. מיר זיינען נאָכגעגאַנגן אונדזערע אבות אויף זיי־רע רייזעס קיין אַמעריקע.

אַבער די טעמע, וואָס האָט אונדז אמערסטן גערירט, איז געווען דער חורבן. אין אַלע דריי קלאַסן האָבן מיר געליינט די עמאַציאָנעלע פאַעמעס אַן מעשיות, אַן געפּילט די פּיין אַן לידן פון די זשקס מיללין אומשול־דיקע קדושים, וואָס זיינען אומגעקומען. מיט טערן אין די אויגן האָבן מיר געקוקט אויף די פילמען אַן זיך צוגעהערט צו די רעדנערס — לעבנסגעליבטעע פון דער טראַגישער עפּאָכע. דאָס לערנען וועגן חורבן האָט אונדז דערנענטערט צו אונדזער ייִדישקייט. איצט פאַרשטיין מיר בעסער, פאַר וואָס מיר מחזק זיין, אַז די שפּראַך זאָל ניט פאַרגעסן ווערן.

מיר, די גראַדויאַנטן פון דער ביאַליק־שול, האָבן אַ ווייכטיקע פאַראַנטוואָרטלעכקייט. מיר מחזק זיין, אַז דאָס ייִדיש, וואָס מיר האָבן זיך געלערנט, זאָל מיטגיין מיט אונדז אין אונדזער צוקונפט. מיר דאַרפן זען, אַז די שפּראַך זאָל איבערגעגעבן ווערן צו די קומענדיקע דורות, כדי די גאָלדענע קייט זאָל ניט ווערן איבערגערסן.

צום סוף ווילן מיר צוגעבן: דאָס איז ייִדיש, ס'איז אונדזער שפּראַך / מיט אַ ווויין און מיט אַ לאַך. / פּשוט איז עס, אַזוי גרינג, / יעדעס וואָרט עס טוט אַ זינג. / דאָס איז ייִדיש, ס'איז אונדזער שפּראַך!

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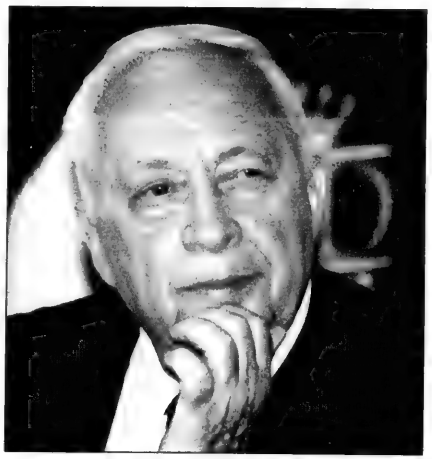
Powell warns Arafat: U.S. may change policy



Shimon Peres

Colin Powell

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — American officials reported last week that Secretary of State Colin Powell warned Palestinian Authority Chairman Yasser Arafat in a phone conversation that if he does not take action to fulfil his obligations, Washington will not continue its current policy in regard to the Palestinians, Israel Radio reported.

The call came after Powell discussed with Prime Minister Ariel Sharon and Foreign Minister Shimon Peres recent incidents of Palestinian violence in the territories.

Last Friday morning, following a Palestinian cabinet meeting in Ramallah, the Palestinian Authority released a statement calling on all Palestinian groups to stop attacks on Israel.

"The ceasefire is a Palestinian interest and all forces and officials are to strictly honour it," the announcement said. It also said that steps were being taken to ensure that the ceasefire is honoured in a manner that will prevent Israel from claiming that the Palestinian actions are "terror."

On Thursday, Prime Minister Ariel Sharon publicly criticized the United States and its policy in the Middle East for the first time, comparing Israel's situation today to that of Czechoslovakia on the eve of World War II.

At a press conference in Tel Aviv, Sharon called on the western democracies "not to repeat the horrible error of 1938. The enlightened democracies of Europe decided then to sacrifice Czechoslovakia in favour of a convenient temporary solution. Do not try to appease the Arabs on our backs. We will be unable to accept that. Israel will not be Czechoslovakia, Israel will fight terrorism."

Sharon stressed that "all of our efforts to reach a ceasefire were foiled by the Palestinians and the fire did not stop, not even for a single day. We can only rely on ourselves."

The prime minister's comments reflected the growing disappointment in the American administration's position regarding terrorism in the region, in the aftermath of the Sept. 11 attacks on New York and Washington. Particularly disturbing is the fact that Syria and Iran are not being held accountable for their role in sponsoring terrorist activities against Israel.

Referring to Sharon's comments that the United States risked appeasing Arab nations at the expense of Israel, Ari Fleischer, President George W. Bush's spokesperson, told reporters, "Those comments made by the prime minister are unacceptable in the president's opinion."

He said the U.S. view had been communicated to Sharon through the U.S. Embassy in Israel and the National Security Council.

Minister Dan Meridor and National Security Advisor Gen. Uzi Landau were scheduled to travel to the United States to meet with senior White House and State Department officials. Former Israeli ambassador to the U.S. Zalman Shoval was also scheduled to visit Washington during the same period, as a personal envoy of the prime minister. The three will clarify the Israeli position, and attempt to convince the Americans to take action against Palestinian terror groups and Hezbollah.

Sharon spoke with Powell by telephone last Thursday and told him: "Arafat is not doing anything to prevent terror, attacks, shooting and incitement. There was not one day of quiet. We understand that we can only rely on ourselves. We will of course try to assist the coalition in any way, because we face the same enemy."

Sharon repeated his request to Powell to include Hamas, Islamic Jihad and Hezbollah on the list of terror organizations "to be addressed immediately," because "that is the one thing that will put pressure on Arafat to take action."

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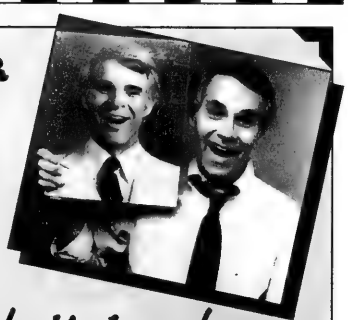

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U.S. says 'no evidence' Russian plane crash was result of terrorism

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The White House said last Friday that the United States had seen no evidence to indicate a Russian plane crash the day before was the result of an act of terrorism.

The plane was carrying 77 passengers and crew, of whom at least 51 people were Israeli citizens, when it exploded in mid-air during a flight from Israel to Siberia and crashed into the Black Sea.

"At this time we still haven't seen anything that would indicate it was terrorism," said White House spokesperson Ari Fleischer.

U.S. officials have said all indications were the Tupolev-154 passenger plane, flying from Tel Aviv to Novosibirsky in Siberia, was accidentally shot down on Thursday by a surface-to-air missile fired during a Ukrainian military exercise. Ukraine has denied responsibility.

The plane, Siberia Airlines charter flight 1812, took off at around 10:00 A.M. local time on Thursday from Tel Aviv. It was carrying at least 66 passengers and 11 crew members.

Russia asks U.S., Israel for help

Russia launched an investigation Friday into the cause of the tragedy, with President Vladimir Putin appointing Vladimir Rushailo, head of the presidential security council, to head the investigation.

Russia's chief prosecutor's office said Prosecutor General Vladimir Ustinov had invoked a criminal investigation under article 205, which is used to deal with terrorism. Putin said Thursday the crash might be a "terrorist act", but later called on the media not to "sensationalize" the accident.

On Friday morning, the Ministry of Immigration released the names of 33 Israelis who were aboard the plane, Israel Radio reported. Thirty-three other names were still being checked.

The Russian inquiry got underway as rescuers continued to search for the bodies of those aboard the aircraft. An Emergency Ministry spokesperson in Moscow said 11 ships were involved in search operations at the crash area 185 kilometres southwest of the Russian resort of Sochi. Russian press agencies reported that 16 bodies have been recovered from the crash area.

Saying that it lacks proper equipment, Russia has asked the United States and Israel for assistance to recover the plane's black recorder box, which lies somewhere in the Black Sea at depths of up to 1,000 metres.

In co-operation with Russian officials, an Israeli rescue team composed of navy and air force personnel was to have headed to the crash site last Saturday night after the Sabbath, primarily to help identify the bodies of victims.

The Russian investigation team has already begun examining parts of the plane that have been recovered, including the cockpit which was almost entirely intact. An initial examination found three holes in the cockpit, resembling those made by gunfire, but further tests were needed to confirm how they were caused.

American officials from the Pentagon said last Thursday that satellite pictures showed the plane had been hit by a missile. Earlier U.S. government claims that the plane could have been struck by a Ukrainian army missile during a training exercise were denied by the Ukrainian defence ministry. Col. Vyacheslav Sedov of the Russian defense ministry said the ministry had heard reports about a stray missile hitting the plane but would not make any immediate comment.

But Igor Laricev, a senior Ukrainian navy official stationed in the Black Sea, said that the plane was apparently shot down by a Ukrainian missile. "Missiles with a range of 400 kilometers were launched as part of an anti-aircraft exercise in the southern part of the Ukraine," he said.

Russian Deputy Transport Minister Karl Ruppel said that the crew of an Armenian An-24 airliner in the area had informed Russian air traffic controllers in Rostov-on-Don in southern Russia that they saw an explosion aboard a plane flying nearby.

Ruth Bar-On, head of Israel's Sela (the Center for Assistance to Immigrants in Crisis), said the organization was assisting families who lost relatives in the tragedy – many of them Russian immigrants – and who had arrived at Ben-Gurion airport.

"We are also going to visit the homes of those who have not come to the airport," she said. "From what I can see, many of those who have turned to us need help, whether it be help in funding a flight to the site of the crash or whether it be in gaining information."

The Week in Israel

Oct. 1

• A car bomb exploded in the Talpiot neighbourhood of southern Jerusalem. No one was hurt. Islamic Jihad claimed responsibility.

• Palestinians fired two mortar shells toward Jewish communities in the Gaza Strip and hurled grenades at two army posts there.

• Israeli Arabs marked the first anniversary of the riot in which 13 members of their community were killed in clashes with the police.

Oct. 2

• Sukkot.

• Two Palestinian terrorists attacked the community of Alei Sinai in the northern Gaza Strip, killing two Israelis and wounding 15 others. The attackers were killed. *In response, the IDF destroyed Palestinian farmland and shelled seven police stations near Alei Sinai. Six Palestinians were killed.*

Oct. 3

• An Israeli couple were wounded when Arab gunmen fired on them on the Ramot to French Hill highway.

• Two Israeli women were injured, one of them critically, by Palestinian gunfire in Hebron. The Palestinians opened fire as thousands of Israelis were attending a Sukkot holiday event next to the Cave of the Patriarchs, where a stage had been built.

Oct. 4

• Three Israelis were killed and 13 injured when a suspected Palestinian, wearing an IDF uniform, opened fire in the bus station in Afula. The gunman was killed by security officials.

Oct. 5

• An Israeli civilian, Hananya Ben Avraham, 48, of Modin was killed in a shooting attack as he was driving east of Tul Karm.

Files from JTA and Ha'aretz.

Some media orthodoxies are now shattered

According to Reports

The shattering impact of the horrific Sept. 11 attacks on the United States has reinforced extremism among some, but has also begun to shatter knee-jerk orthodoxies for a small number of commentators.

Prominent among the latter is Christopher Hitchens, an always riveting and often controversial writer for the *Nation* magazine. Long a staunch leftist critic of U.S. foreign policy and Israel, Hitchens has insisted on recognizing the utter evil of the Sept. 11 atrocities for what is. And that means keeping his critique of U.S. policy in a perspective that does not allow its employment as a rationalizing tool with which to beat the United States on this occasion.

This is not a time for the reaffirmation of rigid ideologies. It's a time for clarity free of such rigidities. To underscore this point, Hitchens has published his argument in both the leftist *Nation* (in the article, *Against Rationalization*), and the rightist *Spectator* (*The Fascist Sympathies of the Soft Left*). Both articles deserve careful attention.

Part of Hitchens' critique involves a rare, head-on collision with Noam Chomsky, a linguistics scholar of genius, better known as a radical political essayist whose lambasting of U.S. foreign policy is unbounded.

On the day of the suicide bombings in New York and Washington, Chomsky said that while the attacks were horrible, Bill Clinton's bombing of a pharmaceutical plant in Khartoum in 1998 was worse, since "probably... tens of thousands" were killed in that attack.

Chomsky's misuse of reason is appalling. He cited no source for his astonishing Khartoum victim count; and the moral equivalence he drew between the two events is absurd. The attacks on the U.S. were the result of long-planned, deliberate slaughter of as many civilians as possible, even to the point of using other civilians as part of the bombs; the U.S. operation in Khartoum was a military strike on what was believed, mistakenly, to be a munitions plant, carried out in retaliation for terrorist attacks on two U.S. embassies in East Africa that left hundreds of people dead and injured.

No wonder Hitchens characterized Chomsky's comparison as morally and intellectually bankrupt. (This is fundamentally the same point made several years ago by the highly respected liberal French intellectual, Pierre Vidal-Naquet, who in his book, *Assassins of Memory*, exploded Chomsky's "free speech" defence of Holocaust denier Robert Faurisson.)

Chomsky would not figure so prominently here were it not for the fact that among key elements of the Canadian media, he has attained something of a cult status, a phenomenon that either contributes to or feeds from his extreme anti-Americanism and anti-Zionism. In a number of discussions about the depth of anti-American sentiment among some commentators, Chomsky's influence has not been mentioned, though it should not be overlooked.

On the issue of Israel and the events of Sept. 11, Hitchens, following critical comments about Israeli policy, wrote: "Does anyone suppose that an Israeli withdrawal from Gaza would have forestalled the slaughter in Manhattan? It would take a moral cretin to suggest anything of the sort; the cadres of the new jihad make it very apparent that their quarrel is with Judaism and sectarianism on principle, not with (or just with) Zionism."

Prepared by Paul Michaels of the Canada-Israel Committee.

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Jordan Pettle takes on Steve Martin's Picasso

By BEN ROSE
Special to CJN

TORONTO — Two Jewish brothers, Jordan and Adam Pettle, are blazing a meteoric trail through Toronto's art world these days.

Jordan, 30, has been cast as Pablo Picasso in *Picasso at the Lapin Agile* opening Oct. 22, at Canadian Stage's Bluma Appel Theatre, and he will be playing the central character, Ben, in his brother's play, *Zadie's Shoes*, being remounted at the Winter Garden in late March.

And, as if that's not enough, Jordan is also directing Adam's play, *Therac 25*, about Adam's cancer, now in remission, at Factory Theatre in May.

So in May, Jordan will be directing *Therac 25* in the daytime and acting in *Zadie's Shoes* at night.

"We are very close and work well together," says Jordan, who is slightly older than Adam, 28.

They are the only children of Naomi Teitel and Alvin Pettle of Toronto. They have two stepsisters, since their father has remarried.

Picasso at the Lapin Agile is a fantasy in which a young Albert Einstein, 25, (played by Alon Nashman) meets Picasso, 23, at the famous Bohemian bar Lapin Agile in Paris when both are on the brink of the work that made them famous. In fact, some of Picasso's best known works are of the bar's performers and habitués.

The play, written by comic actor and writer Steve Martin, is being directed by Randall Arney, an American who also led productions of the play in Chicago and New York.

"It is a wonderful comedy and a good play for this time when we all need a good laugh and hope for the future, which is what this play is all about," Jordan says.

Jordan admits he was not very familiar with Picasso's work when he landed the role, but since then he has attended the recent *Picasso érotique* exhibition at the Montreal Museum of Fine Arts and has seen some of the artist's work in Venice. "I like his art a lot; some of his work is amazing. He was so prolific, he just blows me away."

In Martin's fantasy, the encounter between Picasso and Einstein at the bar, inhabited by artists, circus performers and prostitutes, takes place shortly before Einstein published his theory of relativity and Picasso's *Les Demoiselles d'Avignon* revolutionized the art world.

Picasso at the Lapin Agile runs until Nov. 17. For more information, call (416) 368-3110, or visit www.canadianstage.com

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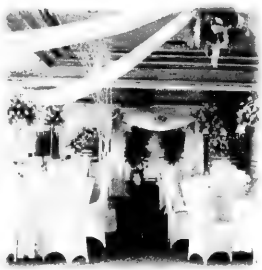

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Arts & Travel

Eye on Arts

By Bill Gladstone

THE SHOW GOES ON AT MUSEUM OF CIVILIZATION

The Lands Within Me, a controversial exhibition by 26 Canadian artists of Arab descent is set to open Oct. 19 at the Canadian Museum of Civilization in Hull, Que., despite allegations that it promotes hatred against Americans and Israelis.

According to the *Toronto Star*, the show contains a video that "denounces the U.S. and Israel, and calls for Arab resistance."

Late last month, the museum's management decided to shelve the exhibition temporarily so it could frame it in a "new context created by the tragic events of Sept. 11." But **Prime Minister Jean Chretien** publicly intervened and ordered that the show must go on as originally scheduled.

Keith Landy, national president of the Canadian Jewish Congress, has expressed concern that the Museum is being "used as a vehicle to promote the kind of hatred which is at the root of the attack against the United States" on Sept. 11.

But the Prime Minister is probably right that it's better to err on the side of artistic freedom. After all, the show has been several years in the making.

There will likely be a strong public outcry against any overwhelmingly hateful messages imbedded in the art. Critics might even start asking whether it is art or political propaganda, and whether our national institutions should be spending tax dollars to help propagate incendiary political messages.

I bet the Museum brass will think twice before they allow it to happen again.

* * *

Betel Literary Luncheon: The Lifelong Learning Institute of the Bernard Betel Centre presents **Vivian Felsen**, discussing *Montreal of Yesterday*, a colourful book about immigrant life in Montreal between 1900 and 1920, written by her grandfather, **Israel Medres**. Felsen's English translation of the original Yiddish volume appeared about a year ago.

Wednesday Oct. 17, at noon. Members $11, non-members $13. 1003 Steeles Ave. W. Bookie Kwart, (416) 225-2112, ext. 116.

* * *

Arts Briefs

• Sentimental Bodies, an exhibition of new paintings by **Regine Lheritier**, is on view at the Odon Wagner Gallery, 196 Davenport Rd., now until Oct. 27. 416-962-1581.

•The NFB documentary *The Travellers: This Land is Your Land* makes its TV premiere on History Television, Oct. 10 at 9 p.m. Repeat broadcast, Oct. 13 at 7 a.m.

•Works by artists **Albert Soren** and **Oscar Ross** go on display and sale at Civic Garden Centre, Edwards Gardens, Oct. 13 and 14, 11 a.m. to 5 p.m.

•Gala screening of *The Struma*, a new film by **Simcha Jacobovici**, occurs Nov. 13 at Princess of Wales Theatre, with a reception afterwards in the CBC Atrium. $54. All proceeds to charity. 416-872-1212.

The Travellers tour the USSR in 1962

* * *

Media Watch: The October issue of *Toronto Life* contains a couple of articles that I found too compelling to put down unfinished, plus another piece that seems eerily prescient of Sept. 11.

Writer **Ellen Vanstone**, late of the *National Post*, has produced an endearing, albeit unabashedly gossipy, expose of the inner workings of that incredible newspaper whose corporate offices are on Don Mills Rd., not far from *The CJN*.

Vanstone left before the recent massive staff cuts, basing her decision on a need to distance herself from *The Post's* famous conservatism. Her story is fatuous and funny, illuminating and entertaining.

Marci McDonald's profile of **David Frum**, "our man in the White House," is a timely and engaging look at the extraordinary career of the Toronto-born neoconservative thinker who derived maximum intellectual benefits by being the son of Toronto developer **Murray Frum** and the late journalistic legend, **Barbara Frum**.

In case you don't know, David Frum's current address is Washington DC, where he works as economic speechwriter for **President George W. Bush**.

The story I found too apropos of current events to read is *The Office Tower*, by **Andrea Curtis**. It's a profile of the 68-storey First Canadian Place. Conceived and written well before September, it presents the skyscraper as a "vertical village" with some 10,000 daily inhabitants and features **Philip Reichmann** as a key interview.

The well-illustrated piece concludes with a description of the roof-top view of other office towers, showing "people glued to desks, tapping away, pushing paper .... They're joking with their colleagues or sending e-mails about meeting for drinks after work, they're writing and rewriting letters of resignation, they're crying or cleaning toilets, they're kissing in the elevators and praying in the parking garages. The hulking edifices seem delicate then, beautiful even, their silhouettes slicing into the night sky."

I'm sure it's a great story. I hope to get to it some day soon.

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Messiah From Montreal:

Digging for clues about Klein's persona

By SHELDON KIRSHNER
Staff Reporter

Abraham Moses Klein, one of Canada's greatest literary figures, died 29 years ago, his fecund pen having run dry.

During the last 18 years of his life, Klein succumbed to a spiritual malaise that silenced him at the height of his powers.

Klein wrote several volumes of poetry, notably *The Rocking Chair* and *Hath not a Jew*, and one novel, *The Second Scroll*. He could have risen to greater heights had he not plunged into a state of despair.

Born in Ukraine in 1909, he came to Montreal when he was nine months old, living and working there until his untimely death.

Abraham Moses Klein

Klein, the poet and the man, is fondly remembered in a forthcoming Vision TV documentary, *Messiah From Montreal*, on Oct. 12 at 9 p.m.

Arnold Bennett's film, rather than being a conventional and straightforward account of Klein's life, focuses on his poetry through the medium of dramatic presentations, music and choreography.

The method is not always effective, but Bennett ultimately makes his point: Klein was brought down by personal demons.

Messiah From Montreal is narrated in person by the late Al Waxman, who died shortly after it was filmed. Waxman appears in a trenchcoat and hat, looking somewhat like a private detective.

In a sense, the metaphor is apt, since Waxman never stops digging for clues about Klein's personna.

His personality and place in Canadian literature is also the subject of interpretative remarks by novelist Margaret Atwood and Quebec scholars Pierre Anctil and Seymour Mayne. Additional comments are provided by, among others, Klein's son and his granddaughter.

Klein, a lawyer by profession, seems to have known some very interesting people. We're told that he tutored Irving Layton – the budding poet – in Latin and debated with David Lewis, the future leader of the federal New Democratic Party.

The relationships Klein forged with others, such as business tycoon Samuel Bronfman, regrettably go unmentioned. *Messiah From Montreal* would have been a better film had Bennett worked in such material.

The thrust of the film is Klein's descent into melancholy, triggered by the rise of Adolf Hitler in Germany and by the Holocaust.

Klein, having grown up in a city rife with virulent French and English anti-Semitism, was no stranger to ethnocentrism and prejudice. Indeed, some of his poetry touched on anti-Semitism.

But what set Klein down the path of instability was Germany's slide into the dark ages. "These are days of scorpions and whips," he mused pessimistically.

Klein's times, Bennett suggests, demanded a messiah, not a poet. Klein tried to fill that role, but failed.

After the Holocaust, everything else appeared insignificant and trite to him, and Klein never recovered from this trauma. He continued writing, but the words were suffused with anger and violence.

In 1954, he checked himself into the mental ward of a hospital. The intense electro-shock therapy to which he was subjected only worsened his condition.

He became a recluse, withdrawing into himself and writing nothing.

That such a brilliant man fell so low, and could not be helped, is a tragedy – a tragedy that is distilled by *Messiah From Montreal*.

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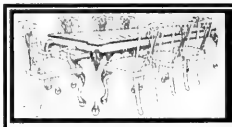
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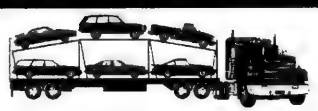
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Two minutes in Louisville – can you imagine a week?

By KATHRYN KATES
Special to The CJN

LOUISVILLE, Ky. — Recently this city made headlines around the world, when its Jewish Hospital, built in 1903 to provide Jewish doctors a place to practise, implanted the world's first self-contained artificial heart.

Of course, horse lovers have enjoyed the beauty of the area for 127 years during the first Saturday in May, when Churchill Downs hosts the running of the Kentucky Derby – the greatest two minutes in sports.

Louisville, pronounced variously as Looavul, Luhvul, Loueville, Looaville or Looeyville, was founded in 1778 by the American Revolutionary War hero Gen. George Rogers Clark. Located along the Ohio River overlooking southern Indiana, Greater Louisville's seven counties on both sides of the famous river straddle America's pre-Civil War North and South. The location attracted pre-war slaves who tried to swim from the Kentucky side to freedom in Indiana.

In 1802, the first Jewish settlers arrived in the Louisville area, including John Jacob, who later became a city councillor. Kentucky's first Jewish synagogue opened in Louisville in 1842 as Adath Israel. The city's Jewish Community Center, founded in 1890 as the Young Men's Hebrew Association (YMHA), is the third-oldest continuously operating Jewish community centre in the United States.

The are plenty of attractions to see in all of Greater Louisville's seven counties – Jefferson, Oldham and Bullitt in Kentucky, and Clark, Floyd, Harrison and Scott in Indiana. A great way to sample the beauty of both states, including Louisville's Waterfront Park on the Ohio's Kentucky banks, is aboard the *Belle of Louisville*, a steam-powered riverboat built in 1914 that operates sightseeing, sunset and weekly dance cruises from July 1 to mid-October.

On the Kentucky side, consider a tour of Hillerich & Bradsby's Louisville Slugger Museum and bat factory, home to the world's largest bat. Everyone who tours the facility takes home a souvenir mini-bat.

Other places to see in Kentucky are the Six Flags Kentucky Kingdom amusement park, with its seven roller coasters and a water park, and Louisville Stoneware, where visitors can purchase finished hand-crafted pottery or choose a piece to paint themselves.

History buffs should make a pilgrimage to the Locust Grove Historic Home, the last residence of Louisville's founder, Clark. And the Speed Art Museum on the campus of the University of Louisville houses more than 3,000 treasures, including a Rembrandt, a Cézanne and a Monet. It also boasts Art Sparks Interactive Gallery for children.

A must-see in Louisville is the course at Churchill Downs, the oldest continuously-operated racetrack in the United States. Begin your visit with a tour of the interactive Kentucky Derby Museum. (Checking your weight on an official jockey scale is – thankfully – optional.) Walking tours of the track are also offered, weather permitting.

Louisville's nightlife includes internationally acclaimed plays at the Actors Theatre in downtown Louisville. The theatre has created some stellar productions that have made their way to Broadway, including *On Golden Pond*.

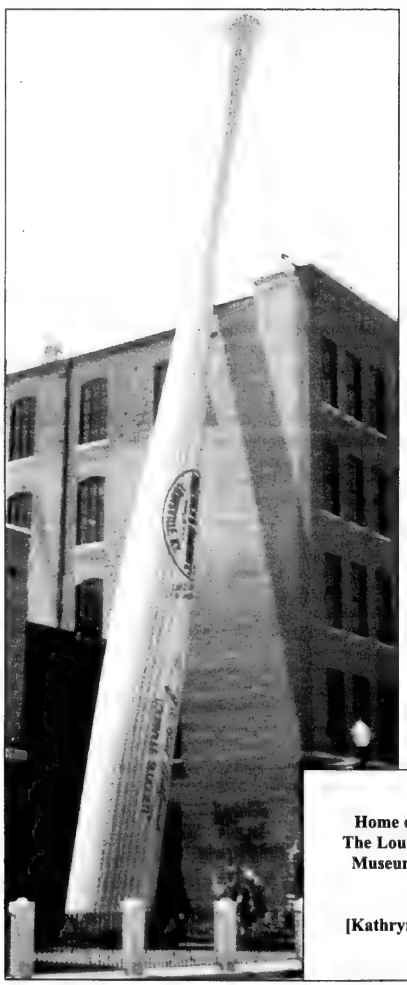
Many of the spectacular Kentucky Derby thoroughbreds are born and trained in the rolling hills surrounding Lexington, a leisurely 90-minute drive east of Louisville. On the outskirts of Lexington lies the Kentucky Horse Park – a showcase of museums, galleries, theatres and working farm exhibits. Over 50 breeds of horses graze upon its lush pastures. Horse-drawn tours are included in the price of admission. Horse, pony and carriage rides are also available for hire.

Over the river, there is also lots to do in southern Indiana. In Starlight, Huber Winery offers guests cheese-making demonstrations, wine tasting, a chance to pick your own produce, a petting zoo and hay rides. Nearby is The Forest Discovery Center, devoted to the wonders of the woods. Its many exhibits include Koetter Woodworking's rough mill, where you'll see logs transformed into trim and moulding.

And down by the river is Ceasars Indiana Glory of Rome, a spectacular four-deck gambling riverboat with over 2,500 slot machines and 140 tables. A 503-room hotel opened last month.

Accommodations in Greater Louisville are plentiful, with over 13,000 hotel and motel rooms, including the centrally located, very grand and very historic Seelbach Hilton Hotel (rated four diamonds by the American Automobile Association), and the Camberley Brown Hotel, built by the late J. Graham Brown, past chairman of the board of Churchill Downs and a benefactor of The Kentucky Derby Museum.

For more information contact the Greater Louisville Convention and & Visitors Bureau at 1-800-626-5646 or www.gotolouisville.com.



Home of The Slugger. The Louisville Slugger Museum in Kentucky.

[Kathryn Kates photo]

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escorted by Cantor Eli and Linda Kirshblum
meeting: October 15 @ 7:30 pm at Adath Israel

BETH TIKVAH ITALY & ISRAEL TOUR
April 7- 20, 2002
escorted by Rabbi Wayne and Patti Allen
meeting: October 18 @ 8:00 pm at Beth Tikvah

SOUTH AMERICA TOUR with Jewish insights
February 11 - 25, 2002
escorted by Emile and Barbara Aufgang
meeting: October 22 @ 7:30 pm at Aufgang Travel

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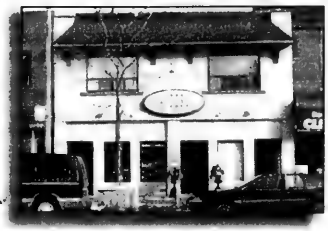
THE DINING GUIDE

ADVERTISING FEATURE

AXCESS RESTAURANT



3185 Yonge St. • 416-482-8485

Hours: Mon.-Fri. 12noon-3p.m.,
Mon.-Sat. 5p.m.-midnight for dinner.
Reservations highly recommended Fri. & Sat. evenings

Axcess' cuisine highlights Continental fusion, with Asian influences, and a range of pastas, seafoods, steaks, chicken and vegetarian dishes. The venison with mushroom risotto and Calvados sauce is excellent; the ostrich with wild rice risotto and lingonberry jus is very popular. All desserts, including the classic creme brulee, are homemade; best loved is the crepe filled with frangelico hazelnut mousse. They're creating a new wine list, with a good mix of vintages. The decor is rustic and intimate, with warm colours and pictures. The cream-coloured, hand-plastered walls shimmer softly with a hint of scattered gold dust

PAN ON THE DANFORTH

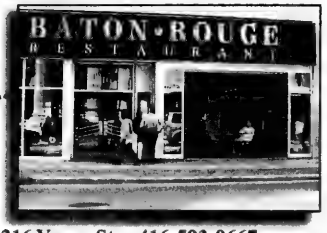
516 Danforth Ave. • 416-466-8158
visit us at toronto.com

Hours: Sun.-Thurs. 5p.m.–11p.m., Fri.-Sat. 5p.m.–midnight
Reservations on weekends for three or more

Toronto Life's Restaurant Guide, trusted by discerning diners, calls Pan, the Danforth's only three-star establishment, "one of the city's best restaurants". In a romantic setting perfect for candle-light dining, enjoy the full flavour of the Pan experience.

The cuisine is Greek of the highest quality, with many dishes cooked in wine. Several tempting fish or seafood dishes are offered daily. Among the most popular is grilled sea bass with tomato, onion, capers and roasted garlic salsa, served with lemon cracked potatoes and seared spinach. The meat for the moussaka is hand-ground; there's also a vegetarian moussaka.

BATON ROUGE RESTAURANT



216 Yonge St. • 416-593-9667
(in the Eaton Centre)

Hours: Mon.–Thurs. 11a.m.–11p.m.
Fri. & Sat. 11a.m.–midnight; Sun. noon–10p.m.
Wheelchair access. Validated parking $4.

One of Montreal's leading restaurant chains, Baton Rouge features ribs, steaks, burgers and pastas. Everything here tastes of quality. The beef is Stirling Silver, Canada's #1 grade. The ribs, after 12 hours' slow baking and char-broiling, literally fall off the bone; you can eat them without using your fingers. The meat is aged in-house and fish selected daily; sauces and dressings are also made fresh daily. You'll love the mahogany interior, with its deep, rich reds; Frank Sinatra and Billy Halliday seranade. Come for dinner before the theatre, and return for dessert after.

FURAMA HOUSE

100 Steeles Ave. W. • 905-731-3288

Hours: 10a.m.–11p.m., Dim Sum 10-4, 7 days.
Eat-in or take out. Licensed. Wheelchair access.
Reservations recommended.

Want to savour authentic, extra-special Chinese food, in a skylit setting amid crafted wood carvings? For Toronto's most superb dim sum, or delicious low-fat Cantonese and Szechuan cuisine, visit Bobbie Peng's **Furama House.** You'll love his Cantonese lobster, braised, sprinkled with canola oil, stir-fried and sprayed with eggwhite. You'll also be delighted by his tender, juicy 1 1/2 lb. Vancouver Tangen crab.

Ongoing specials include Live Lobster (buy 1, get 1 free), and the Live Lobster & King Crab combo. If you pay cash, you'll enjoy 20% off the dim sum Monday to Friday, 10 to 4 except holidays, and 15% off dinner in the evenings, not including specials. It's one more reason to savour the Furama House experience.

STEELES DELI WAREHOUSE

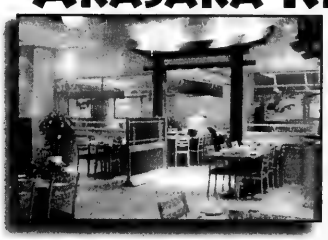
180 Steeles Ave. W. • 905-881-8366

Open Mon.-Fri. 10a.m.–9p.m., Sat. & Sun. 9a.m.–9p.m.
Wheelchair access.
Reservations advised for 6 or more.

Do you love the tastes, textures and aromas of old-fashioned deli home cooking? Come to Steeles Deli. Their liver & onions have long been famous; likewise the gefilte fish, potato latkes and beef knishes; and Steeles Deli keeps the Montreal smoked meat tradition alive in Toronto.

There are healthful salads, and heart-warming soups in jars to take out. Most of the patrons are regulars, coming back to enjoy good food and a friendly, relaxed atmosphere. Bring the family; there's a special kids' menu. You can enjoy a beer or house wine with your meal. There's take-out and catering too.

AKASAKA RESTAURANT



Empress Walk, 5095 Yonge St. • 416-222-8188
Richmond Hill • 905-764-9291
280 West Beaver Creek Rd.

Open: Every day for lunch and dinner

Akasaka on Empress Walk is an authentic Japanese dining experience. The main room has sushi and tempura bars. In the separate teppanyaki room, the chef works at the centre surrounded by guests, and everything is grilled before your eyes. The private tatami rooms host 15 to 25 guests, seated on mats Japanese-style. The teppanyaki menu includes chicken, fish, seafood, and Angus beef. Everything's fresh, with live lobster and crab and a tremendous sushi selection. For lunch, there are complete menus from $9.99; complete bentoh boxes from $11.99; and complete teppanyaki lunches at $10.99.

NISSAN STEAK & SEAFOOD HOUSE

1600 Steeles Ave. W. • 905-669-0083

Hours: Tues. – Sun. 11a.m. – 11p.m.
Closed Mondays
Wheelchair access

For relaxed, hearty meals with friends or family, visit Nissan Steak & Seafood House. Steaks include rib eye, T-bone and New York; there's also filet mignon, French veal chop, rack of lamb, lamb chops, shish kebab, and surf & turf. The fish menu includes sea bass, red snapper, filet of rainbow trout, and boneless filet of salmon; the seafood platter offers shrimp, scallop, mussel and salmon. On the side, try eggplant salad, or Israeli salad with chummus and tachina. With dessert, enjoy fresh espresso or cappuccino. The lunch menu, until 3 daily, features big, generous sandwiches; try the schnitzel.

THE LOBSTER TRAP RESTAURANT

1962 Avenue Rd. • 416-787-3211

Hours: Lunch Mon.-Fri. 11:30a.m.–2:30p.m.
Dinner 5-10p.m.,
7 days a week

Still serving satisfied patrons after 35 years. The Lobster Trap is Toronto's original lobster house. Unique in Canada, The Lobster Trap offers live lobster in the tank from one pound up to four pounds, prepared the way you like it; and the lobster bisque sets the standard for all others. Besides our delicious lobster, scampies, Alaska king crab legs, shrimps and mussels, there is also a selection of other fine fish dishes. Casual dress goes with the cozy atmosphere; and there is a special kids' menu. Lunches start at $4.95, dinners at $16.95. The Lobster Trap accepts all major credit cards.

Actor takes on the mob in Trick or Treat

By BEN ROSE
Special to CJN

TORONTO – Actor Ari Cohen, a Winnipeg-born and raised performer, said he was given a Hebrew first name because his parents had close ties with Israel.

"All their children were given Hebrew names," said Cohen, who has two sisters. Ari is appearing in the first English language production in Toronto of *Trick or Treat* by Jean Marc Dalpe, a story of underground crime in Montreal, that starts out on Halloween eve. The play runs till Nov. 4 at the Factory Theatre.

One of the three principal performers in *Trick or Treat* is Earl Pastko, another Jewish actor, whose parents were born in Chicago, and whose four grandparents came to the United States early in the century from their homes in Europe.

Cohen, 33, learned his Hebrew at the Talmud Torah and at Joseph Wolinsky Collegiate, Winnipeg, where his father, Jerry, now retired, was principal for many years. His mother, Carole, is deceased.

"I have no preference for comedy or dramatic roles," he said. "My interest starts and ends with the script. If it's a strong script, I don't care about the genre."

Describing *Trick or Treat* as a "black comedy," Cohen said it exposes the Montreal underground for what it is, a disorganized place, made up of middle men who take their orders from mafiosi higher up.

Describing *Trick or Treat* as a 'black comedy'

The action starts when an angry Mike, 15, teed off because his running shoes were stolen, tries to buy a gun from Pastko, a TV repair man with criminal connections. Pastko refuses, setting off a chain of events.

Cohen's character is a good friend of Mike's absentee father and, generally, "a likeable character, even if self-absorbed."

Cohen is known in Toronto for his appearance at the Royal Alexandra in *Proposals* by Neil Simon. "Like a lot of actors, I depend on work in film and TV to get along."

He attended the University of Manitoba where he developed an interest in theatre, and then took five years of actor training at the University of Alberta in Edmonton. When the curtain rings down on *Trick or Treat*, Pastko is planning to move to Vancouver, for a six months trial period.

He said he is leaving Toronto because of its high pollution. "I'm desperate to get out of Toronto," he said, "because the air is probably the worst of any city I've been in." However, he doesn't feel that way about Canada, where he came as an adult already wedded to the theatre, and where he has landed immigrant status.

"I'm glad to be a Canadian," he said. "I feel much more at home here than in the United States. It's better to be slightly removed."

'The air is probably the worst of any city I've been in.'

Pastko is enthusiastic about *Trick or Treat*. "There is a lot to go on for an actor and the dialogue is extremely informative. I'm not saying it is easier to do, but in a sense it is because you are enjoying the rhythms given to you by the playwright."

He is not a practicing Jew, he said, but is drawn to many of Judaism's traditions, and attended Hebrew school for five years in Chicago before his bar mitzvah. His mother, Ida, lives in the Chicago area. His father, Ben, died 11 years ago.

THE DINING GUIDE
ADVERTISING FEATURE

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Reservations Suggested
www.toronto.com/trappers

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Hours: Closed Mondays, Tues. 5p.m-.9p.m.
Wed.-Sun. 5p.m.-10p.m.
Reservations recommended. Wheelchair access.

Watch for the next DINING GUIDE in our Feb. 7, 2002 issue of

The Canadian Jewish news

Deadline: Monday, Jan. 21, 2002

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Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness, and your soul and mind in the right spot **AD#1389**

CALL ME
Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome. **AD#1603**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship. **AD#1429**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1085**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1516**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment **AD#1191**

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GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

WAITING FOR YOU
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BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more. **AD#1215**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5'7", seeks male, 30-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk **AD#1019**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests. **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests. **AD#1414**

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FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour. **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer things in life, emotionally and financially, stable, seeks female, with similar qualities. **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

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BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests. **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel music, movies, coffee houses, sports seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5'9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies,

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U of T chair Gotlieb elected president of ASIP

By LEILA SPEISMAN
Staff Reporter

TORONTO — Avrum Gotlieb, chair of the University of Toronto's department of laboratory medicine and pathobiology, has been elected president of the American Society for Investigative Pathology (ASIP). He is the first Canadian to hold the position.

He has previously served as an elected member of the council, chair of the program and education committees, and as a member of the finance and diversity committees.

ASIP's goal is to "advance and disseminate knowledge concerning the pathogenesis of disease, knowledge that is derived from diverse experimental approaches, including genetic, immunologic, molecular, pharmacologic, physiologic and structural investigations," a media release said.

It also aims to encourage the "application of modern biotechnology in pathology and the utilization of cellular and molecular biology to understand the pathogenesis, prevention, diagnosis and treatment of disease."

Gotlieb, 55, met with *The CJN* in his office at the historic Banting Institute.

He is well aware that in the public eye, pathologists are a cross between the television character Quincy and those fictional heroes who discover that someone has died from an African blow dart.

Those people, Gotlieb said, are actually forensic pathologists – a subspecialty within the discipline.

In reality, pathology uses "human tissue, fluids and cells to diagnose disease, and through that to get information on modes of treatment, prognosis, and to learn how to prevent disease.

"Over 95% of pathology deals with living patients and clinical care," he explained.

Pathology, he said, is "at the crossroads between basic science and clinical medicine," and stretches from laboratory medicine (for instance, examining a tumor removed during surgery to see if it is cancerous) to research on AIDS.

Gotlieb himself is a cardiovascular pathologist, with a research lab at the Toronto General Research Institute. He focuses on vascular biology and atherosclerosis.

His research into the cells of the heart valves has been used in the tissue engineering project by the University of Toronto's Michael Sefton and others to try to develop an artificial heart.

Avrum Gotlieb

Gotlieb particularly enjoys teaching, calling it "an opportunity to expose young minds to new ideas." As a university department head, Gotlieb has had to reduce his clinical work, but he still teaches medical, dental, nursing, physical therapy and arts and sciences students, as well as supervising graduate and postgraduate students.

More clinical scientists are needed to better understand disease processes using modern technology. "ASIP should be actively involved in networking, mentoring and recognizing faculty who take the time and effort to train the next generation of scientists," he said.

The relationship between a student and his or her supervisor is a special one, Gotlieb believes. "It is a two-way street: the student takes away his training, and the supervisor has the satisfaction of having trained. That's what teaching is all about."

He added that "most of us at the university are here because we like to be immersed in young, inquiring minds asking questions, and spurring us on with new ideas. We want to be challenged by our students."

ASIP, he said, is "devoted to fostering the study of the mechanism of disease in its broadest form." Membership includes not just pathologists, but also clinicians and scientists in many different fields.

The annual meeting includes the exchange of scientific information, as well as the recognition of outstanding investigators and mentors.

The society encourages trainees in the field by giving them a venue to present their research and interact and network with senior investigators, which fosters both scientific research and career development.

Together with the Federation of Associations of Societies of Experimental Biology, ASIP lobbies for legislation and funding to support research into such up-and-coming fields as stem cell research. "We are responsible for an increase in the budget for the (U.S.) National Institutes of Health (NIH)."

This improvement in financial support "sets the pace for the rest of the world," Gotlieb said, and acts as "a benchmark for how Canada and the Canadian government can follow suit."

Ottawa's response to requests for more money has been a restructuring of federal funding. For instance, he said, the Medical Research Council has been replaced by the Canadian Institutes for Health Research (CIHR), which is modelled to some extent on the NIH.

But the CIHR's budget is simply not adequate, Gotlieb said. "We must increase the budgets to allow Canadian investigators to be competitive with others in the world, as well as ensuring that the quality of education is not diluted. Discussions seem to be moving in the right direction," he noted cautiously.

Gotlieb said his main goal as president of ASIP is "to promote and foster programs for trainees – to make sure that the infrastructure is in place to allow us to do our best to help university and research institutions to train young scientists."

Gotlieb is concerned about the shortage of pathologists and laboratory physicians in Ontario and across Canada. "In the next couple of years, we will face more retirements, but we don't have sufficient trainees [to replace them], or training positions, especially in Ontario," he said.

It takes a minimum of six to eight years to prepare someone to enter the field, Gotlieb said. "We have a serious problem at the University of Toronto," he said. "We have to recruit internationally – but there isn't a surplus internationally either."

A hopeful sign is that "the Ontario government has placed laboratory medicine in a group of medical specialties that is exhibiting a shortage."

However, he said the problem was partly caused in the first place by the government reducing the number of medical students that could be accepted, since the number of residency positions is tied to the number of graduating medical students.

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Muscular Rangers outfielder trying to find his hitting groove

By ELI SHUPAK
Special to The CJN

TORONTO — Looking at the tattoos on the back of his legs, it would seem hard to believe that Gabe Kapler and his family celebrated Christmas, with a tree, for the first nine years of his life. But that practice changed when his mom Judy got a job as director of a Jewish preschool.

Today, the muscular 6-foot-two, 208-pound Texas Rangers centrefielder from Hollywood, Calif., wears his spiritual connection with Judaism proudly, with a Magen David tattoo on one leg that says "Strong Willed, Strong Minded" in Hebrew, and with a tattoo on the other that says, in obvious reference to the Holocaust,"Never Again."

With his mom's decision to get closer to her Jewish roots, Judaism began to play a role in Kapler's life. He was enrolled in Hebrew school and celebrated his bar mitzvah at age 13.

"I feel very proud to be Jewish," said Kapler, who feels more of a connection to the Jewish people than to Judaism's religious aspects. "I'm very proud of my heritage, proud of who I am.

"I feel being Jewish is like being Black or Mexican. It feels almost like a nationality to me."

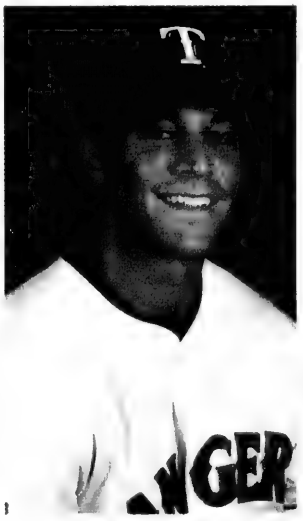
The Detroit Tigers' 57th round draft pick in 1995 is finding the going tough in his third full season in the big leagues. After an impressive second half in 2000, in which Kapler hit .344, including a club-record 28-game hitting streak, this year he's struggled at the plate.

He was batting .265 through Oct. 4, down 37 points from his .302 season-ending average last year. With 11 more plate appearances to give him the minimum 491, he would have ranked number 1 in hitting on the club. His .302 average marked a 57-point improvement over 1999.

"Gabe is a tireless worker," said Rangers' hitting coach Rudy Jaramillo, during the team's recent series against the Blue Jays at SkyDome. "When we got him from Detroit (prior to the 2000 season), we didn't know what to do with his swing because he's such a strong, muscular man."

The 26-year-old became discouraged and decided in early July to abandon the high leg-kick that helped him find his stroke last season. Early in the season he was burdened with a stiff swing, and only recently he went back to the leg-kick.

"We gave him the leg-kick to free his lower half so he could get some rhythm from his body. We're starting to see some results and he's going to hopefully get on a roll here in the last month of the season," Jaramillo said.



Gabe Kapler

Kapler was sidelined with a torn left biceps muscle the final week of the 2000 season and opted for rehab rather than surgery. He also missed the first three weeks of this season after tearing his right quadriceps muscle while running out a ground ball in a Grapefruit League exhibition game.

While the injuries may have been a factor in his hitting woes, Kapler continues to contribute on the basepaths and with his fine defensive play.

He led the Rangers with a career-high 22 steals and has sparkled in centre field, playing a difficult position at The Ballpark in Arlington. Kapler moved from right field to centre following Ruben Mateo's season-ending leg injury last June.

He committed his first error of the season in the series opener at Toronto, a far cry from his record in 2000 when he tied for the American League lead in outfield errors with 10. In 98 games this year, he had not made an error in 266 chances, best of any major league outfielder.

"I'm disappointed that this season has not been what I expected," said Kapler, whose favourite team growing up was the Blue Jays. "I hold myself to a high standard and have a lot of confidence in my abilities.

"I definitely pride myself on the little things in baseball – that includes baserunning, defensive plays and my throws. I was really disappointed I made that error. I want to make the routine plays and I want to make some spectacular plays."

Kapler's arrival in the major leagues came in the final week of the 1998 season following a monster year in Double-A, in which, playing for Jacksonville, he hit .322, with 28 homers and a minor-league leading 146 RBI, setting a Southern League all-time record.

He was named the 1998 Southern League MVP and earned Minor League Player of the Year honours from *Baseball Weekly*, *The Sporting News* and *USA Today*.

An avid weightlifter, Kapler graced the covers of several bodybuilding magazines and became renowned for being the focus of an entire shoe campaign before he had even reached the pros.

He said he hasn't done anything like that in quite awhile, although he did model for the Rangers 2000 merchandise catalog.

"Those things just kind of fell into my lap," Kapler said. "I'm definitely not a bodybuilder, never have been. When I was younger I was broke and they were a means to an end."

Kapler came up through the Tigers system but was dealt to the Rangers following the 1999 season in a nine-player swap that included Juan Gonzalez.

In his first game with Texas, he hit homers in his first two at-bats, setting a new club record. Meanwhile, the club signed Kapler to a three-year, $5.6-million contract in February, a year before he was even eligible for arbitration. It's not likely Kapler will have to worry again about being broke again.

"The best thing that happened was the trade to Texas," said Kapler.

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A little prejudice?

As I was saying...

By RON CSILLAG

I wouldn't want to be an Arab-, Palestinian- or Muslim-Canadian these days. Despite calls from the highest levels of government and clergy for tolerance and understanding, there's little doubt the walls between them and other Canadians are up.

However, I'm loath to see this as prejudice. Call it heightened suspicion or increased vigilance. Or are these mere euphemisms for bigotry?

An anthropologist I read in university suggested that prejudice in humans is often a natural defense mechanism. You naturally avoid the ranting lunatic in the trench coat while playing with your kids at the park, for instance. You cross the street to steer clear of Hells Angels (I do, anyway), even if they're not bothering you.

In that light, I'm beginning to wonder if a little bit of prejudice is a good thing, especially as Canada inches closer to war and as more ties are found between Arab operatives in this country and Osama bin Laden.

Lisa Beyer, *Time* magazine's Israel bureau chief from 1991 to 2000, wrote in that magazine last week how she came to get used to the country's hard attitudes towards Arabs. "You become nosy and suspicious... you practice ethnic profiling," she conceded. "After a wave of terrorist attacks, Israelis fire their Palestinian gardeners, they pressure the bus company to get rid of the Arab who drives their kids to school. They discriminate blatantly against Arabs in particular and non-Jews in general."

(I'm reminded of an interview I once did with a prominent Israeli dove who confessed to being scared stiff when Palestinian contractors, laden with sharp tools, came to upgrade his office. Here at home, many were aghast that an Egyptian refugee claimant suspected of terrorist ties once worked as a cleaner at the Bathurst Jewish Community Centre.)

Israelis have become so alert, wrote Beyer, they scan faces and clothes, looking for shifty eyes, nervous tics or bulky coats. This kind of vigilance has paid off, she added, thwarting would-be attackers or panicking them into blowing themselves up prematurely.

The point of this kind of extreme mindfulness, she noted correctly, is to regain a sense of control in a situation far beyond the control of individual citizens. "And that is essential. Terrorists want to frighten us, and we are scared. But panic and paralysis – those we can deny them."

Israelis, of course, are pros; we gracious Canadians have nowhere near that level of caution. But I suspect that will change once Canada becomes involved in the armed international coalition against terrorism, a campaign that promises to be long and dirty.

Last week's much-hyped episode of *The West Wing* examined just this kind of atmosphere. A White House worker is suspected of ties to Arab terrorism and subjected to a grilling that includes highly personal questions. Turned out he was the wrong guy, and only his Arab name and Islamic faith aroused authorities' suspicion. "That's the price you pay," snapped the White House chief of staff to the poor staffer, later to explain, in a uncharacteristic moment of sheepishness, that what he meant was, "That's the price you pay for bearing a resemblance to the enemy."

As the drumbeats of war grow louder, the price we will all have to pay is an unnerving (for us) new era of vigilance, suspicion and yes, maybe even a little prejudice. In this post Sept. 11 time, these are the only tools millions of us have to retain control. As we veer toward danger, we may have no choice.

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pastry pie shell	6 green onions	1/4 tsp pepper
1 10 oz. pkg. frozen chopped spinach	(including tops) sliced	1/4 tsp. garic powder
6 oz. feta cheese crumbled	1 tblsp. olive oil	4 eggs
1/2 cup cottage cheese	1 tsp. dry basil	1/2 cup milk

Bake pie shell in preheated oven for 10 mins. Let cool. Squeeze out as much liquid as possible from spinach; set aside. In food processor mix feta cheese, cottage cheese, onions, oil, basil, pepper and garlic powder until smooth.
Add eggs and milk and blend well. Mix in spinach. Pour into pastry shell.
Bake 20 mins. at 400°F; reduce temperature to 350°F and bake for 20 mins. or until a knife inserted in centre comes out clean.

Web site's guerrilla art addresses intifadah

Continued from page 6

Along with the praise has also come vicious hate mail, much of which she has posted on the site. One memorable letter from a woman in Beirut called Israel a cancer and promised to bear children who would grow up to fight Jews and perhaps die as martyrs.

Project One Soul takes its name, in part, from Pringle's computer's hard drive, called Neshama (one soul) in Hebrew. Pringle's technical expertise is key to the successful operation of the site.

Like Jordana, Pringle is a multi-talented individual. He once played synthesizer in the 1970s band Syrinx before hooking up with Jordana in her band, Michaele Jordana and the Poles. In the late '70s, the band was a fixture in the Toronto and New York New Wave scenes, and was nominated for a Juno for its song, *CN Tower*. From 1977-81 the band drew a who's who of the New Wave crowd to its performances at New York's famed CBGB. Joey Ramone, the Dead Boys, the New York Dolls and John Cale of the Velvet Underground all dropped in to hear the band play.

Jordana, meanwhile, was also developing her painting skills, creating a series of works whose theme was the death and suffering of whales. One of her paintings, *I Cry Tears of Blood*, now is on view at the National Gallery.

Jordana's artistic eye helped launch her on her Internet venture. With the onset of the intifadah, she began collecting images of the uprising and soon she and Pringle decided to combine them in the Project One Soul Web site. She has been consumed by the project, pouring her heart and soul into it.

She wants to expand its scope and use its images to create posters (which she had planned to unveil at the cancelled Sept. 23 community rally in Toronto).

With community support, Project One Soul could be taken to even greater heights, to "a worldwide street campaign as well as a TV campaign," she said.

"I think we're at a cultural point that we have to come together as one soul," she said. "We have to take the despair and turn it into hope. We have to take the darkness and turn it to light. We have to turn the hate into love and love ourselves. We have to survive."

The Canadian Jewish news — CROSSWORD PUZZLE

(Answers to the crossword are on page 38.)

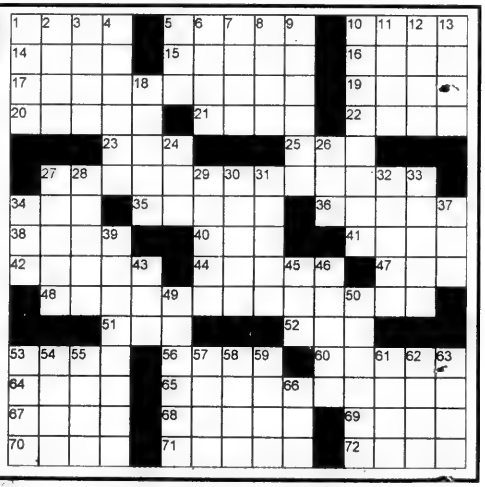
By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 It came before "Arnold"
5 Donna Karan item
10 Mindy of "The Facts of Life"
14 Beverly Sills number
15 Video partner
16 Vacationing at Elat, maybe
17 Foundation that built a noted 1997 museum in Bilbao, Spain
19 Emma Goldman and colleagues
20 Paragon of slowness
21 Org. Judy Resnik worked for
22 Garfield's buddy
23 ___-picking (petty)
25 Not after
27 48-across's real name
34 Manhattan dwelling, usually: abbr.
35 More than look
36 Late hour
38 Previously-owned
40 Jazzman's work
41 Irving and Wallace
42 Bandage targets
44 Andean beast
47 Un-kosher animal
48 Television star, 1936-1991
51 Basque specialty
52 Tri- minus two
53 Dreyfus's trial, for instance
56 Ending for Marx
60 What Elaine says when Jerry asks "Yeah?" after being buzzed
64 Wisconsin Senator Kohl
65 Bestselling book by Paul Reiser
67 Robt. ___
68 Funnyman Kovacs
69 Sitcom actor Gold
70 He tells stories
71 Tolerate
72 Socialist Luxemburg

Down

1 They may say "Macy's"
2 Give ___ for one's money
3 Northern Pale of Settlement city
4 "___ Bull"
5 ___ Mateo, California
6 Broadway actress Judy
7 Brainstorm
8 *How the Other Half Lives* muckraker
9 Sun-dried ___ (bagel-variety)
10 North or South follower
11 Needed to pay shekels to
12 "___ but known..."
13 Abbr. of concern to Goldman Sachs
18 Peace Nobelists Wiesel and Ducommun
24 Explosive letters
26 ___ Jima
27 Type of salts
28 Wombs
29 Great hole for Woods
30 "___ huff and..."
31 Fit for Solomon
32 Andante, say
33 Vav follower
34 Freud's birthplace: abbr.
37 Chinese restaurant letters
39 Chanukah's time, usually
43 Yonder female
45 Half a terrorist group
46 Photog Liebowitz
49 Rivlin and Cooper
50 Waste time
53 Poet Silverstein
54 Prefix for pad
55 Length times width
57 Copier function
58 Deli order, maybe
59 Play dreidel
61 14-across, for example
62 *Fleishig* bellows
63 Author Ferber
66 Emulated Moses



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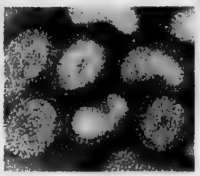
Summer is over and the flu season is just around the corner!

Fall is here - which means kids are back to school, the weather is cooling down, and the cold and flu season is just around the corner. The 'flu' (a common name for influenza) is highly contagious and comes in seasonal outbreaks. In order to prepare for the flu season, we asked our expert Dr. Allison McGeer, Head of Infection Control in the Department of Microbiology at Mount Sinai Hospital, some questions about influenza and how we can prepare for it.



Q. How can I tell if I have the flu as opposed to a cold?

A. Influenza can be diagnosed by the abrupt onset of high fever, chills, a dry cough, headache, runny nose, sore throat, and/or muscle and joint pain. Unlike a cold, influenza can cause extreme fatigue lasting several days to two weeks.

Q. How is influenza transmitted?

A. The flu is spread easily from person to person through the air by people coughing or sneezing.

Q. Once I have the flu, what can I do to make myself feel better?

A. If you have the flu, keep warm, get lots of rest in bed, drink plenty of fluids to reduce throat irritation and coughing, and consume salty liquids such as chicken soup to relieve dizziness. You can also take acetaminophen to relieve aches and pains and reduce fever. If symptoms get worse or do not appear to subside, contact your doctor immediately.

Q. How can I protect myself against catching the flu?

A. All the things your mother told you as a kid hold true in avoiding the flu: wash your hands regularly, get plenty of rest, and avoid kissing or hugging people who are ill. If you interact with children, wash your hands more frequently, and get a flu shot.

Q. Is the province going to have its province-wide flu vaccination program again this year?

A. Yes. The province is paying for all Ontarions to receive a flu shot. If you are interested in getting your flu shot or obtaining more information about it, contact your doctor or local public health unit.

In Issue on

BREAST CANCER

Helping You Make Sense of the Latest Developments

Join us to learn more about:

- Genetic research updates
- New imaging techniques including MRI and digital mammography
- Surfing the Internet to find information that matters
- A patient's perspective

with Mount Sinai experts:

Dr. Irene Andrulis, Scotiabank Scientist and Co-Head, Fred A. Litwin Centre for Cancer Genetics, Samuel Lunenfeld Research Institute

Dr. Karina Bukhanov, Head, Division of Breast Imaging, Mount Sinai Hospital, Princess Margaret Hospital

Linda Muraca, Nurse Clinician, AstraZeneca Breast Health Program, Marvelle Koffler Breast Centre, Mount Sinai Hospital

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Runners and Walkers

Hit the Pavement and Raise $160,000 for Breast Cancer

On September 23rd, 1,000 participants ran/walked in the Leadership Sinai Corporate Team Challenge, part of the Scotiabank Toronto Waterfront Marathon, Half-Marathon and 5K Run/Walk in support of the Marvelle Koffler Breast Centre. Over 6,000 runners and walkers participated in the entire event.

After crossing the finishing line, Alan Simpson, Town Shoes; Nicholas Offord, President, Mount Sinai Hospital Foundation (MSHF); Heather Hamilton, Town Shoes; Paul Marcus, MSHF; Cheryl Jackson, MSHF; Marvelle Koffler; Joyce Linett; Murray Koffler; and Irene Berkowitz celebrated the great success of the event. A special thanks to sponsors, Scotiabank, Town Shoes, Runners Choice and support from Echo Advertising and everyone who gave generously to the Run.

Body 'N Soul Walk

for Colon Cancer Research raises more than $170,000

More than 600 participants took part in the fifth annual Body 'N Soul Walk for Colon Cancer on September 9th. The 5K walk and 10K run raised more than $170,000 that will support colon cancer research at Mount Sinai Hospital. The walk kicked-off with an official ribbon cutting. Pictured here, from left to right, are Co-chairs Darryl & Wendy Sittler with their children Ashley, Meaghan, and Ryan, along with Dr. Zane Cohen, Surgeon-in-Chief at Mount Sinai Hospital and Bunnie Schwartz, co-founder of the Walk/Run. Included at this year's event was a silent auction, pick-a-chip prizes, and an amazing raffle with a top prize of a lady's gold and diamond eternity band. To date, this event has raised more than $378,000 for colon cancer research at Mount Sinai Hospital.

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41. Matza Ball Soup	$3.00	$5.50
42. Won Ton Soup	$3.00	$5.50
43. Hot & Sour Soup	$3.00	$5.50

SALADS

44. Spicy Matboha $7.50/lb
45. Eggplant & Red Pepper Salad $7.50/lb
46. Babaganouche $7.50/lb
47. Carrot Salad $5.50/lb
48. Pickled Lemon & Jalapeno Peppers $7.50/lb
49. Beet Salad $4.50/lb
50. Cucumber Salad $4.50/lb
51. Israeli Salad $6.50/lb
52. Egg Salad $5.50/lb
53. Tuna Salad $6.50/lb
54. Potato Salad $4.00/lb
55. Pasta Primavera $5.50/lb
56. Coleslaw $4.00/lb

FISH

57. Filet of Salmon w/pickled Lemon & Hot Peppers $10.50/lb
58. Moroccan Fish Balls $10.00/lb
59. Filet of Sole w/Tzermela .. $10.50/lb
60. Sweet Gefilte Fish ..... $7.00/ea.
61. Sweet & Pepper Gefilte Fish ..... $7.00/ea.

KUGELS

62. Pineapple Raisin Kugel $6.00/lb
63. Sweet Kugel $5.50/lb
64. Potato Kugel $4.50/lb
65. Moroccan Potato & Meat Kugel $7.50/lb

MAIN COURSES

66. Beef Brisket w/Mushroom Sauce $15.50/lb
67. Roast Veal Shoulder $16.50/lb
68. Pickled Lemon Chicken (white & dark meat) $11.50/lb
69. Chicken Cutlets $11.50/lb
70. Whole Stuffed Cornish Hens ..... $9.99/ea.
72. Oriental Olives & Mini Meatballs $8.00/lb

SIDE DISHES

73. Roasted Parisienne Potatoes $5.50/lb
74. Roasted Red Potato Wedges w/Herbs $5.50/lb
75. Rice Pilaf $4.00/lb
76. Stir Fried Vegetables $8.50/lb
77. Pate Maison (chopped liver) $10.50/lb
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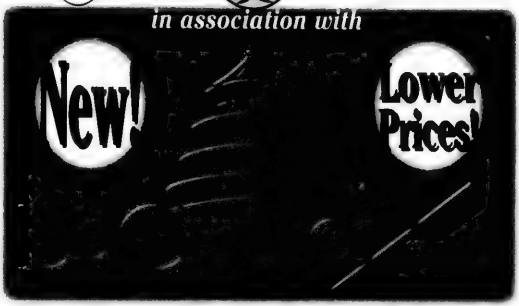

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2. Vegetable egg roll (1) ..... $ 1.00
3. Sweet & Sour Fried Won-Ton (6) ..... $ 4.95
4. Honey Garlic Wings (6) ..... $ 6.50

SOUP

5. Won-Ton Soup ..... $ 3.00
6. Hot & Sour Soup* ..... $ 3.00

VEGETARIAN CORNER

7. Mixed Vegetables ..... $ 7.25
8. Broccoli with Chinese Mushrooms .... $ 7.25
9. Five Exotic Delights, Stir-Fried & garnished with almonds ..... $ 7.95

CHICKEN

10. Cashew Chicken ..... $ 9.95
11. Szechuan Chicken** ..... $ 9.95
12. General Tsao Chicken* ..... $ 9.95
13. Kung Pao Chicken** ..... $ 9.95
14. Honey Sesame Chicken ..... $ 9.95
15. Sweet & Sour Chicken ..... $ 9.95
16. Mushroom Chicken ..... $ 9.95
17. Orange Chicken* ..... $ 9.95
18. Chicken with Broccoli ..... $ 9.95
19. Curry Chicken* ..... $ 9.95

BEEF

20. Ginger Beef $10.95
21. Hunan Beef** $10.95
22. Crispy Beef with Ginger Sauce $10.95
23. Crispy Beef with House Sauce $10.95
24. Beef with Broccoli $10.95
25. Beef and Zucchini in Black Bean Sauce $10.95
26. Kung Pao Beef* $10.95

RICE BOWL

27. Steamed Rice ..... $ 2.50
28. Vegetable Fried Rice ..... $ 4.25
29. Chicken Fried Rice ..... $ 4.50
30. Beef Fried Rice ..... $ 4.50

NOODLES

31. **Cantonese Chow Mein**
Egg noodles pan-fried to a golden brown, then covered with a special sauce along with chicken, beef & vegetables ..... $ 8.99

32. **Shanghai Noodles**
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#34		#35
• Vegetable Eggrolls (3)		• Vegetable Eggrolls (3)
• Honey Garlic Wings (6)		• Honey Garlic Wings (6)
• Sweet & Sour Chicken	*or*	• General Tsao Chicken*
• Vegetable Fried Rice		• Steamed Rice
• Stir Fried Vegetables		• Stir-Fried Vegetables

DINNER FOR FOUR $39.95

#36		#37
• Vegetable Spring Rolls (4)		• Vegetable Spring Rolls (4)
• General Tsao Chicken		• Chicken w/ Mixed Vegetables
• Beef with Broccoli	*or*	• Crispy Ginger Beef
• Shanghai Noodles		• Vegetable Lo Mein
• Steamed Rice		• Vegetable Fried Rice
• Stir-Fried Vegetables		• Five Exotic Delights *(contains almonds)*

DINNER FOR FIVE $49.95

#38		#39
• Spring Rolls (5)		• Spring Rolls (5)
• Honey Garlic Wings (5)		• Honey Garlic Wings (5)
• Fried Won Tons (5)		• Fried Won Tons (5)
• Cashew Chicken	*or*	• Szechuan Chicken**
• Hunan Beef		• Beef with Broccoli
• Sweet & Sour Chicken		• Honey w/ Sesame Chicken
• Shanghai Noodles		• Cantonese Chow Mein
• Steamed Rice		• Vegetable Fried Rice

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The Canadian Jewish news

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This Week

National

Ontario campuses relatively peaceful in post-Sept.11. *Page 6*

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Boot store in Hamilton sends goods to New York. *Page 28*

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Mikveh puts a woman's touch to Klezmer music. *Page 37*

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Blair, Arafat meet

Ha'aretz Daily Newspaper Ltd.

LONDON — British Prime Minister Tony Blair said Monday that the formation of a Palestinian state was a key aim of the Middle East peace process.

'Peace and security for Israel is the objective'

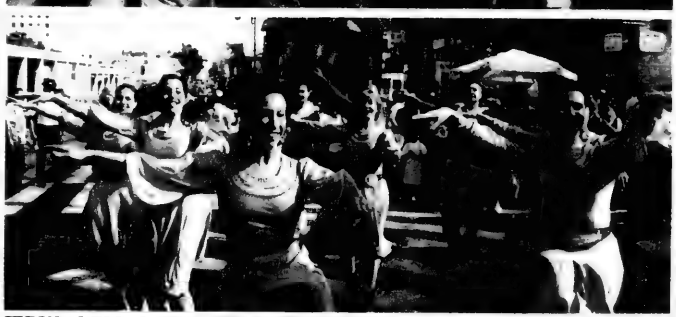
"A viable Palestinian state, as part of a negotiated and agreed settlement, which guarantees peace and security for Israel is the objective," Blair told a news conference in London after talks with Palestinian Authority Chairman Yasser Arafat.

"The end we desire... is a just peace in which Israelis and Palestinians live side by side, each in their own state, secure and able to prosper and develop," he said.

Arafat used the joint news conference to condemn last month's attacks on the United States and to urge Israel to resume Middle East negotiations "immediately."

Blair has said there is an urgent need to revive stalled Middle East peace moves to help neutralize attempts by Osama bin Laden – Washington's prime suspect behind the Sept. 11 suicide hijack attacks on New York and Washington, D.C. – to portray himself as a champion of the Palestinian cause.

Continued on page 33



JERUSALEM ALIVE WITH FESTIVITIES: Last week during the holiday of Sukkot, downtown Jerusalem was noisy with celebrations. An estimated 5,000 people, more than half of whom were Christian pilgrims from over 60 countries, marched in the annual Sukkot parade as spectators who lined the street gave the marchers rousing cheers. ***[Israel photos]***

Syria now on Security Council

By RON CSILLAG
Staff Reporter

Canada isn't saying how it voted in Syria's successful bid to win a seat on the United Nations Security Council.

Syria easily won election to the 15-seat council Oct. 8, taking 160 votes out of 177 cast by UN members, and earning the dismay of Jewish advocacy groups. Syria was the only country put forward by the UN's Asian bloc to replace Bangladesh for a two-year term on the powerful UN decision-making body, starting Jan. 1.

Canada refuses to disclose its secret ballot

The election was by secret ballot, and Canada "is not revealing its voting in Security Council elections" in order "to defend Canada's national interests" and "to protect [Canada's] ability to work with whoever is elected to the Security Council," Patrick Réal, a spokesman for the foreign affairs ministry, told *The CJN* last week.

Earlier this month, Southam News quoted unnamed diplomatic sources as saying Canada would vote in favour of Syria as part of a strategy of strengthening relations with Arab countries.

Canada was under pressure by Jewish organizations to oppose Syria's bid. In August, Canadian Jewish Congress wrote Foreign Affairs Minister John Manley, saying "Canada should not be a party to such a travesty."

In the letter to Manley, CJC president Keith Landy noted that Syria has an abysmal human rights record, is designated by the U.S. State Department as a country that supports

Continued on page 29

Greater Toronto Area

Shabbat: Noach
Candlelighting: 6:06
Havdallah: 7:13

Israel eases West Bank restrictions; two ministers resign — see page 33

The News in Brief

Canada

Promoting Hatred

MONCTON — A teenager who burned a gasoline-soaked cross on the lawn of a Black family has been convicted of wilfully promoting hatred. James Hanley, 19, of Moncton, was sentenced to four months in jail followed by two years probation. Judge Sylvio Savoie rejected Hanley's claim the cross-burning was a "prank." To a Black person, burning crosses means only one thing, the hatred and violence of the Ku Klux Klan, Savoie said.

Israel

'No Threat' to Israel

JERUSALEM — The U.S.-led offensive in Afghanistan "does not raise any threats for Israel," says a statement from Israel's Defence Ministry. Israeli commentators said that assessment could change if the United States targets Iraq in subsequent phases of the campaign. Meanwhile, Israelis packed gas mask distribution centres despite official assurances that the current U.S. campaign would not lead to a repeat of Iraqi Scud missile attacks on the Jewish state during the 1991 Gulf war.

U.S. Victory Seen

JERUSALEM — Foreign Minister Shimon Peres said he was confident the offensive against targets in Afghanistan would end with a U.S. victory. Peres told Army Radio, "In this war there is no room for compromise. Simply, the terrorists don't allow any compromise. If you make a compromise, no planes will fly, no one will be able to travel freely and it will be impossible to build skyscrapers."

Hotel Woes

TEL AVIV — Tel Aviv hotels are planning to lay off some 500 employees, following one of the worst holiday seasons in Israel's tourist history. Hotels in Tel Aviv currently employ some 2,500 workers, down from 5,000, according to the Tel Aviv Hotel Association. Some 20 hotels throughout Israel already have closed.

Anti-Semitism Post

JERUSALEM — Israel's deputy foreign minister, Rabbi Michael Melchior, has appointed Aryeh Mekel as co-ordinator of the struggle against anti-Semitism. Mekel will maintain contacts with Jewish organizations, international bodies and states. He will also co-ordinate the Israeli government forum against anti-Semitism, and will forward the international task force created in the wake of the Stockholm conference on anti-Semitism and Holocaust remembrance.

Keitel Nuptials

JERUSALEM — Actor Harvey Keitel was married recently to Dafna Kastner-Cohen, an Israeli actress and director, in a Reform ceremony here. Keitel was in Israel to attend the Haifa Film Festival screening of *The Gray Zone*, a movie about Jews forced to work in the Auschwitz crematoria. Keitel produced and starred in the film.

World

Rabbi Meets PM

LONDON — Britain's chief rabbi was among a group of religious leaders who met last week with Prime Minister Tony Blair. Rabbi Jonathan Sacks commended Blair for his leadership following the launch of a joint U.S.-British attack on targets in Afghanistan. He also gave the prime minister the biblical blessing, "Be'strong and of good courage; do not be afraid or discouraged."

Bodies ID'd

MOSCOW — A team of Israeli police experts have identified six of the 14 bodies retrieved from the wreckage of a Russian airliner that crashed last week in the Black Sea. The police had collected photographs, medical and dental records, and X-rays from the victims' families to help identify the bodies. As of last week, identification files had been prepared for 57 of the 66 Israelis who died in the crash.

Citizenship Stripped

WASHINGTON — A federal judge in Cleveland has revoked the citizenship of a local man for participating in the persecution of Jews and other civilian prisoners during World War II. Evidence showed that Wasyl Krysa, 75, served as an armed SS guard at the Gusen subcamp of Mauthausen in 1944-45, when at least 10,000 slave labourers were worked to death or murdered.

Neo-Nazis Celebrate Sept. 11 Attacks

BERLIN — For years, observers of the German far-right have documented links between Islamic extremists and neo-Nazis.

Earlier this month, German neo-Nazis made their sympathies clear when they celebrated the Sept. 11 terror attacks against the United States in a demonstration here marking the 11th anniversary of Germany's reunification.

In banners and speeches, members of the far-right National Democratic Party called the attacks against the United States a justified response to American policies, and they protested Germany's support for a war on terrorism.

In Berlin, the approximately 1,000 neo-Nazis were countered by an equal number of leftist protesters who blocked the planned parade route.

Police rerouted the neo-Nazi march to side streets in order to prevent clashes. More than 4,000 police were on duty. No major problems were reported.

Meanwhile, German government leaders toned down the usual festivities marking the anniversary of unification. Instead, they spoke about the need to safeguard freedom and democracy.

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Vandals strike synagogue, Catholic school, church

'Nothing like this is going to deter us'

By PAUL LUNGEN and JEFF ROSEN
CJN Staff Reporters

TORONTO — Members of Thornhill's Shaar Shalom Synagogue were shocked to discover threatening and ominous graffiti on their house of worship as they arrived for Simchat Torah services last Thursday.

"Jews must die/Taliban lives/Osama bin Laden lives" was spray-painted on the synagogue's main window some time during the night or early morning hours prior to Simchat Torah services.

Nearby, the Good Shepherd Catholic Church and St. Michael's Catholic Academy were also vandalized. The church's front window was daubed in black paint with the message "The Taliban will live Canada shall suffer."

Despite the synagogue vandalism, those attending services on the most joyous Jewish holiday of the year refused to be intimidated, singing loudly and dancing with the Torahs during hakafot (ceremonial processions carrying the Torah scrolls).

Rabbi Martin Berman, spiritual leader of Thornhill's only Conservative synagogue, ordered the seventh and final hakafah to take place in front of the synagogue in defiance of those who would seek to advocate violence.

With the message of hate in the background, members loudly raised their voices to the skies as they sang, among other songs, Am Yisrael Chai, and danced with the scrolls to celebrate the completion of another year of Torah reading.

Rabbi Berman said that while it is not the first time hakafot had been held outdoors, he felt it was appropriate this year to show that "nothing like that is going to deter us."

The attack must have occurred the night of Simchat Torah sometime after 10 p.m. when the caretaker left and before 7 a.m. Thursday morning, he said.

Despite the jovial atmosphere Thursday morning, Rabbi Berman said he talked to some children of Holocaust survivors who were shaken by the incident.

Among those present at the services were synagogue members Keith Landy, president of Canadian Jewish Congress, and Bernie Farber, executive director of Congress' Ontario region.

"Walking into the shul, [the graffiti] greeted everyone there. There was a certain amount of apprehension, but also the recognition that it could be the work of a local delinquent," Landy said. "Clearly there are those who are seeking to heighten anxiety... It's clearly a hate crime."

Farber said the vandals were "trying to take advantage of a hectic and tense situation. These people really should be ashamed of themselves."

He was particularly incensed that the vandals targeted an elementary school. "The idea of frightening children is cowardice," he said.

Bernie Farber

Chris Cable, a spokesperson for the school and the York Catholic District School Board, downplayed the graffiti incident as simple "vandalism." She said most of the children were too young to understand its message, but about 20 parents who came to the school were "concerned."

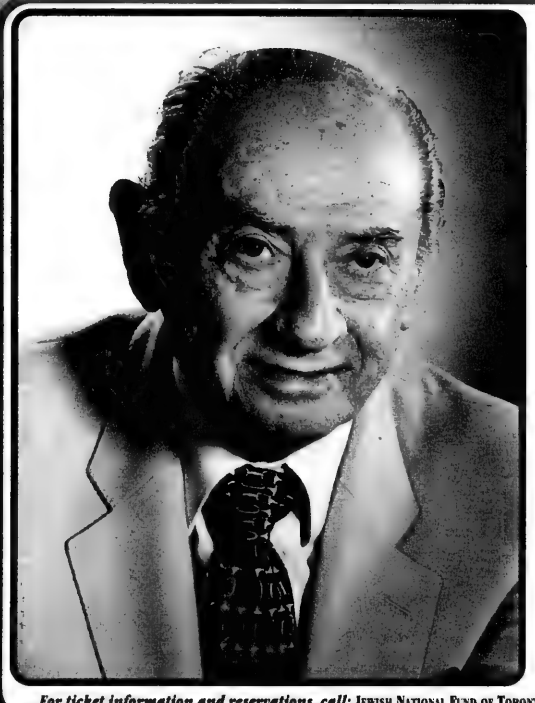
"It appears to be a larger community problem," she said.

Father John Weber, spiritual leader at the Church of the Good Shepherd, said about 50 members of the congregation attended services that day and witnessed the graffiti.

"My reading was that this was quite scary. You wonder about what's going on..."

Police were called to investigate the incidents and photographed the graffiti before it

Continued on page 29



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Greater Toronto Area

There is no linkage

The campaign against the military infrastructure of the Taliban government and Al Qaeda, led by the U.S. and Great Britain, continued apace last week.

Unfortunately, so too did the campaign against reason, logic and truth, led by the suspected mastermind of the Sept. 11 atrocities, Osama bin Laden.

From the editor's desk

Bin Laden appeared in most of the homes around the world last world in a videotaped statement distributed by the Al Jazeera television station in Qatar.

One of his key messages was the purported linkage between the Sept. 11 strike at the U.S. and American ties to Israel.

More and more people last week were echoing his message. But the message is false.

Bin Laden's hatred for the western world, for the American way of life, stands apart from his hatred for the Jewish state. The United States was targeted because of what it represents to bin Laden: an open, democratic system of values totally at odds with, and anathema to, the controlled, totalitarian system he espouses. Israel is targeted first and foremost because it is Jewish, then because it is sovereign in what bin Laden and his like-minded colleagues consider to be an exclusively Muslim part of the world, and finally because it is a vanguard of western values in that "exclusively Muslim part of the world."

The ongoing violence between Israel and the Palestinians, abhorrent and so regrettable, is not the reason the terrorists were sent out on their murderous missions on Sept. 11. Even a peace treaty between Israel and the Palestinians would not have stayed the hands of the Al Qaeda terrorists nor abated their all-consuming hatred of the Jews and the Jewish state.

Osama bin Laden, Al Qaeda, Hamas, Islamic Jihad, Hezbollah and the like are not trying to hasten a peace treaty between Israel and the Palestinians. They are trying to eradicate Israel. They openly, proudly, publicly, unashamedly say so.

It is imperative that this point be understood, emphasized and re-emphasized. There is no linkage between America's support for Israel and the Sept. 11 strikes at the U.S. unless one accepts the insidious, wholly pernicious belief that the Jews are undeserving of their own state in the Middle East, that Israel should cease to exist.

It is therefore alarming to have read the results of a recent poll conducted by *Newsweek*, that despite the overall general support for the State of Israel in the U.S., a majority of Americans do believe the Sept. 11 attacks stem from their country's close relationship with Israel.

The government of Israel is also alarmed by the seemingly broad acceptance of the notion of linkage. In response, the Foreign Ministry last week established three working groups to devise a coherent policy and public relations strategy to try to deal with the fallout from the Sept. 11 terrorism, the U.S.-led coalition against terror and the bombing of Afghanistan.

According to reports in *The Jerusalem Post*, the first working group will coordinate diplomatic policy toward the U.S.; the second will execute the *(hasbarah)* information campaign during the crisis; the third will liaise with the Diaspora communities.

At the same time, the Foreign Ministry distributed the following talking points to Israeli diplomatic offices around the world to be used whenever the linkage issue is raised in public debate.

• The attacks on the U.S. are part of the campaign that extremist, anti-democratic Islamic forces have declared on the democratic West.

• The Gulf War in 1991 was an ideological watershed for the fundamentalist Islamists who vehemently objected to the stationing of "infidel" American troops on the "Islamic" soil of Saudi Arabia. The sight of U.S. forces, and especially women soldiers included in the forces in Saudi Arabia, was considered an abomination by bin Laden and his followers. Bin Laden, eventually published a series of *fatwas* (religious edicts) targeting the United States for having defiled the places where the prophet Mohammed had lived.

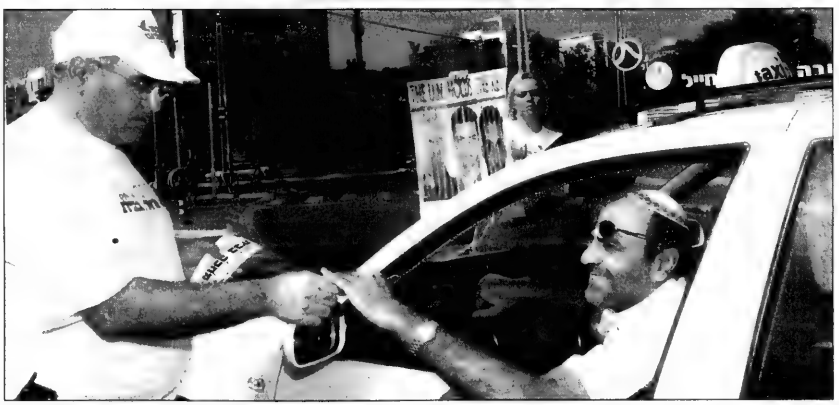
• Bin Laden has also been the mastermind of attacks against other Muslim countries whom he believes to be insufficiently loyal to the precepts of Islam. These attacks, of course, had no connection whatsoever to Israel or its relationship with America.

• In August 1998, fully two years before the beginning of the Palestinian violence against Israel on Sept. 28, 2000, and three years before Sept. 11, 2001, bin Laden told the Italian newspaper, *La Republica*, in the name of the "International Islamic Front," that the war against the U.S. had already begun. The planning of the strikes against the U.S. therefore was clearly unconnected to either the substance or the pace of the Israeli-Palestinian diplomatic process.

• Finally, any attempt to understand or "justify" terror is really an attempt to justify the unjustifiable. It only emboldens terrorists to continue with their actions. Once the world views wanton slaughtering of human beings as merely regrettable acts of the unfortunate and misunderstood rather than as calculated carnage of sinister and malevolent plotters, the slaughter is simply encouraged, if not condoned.

—MBD

SeeJN



FATHER PLEADS FOR SON'S SAFE RETURN: Haim Avraham seeks the support of Israelis in a campaign to secure the release of his son Beni who was kidnapped last year along with Adi Avitan and Omar Souad by Hezbollah. More than 1.5 million letters have been written by Israeli schoolchildren pleading with Kofi Annan to use his offices to help free the Israeli MIAs. [Israel Sun photo]

Holocaust Education Week begins October 27

By FRANCES KRAFT
Staff Reporter

TORONTO — This year's Holocaust Education Week will open with a cultural program rather than a more typical lecture.

The Oct. 27 kick-off, at Holy Blossom Temple, will feature the song cycle *We Are Children Just the Same* by composer Srul Irving Glick. The music is a tribute to the boys of Terezin concentration camp and features poetry from their secret magazine, *Vedem*.

Srul Irving Glick

"It's going to be different and interesting," said Barbara Rusch, chair of Holocaust Education Week, which is coordinated by the Holocaust Centre of Toronto, UJA Federation. The event has expanded so much since its inception 21 years ago that it now runs for two weeks, until Nov. 10.

This year there will be 105 presentations, down from last year's 127 mainly because of the consolidation of Christian-Jewish dialogue programs, said Rusch.

To the best of her knowledge, the event is the only one of its kind in the world, although there are many Holocaust-related conferences, including those for hidden children and the second generation.

"There are some interesting and little-known stories that are going to be told this year," said Rusch. Among them she counts the Nov. 6 presentation of Joseph Du, who will speak about Feng Shan Ho, the consul general of China in Vienna at the outset of World War II. He saved 18,000 Austrian Jews by issuing visas for them.

For the closing event – a community commemoration of Kristallnacht – veteran author and journalist Ruth Gruber will speak at Shaar Shalom Synagogue about her experiences bringing 1,000 Jewish refugees from Europe to Oswego, N.Y. during World War II. The story was the basis for a television mini-series earlier this year adapted from her book *Haven: The Dramatic Story of 1,000 World War II Refugees*. She will also discuss her witnessing of the birth and growth of Israel.

Everything from Glick to Gruber

Although lectures are the mainstay of Holocaust Education Week, there has been an increase in cultural programs, including, this year, an award-winning radio play, *Remnants*, Nov. 4 at Shaarei Tefillah Congregation and the performance of *Ani Maamin: A Song Lost and Found Again*, an Elie Wiesel dramatization of three biblical patriarchs witnessing the Holocaust, being performed the same evening at the Royal Conservatory of Music.

There has been a trend toward cultural programs, Rusch confirmed. "I think it's a really wonderful thing."

Originally, the event focused largely on survivor speakers, she said, "and they're still our greatest resource, but they are diminishing [in numbers], and we are looking for new ways to tell the story of the Holocaust."

Ruth Gruber

In some cases, she believes, young people may find the cultural presentations more immediate. "We are trying to attract the next generation to remember what their grandparents and in some cases great-grandparents went through, and we want to tell these stories in a meaningful way... because eventually we're going to have to turn over our responsibility to them."

Rusch, a commercial property manager who lectures on 19th-century English and North American social history, felt compelled to take an active role in Holocaust education after a lunch eight years ago with a non-Jewish friend. The other woman had seen and been influenced by Holocaust deniers on a television talk show.

Rusch – whose mother and maternal grandparents immigrated from Poland in 1929, leaving behind Rusch's great-grandmother who perished in the Holocaust and for whom she is named – was devastated by some of the things her friend said. "I realized that if our closest friends can be so easily persuaded and deceived, then this is a very serious problem... and the only way to combat these kinds of lies is through education."

Several weeks later, during Holocaust Education Week, she decided to join its committee.

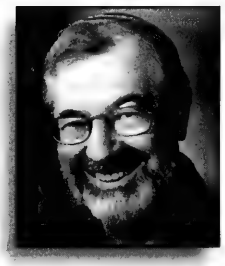
Educating both Jews and non-Jews is important, she stressed.

This year she suspects the event might be more compelling than usual, in light of the terrorism directed at the United States last month. "It's bringing back memories for some of the survivors," she said.

The recent events also underscore the importance of educating people about the dangers of intolerance, she said.

For further information about Holocaust Education Week, see www.jewishtoronto.net.

21ST ANNUAL HOLOCAUST EDUCATION WEEK



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Join us to initiate our community's 21st annual Holocaust Education Week and to hear this remarkable piece of music.

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Greater Toronto Area

Ontario campuses relatively peaceful in post-Sept. 11

By FRANCES KRAFT
Staff Reporter

TORONTO — Even before Sept. 11, Evelyn Rubin considered herself lucky to be a student at Queen's University.

"We are really peaceful," she said last month about her Kingston, Ont. campus, reflecting on the stories she'd heard from her counterparts at other universities when she attended the Hillel International Student Leaders Assembly, a five-day retreat held in August.

Unlike Montreal's Concordia University, considered by some to be the most fervent hotbed for pro-Palestinian campus activities in Canada, and unlike some American campuses, where Jews and Israel were blamed for the attacks on the United States, "nothing too major" happens at Queen's with respect to conflict between Jewish and Arab or Muslim students, Rubin said.

But the interfaith service held the week following the terrorist attacks on the United States was more typical of the atmosphere at Queen's, according to Rubin and Mia Minnes, president of Queen's Hillel.

The service itself was not unique to Queen's, although it is unlikely that Hillel representatives elsewhere in Canada or the United States left the service holding hands with a Muslim counterpart, as did Minnes.

Queen's Hillel is involved in outreach to Arab and Muslim student groups, Minnes said.

At the University of Toronto, which has about 3,500 Jewish students, Michelle Lackie of Jewish Campus Services of Greater Toronto participated in an interfaith service along with chaplaincy counterparts from the Muslim and Christian communities. She has not noted increased tensions on campus, she said.

Ron Somogyi, immediate past president of U of T's Jewish Students Union (JSU), now chairs a city-wide Jewish Student Council that is working on responses to the terrorism.

At U of T, he noted, Jewish students have collected money to donate to relief efforts and have also made books available for students to write their feelings about the Sept. 11 attacks on New York and Washington, D.C.

"The main thing was, we wanted to work with other student groups to do this," he said. A Muslim student group was contacted, but did not reply by the time the event was scheduled. "We want to concentrate all our efforts into doing things with other groups as Canadians, as people who understand that violence is not an answer."

Somogyi is not aware of any backlash against either Muslim or Jewish students. "It seems as though people are trying not to put the blame on anybody."

Ryerson JSA increases visibility over Sukkot

please see page 26

Leora Goldberg, a U of T student and JSU board member who attended the same Hillel assembly as Rubin, said that interactions with her fellow students who are Muslims have focused on class work rather than on political issues.

Reflecting on the terror attacks on the United States, Goldberg said that after Sept. 11 "everyone has a little taste of what it's like to be in Israel's shoes."

Josh Shuval, president of the Jewish Students Association at the University of Waterloo, took part in a memorial service two days after the attack alongside Christian and Muslim counterparts. "We all read different passages from our scriptures," he said.

Although there have been tensions and anti-Semitic incidents on his campus in the past, Shuval said he hadn't seen or been made aware of any in the wake of Sept. 11.

He had not seen any evidence of anti-Muslim feelings either, he said. "My biggest surprise is the level of tolerance."

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Greater Toronto Area

Freid runs agency with upside down business rules

By PAUL LUNGEN
Staff Reporter

TORONTO — Loren Freid is chief executive in an industry where the lower the customer demand, the better it is for everyone concerned.

It's a topsy-turvy world where slow is good and busy is bad. In a perfect world, he'd be out of business and his customers and suppliers would likely celebrate the fact.

Freid isn't a villain pushing drugs or selling lemons on a used-car lot.

On the contrary. He's a highly-motivated, intensely-concerned humanitarian who seeks to alleviate a problem that is largely ignored in our affluent, consumer-driven society.

Freid, 41, is executive-director of the North York Harvest Food Bank, which gathers and allocates food to agencies that distributes it to people experiencing hunger.

He has headed the food bank for 16 years – ever since he helped found it – and, unfortunately, business is brisk.

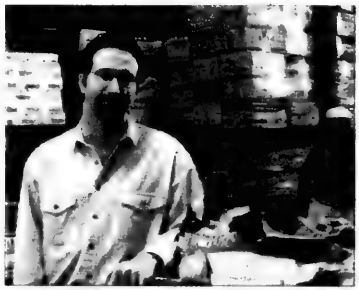
More and more families are lining up for food packages, to the extent that he considers the 1990s "a food bank decade."

From 1986 to 2000, food bank distribution increased 10 times, from 100,000 pounds to one million pounds. "Most of this food is distributed through a network of programming put on by social service agencies" associated with the food bank, he said. The North York Harvest Food Bank, along with its much larger cousin, the Daily Bread Food Bank, serves as a central clearing house for donated foodstuffs.

The North York Food Bank recently concluded its annual Sukkot/Thanksgiving food drive, matching its historic average of 12,000 to 15,000 pounds.

In Toronto, as many as 140,000 people a month use food banks, Freid said, and the numbers have been fairly consistent for some time.

For Freid, those kind of numbers should raise the same kind of alarm bells sounded by the horrific events of Sept. 11.



Loren Freid in warehouse of The North York Harvest Food Bank.

"It's something ongoing, that you don't see on a regular basis and that doesn't have the sense of urgency created on Sept. 11," he said. "While Canadians want to help [U.S. victims], we'd like to re-direct their energies to help their neighbours down the street.

"We're dealing with a tragedy of enormous magnitude and we're dealing with it every day. We're trying to draw people's attention back to the needs of people in our own communities."

Despite the economic good times experienced in Toronto in recent years, the demand on food banks has not abated.

"These are good times, but not for everybody. There's a whole community of people that doesn't benefit from the good economic times. Our information indicates that people who are laid off from work find it difficult to get back on track," he said.

Freid points to annual studies of 800 food bank users, compiled by social service agencies every February and March. The survey's results are illuminating.

The average food bank household consists of three people headed by a 41-year-old. Forty percent of families are headed by someone with a college education and more than 50 percent of family heads have more than 10 years of work experience.

"These... could be your next door neighbours," Freid said.

Provincial policy has had a severe impact on these families, he continued, particularly the 22 percent welfare cut. It "was one of the most destructive measures ever implemented on people in need... People were put into such dire circumstances they couldn't own telephones or buy a paper or get a TTC ticket." (Government spokespersons point out that welfare rates dropped along with the reduction in benefits.)

For Freid, "it comes down to what kind of society we are and how we see ourselves. My view is that if someone needs a helping hand, you shouldn't punish them when they are in a bad spot."

Freid would like government to move away from deficit-cutting towards repairing the "social deficit" created by budget cuts. Only in that way, he said, "can you break the cycle of poverty."

Although firmly planted in the social service sector, Freid's business skills have been recognized by the North York Chamber of Commerce, which named him to its business class of 2000. As executive director of the food bank, he manages personnel, negotiates rent, deals with client agencies and performs other managerial tasks.

His skills are self-taught, as Freid entered the field fresh out of university armed only with a liberal arts degree. At 24, he determined the issue of hunger was largely unaddressed in Toronto and in January 1986 he opened the North York Harvest Food Bank in a 3,000-square-foot space at Finch Avenue and Weston Road. A broad cross-section of the community responded with donations and support, and the food bank became a fixture in the North York social service field.

In 1993, it moved to its current 9,000-square-foot location on Chesswood Drive. Aided by four full-time staff and three part-timers, along with a core of 12 volunteers and hundreds of other helpers, the food bank serves dozens of social service agencies.

Although the volume of donations have flattened out, the demand has not, which means the North York Harvest Food Bank will be around for some time to come.

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High praise for high moral conduct

The Sa'ud clan that rules the large peninsula area of the Arabian desert in the Persian Gulf known as Saudi Arabia is used to the most deferential treatment by western governments and western leaders. The fat wealth that the petroleum hidden under the desert dunes has spilled into the hands of Saudi kings and princes has rendered them virtually immune from any western opprobrium. Until last week.

Prince Alwaleed bin Talal, a nephew of Saudi ruler King Fahd, came to New York to tour ground zero in the company of the city's mayor Rudolph Giuliani and to demonstrate his country's ostensible support for the national tragedy it had suffered.

In a well-televised, well-photographed flourish of public charity, Prince Alwaleed presented the mayor with a cheque for $10 million on behalf of the victims of the destroyed World Trade Center towers. "A tremendous crime, just unbelievable," the prince said, referring to the Sept. 11 attacks. "We are here to tell America... that Saudi Arabia is with the United States wholeheartedly." (Apparently not so wholeheartedly however, as to make Saudi airspace and Saudi facilities available to American forces.)

But the prince had something more to tell America.

"At times like this one, we must address some of the issues that led to such a criminal attack. I believe the government of the United States of America should re-examine its policies in the Middle East and adopt a more balanced stance toward the Palestinian cause... Our Palestinian brethren continue to be slaughtered at the hands of Israelis while the world turns the other cheek... Arabs believe that if the U.S. government wanted, it could play a pivotal role in pushing Israel to sign and fully implement a comprehensive peace plan."

Reiterating the same calumny that Osama bin Laden himself had uttered days before in his infamous videotaped message, and adding to it by heaping one falsehood upon the other, the Saudi prince linked the Sept. 11 atrocities to America's friendship with Israel.

But Giuliani would suffer none of the prince's guile and have none of the prince's charity. He rejected the statement, rebuked the prince and returned the cheque.

"Not only are those statements wrong, they are part of the problem," Giuliani said. "There is no moral equivalent to this attack. There is no justification for it. The people who did it lost any right to ask for justification for it when they slaughtered 4,000 or 5,000 innocent people, and to suggest that there is any justification for it only invites this happening in the future."

Mayor Giuliani deserves the highest praise. He knows he cannot protect the values of free, democratic society or sanctify the memories of the murdered victims by acquiescing to self-interested, supercilious, finger-wagging, Saudi hypocrisy. His conscience recoiled at the thought. How shining an example of moral courage!

LET OUR PEOPLE GO...

IN PRISON IN IRAN:Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, AND Elchanan Tannenbaum, kidnapped.

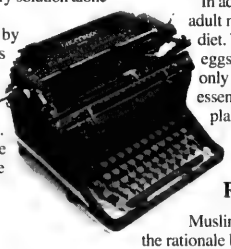
Causes of Palestinian bitterness?

In a recent article (*CJN*, Sept. 28) Sheldon Kirshner provides a useful review of the "Palestinian uprising" and notes two explanations:

- "The protests were supposedly spontaneous grassroots expressions of rage and frustration over Israel's occupation, the wretched and humiliating conditions Palestinians endure and the failure of the Camp David summit."
- "Israel believes that the intifadah was premeditated and that Sharon's visit was merely a pretext."

Kirshner then proceeds to present evidence supporting the second explanation. But is it not possible that a combination of the two explanations is closer to the truth? How else can one explain the apparently extensive and continuing actions of demonstrators, gunmen and suicide bombers?

In the same issue, Shira Herzog, another *CJN* columnist, concludes about the Israeli-Palestinian conflict that "the status quo is untenable and a military solution alone is not possible."



The intifadah has been generated by Yasser Arafat and exploited for his purposes. For its part, Israel must defend its citizenry. However, the intifadah may well reflect the bitterness felt by the Palestinian population. A long-term solution requires that the causes for this bitterness must also be identified and addressed.

Herb (Av) Sohn
Toronto

* * *

We must blow our own horn

Bravo to Mickey Oberman (*CJN*, Letters to the editor, Oct.4) for his statement that "Israeli public relations and the Diaspora leadership have both been a dismal failure."

It is not too late to have full-page ads regularly in the media telling this incredible story of a community that builds its country and loves its country and fights for its country.

We must work at getting our younger generations interested in proudly serving their own Jewish community. We have treasures of good men and women who are not at all involved, who are actually almost removed from even being interested. More must be put into such an endeavour. Yes, we must blow are own horn to inform even our own that we are a great people and a great community.

The fact of the matter is that leadership interested in this as a priority must be found to do the job of inspiring Jews. They are there, leaders-in-waiting with "the goods."

Reuven Carin
Montreal

* * *

Karilani's misunderstood response

Karilani's response (*CJN*, Sept. 28) to the writer who recently decided on a vegetarian diet requires some important clarification.

I am most proud of the young letter writer to Karilani. The primary reason for choosing a vegetarian diet is a moral abhorrence to killing animals in order to consume their flesh. Making this decision shows a tremendous sensitivity to Jewish ethical values.

Tofu is an excellent source of protein. Peanut butter is a question mark. I use peanut butter as a protein only if it is purchased freshly ground without additives. Brand name peanut butter is loaded with many fillers, most of which are sugars of one type or another. These fillers turn the peanut butter into a fatty starch, which minimizes or eliminates any possibility of using it as a protein.

Beans are wonderful in many ways, but they are not proteins. However, there is protein in beans. Beans are actually starches and should not be used as protein foods. The scientific consensus today is that beans do not really provide sufficient proteins even when combined.

In addition, I am concerned that this brave young adult may have chosen, or is considering, a vegan diet. Vegans consume no animal products – dairy, eggs, or honey. A vegan lifestyle is supportable only if one is aware that protein supplements are essential, and combines that with a sensible food plan.

Arie Chark
Montréal

* * *

Re: Terror in the United States

Muslim spokespersons have been trying to explain the rationale behind last month's terrorist attacks in New York and Washington, D.C. The thrust of their claims is that since the United States has become the "world policeman," this has caused great frustration among Muslims and this is the root cause of the terrorist attacks.

The fact that every Arab country is ruled by a dictatorship of one kind or another and that there is no freedom of speech or free press or freedom of religion or independent judiciary or right to vote does not seem to be a problem for them!

Hopefully, some day they will recognize that the true "Satan" is not the United States, but their own leadership.

Esther Green
Montreal

* * *

Not critical of Israel

The article, "YMCA Web links to Palestinian Web site" (*CJN*, Sept. 13), describes Peace Now as "highly critical of the Jewish state." Not true. Peace Now is a Zionist organization and is not "critical of the Jewish state." It is critical, however, of Prime Minister Ariel Sharon's attempt to end the Palestinian intifadah by using only the military stick without the diplomatic carrot. Both are needed.

Sheldon Gordon, Policy Director
Canadian Friends of Peace Now
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Disappearing Christians in the Middle East

By DANIEL PIPES

The transfer of control over Bethlehem from Israel to the Palestinian Authority just before Christmas 1995 inspired a spate of articles on Bethlehem's diminishing Christian presence. They noted that a place not long ago 80 percent Christian, is now but one-third Christian. For the first time in nearly two millennia, the most identifiably Christian town on earth has lost its Christian majority.

The same changes have taken place in two other famously Christian towns, Nazareth and Jerusalem. In Nazareth, Christians went from 60 percent of the population in 1946 to 40 percent in 1983. Jerusalem Christians in 1922 slightly outnumbered Muslims (15,000 versus 13,000). Today, they number under 2 percent of the city's population.

The same applies in other parts of Israel. A report from the Galilee village of Turan quotes a Christian store owner: "Most Christians will leave as soon as we can sell our houses and shops. We can't live among these people [Muslims] anymore."

The observation has been made that the Christian community in the West Bank is close to extinction. But the Israeli-held territories are not unusual in this regard. Christians are fleeing from all over the Middle East.

Emigration began in the aftermath of World War I and has greatly picked up in the last decade. In Turkey, Christians constituted a population of 2 million in 1920, but now only a few thousands remain. So severe is the problem that the Orthodox Patriarchate in Istanbul is in danger of collapsing for lack of a large enough pool of candidates.

Earlier in this century, Christians represented about one third of the Syrian population; now they account for less than 10 percent. In 1932, they comprised 55 percent of the Lebanese population; now they are less than 30 percent. More than half of the Christians of Iraq have left. Copts began leaving Egypt in significant numbers after the 1952 revolution.

Emigration and declining birth rates the main causes

The Christian population decline has two main causes: emigration and declining birth rates. Emigration represents the end of a long process of exclusion and persecution. On the West Bank, a nearly permanent Muslim boycott of Christian businesses is the problem. In Egypt, fundamentalist Muslims constantly target Christians. The Lebanese civil war of 1975-90, when reduced to its essentials, represented a successful effort by Muslims to reduce Christian power in the country. But by far the worst situation is in the Sudan, where a civil war that has been raging off and on since 1954 has led to wholesale atrocities.

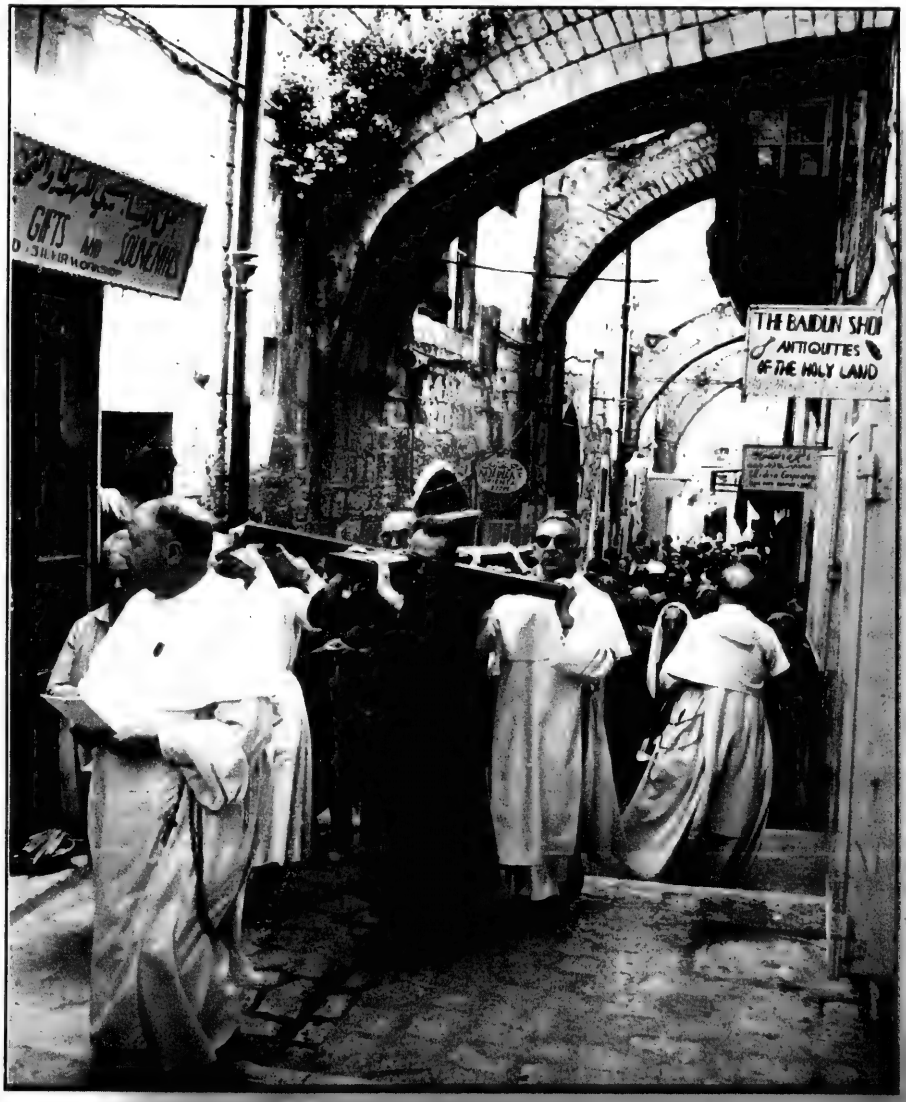
Declining birth rates can also be seen throughout the region. In Israel, for example, there are 37 live births per thousand Muslims; among Christians, the number is 22 per thousand. The small number of Christians leads some to marry Muslims, which also effectively means they are lost to their former Christian community.

At the present rate, as Prof. Hilal Khashan, a political scientist at the American University in Beirut, has pointed out, the number of Christians in the Middle East will likely drop from 12 million today to 6 million in 2025. With time, Christians will effectively disappear from the region as a cultural and political force. One report has noted that there are more Christian Palestinians living in Beit Jala, Chile than there are in Beit Jala on the West Bank. And Jordan's Prince El-Hassan bin Talal of points out there are today more Christians from Jerusalem living in Sydney, Australia, than in Jerusalem itself.

For many years, the plight of Middle East Christians attracted little attention in the outside world. The earlier protectors of their interests – the British, French, Russian, and Greek governments – have turned away from the Christians' current problems.

Recently, however, some American organizations have taken up the cause of persecuted Christians around the world, primarily in Muslim and Communist countries.

Bringing more international attention to this situation could be a significant step towards understanding and, if possible, stopping the phenomenon of the Middle East's disappearing Christians.



Christians in Jerusalem on the Via Dolorosa. The author notes that the number of local Christians in Israel is rapidly diminishing. In the future, fewer and fewer local Christians will be part of scenes like this. [File photo]

This article is adapted, with permission, from the Editor's Introduction of the Winter 2001 edition of the Middle East Quarterly, *Volume VIII: Number 1. The entire edition is dedicated to the disappearing Christians of the Middle East.*

Daniel Pipes is the editor of The Middle East Quarterly.

Hanging in

The events of Sept. 11, will doubtlessly turn out to be a landmark in modern history. I watched the attack on the World Trade Center in Israel, where I spent some time with a group of former UJA chairpersons. All of us were appalled at what we witnessed on television, but we also shared a feeling that history had entered a new period. Alas, we were not wrong.

Rabbi Gunther Plaut in Toronto

I will not bore my readers with a repetition of facts and comments that have darkened our world since then, but I feel impelled to add some considerations that are specifically Jewish.

I am writing this column on Oct. 1, and I am sorry to report that earlier premonitions that assailed me are slowly hardening into observable facts.

More and more, I hear the following disturbing comment about the situation that led up to the events of Sept. 11. The question is asked just why the United States became the target of international terrorism for the first time in its history. Increasingly, I hear one simplistic explanation: it all came to pass because the United States has been supporting Israel and its policies vis-a-vis the Palestinians. Reducing this observation to its basic factor, we arrive at the obvious: it is Israel, i.e., the Jews, who are ultimately to blame.

Unfortunately, that is a very old story, but the fact that I have heard it so often before does not make it any easier. The world will always seek simplistic explanations for complicated events, and the answer, "It's the Jews again" has a mysterious and, therefore, persuasive tone to it.

Fortunately, there are enough decent and verbally competent people around who will oppose this defamation, but there is no question that it will affect us, even as it will infect gullible minds, of which there are many. So, dear reader, there is only one piece of advice that I can give you – the same advice I give myself: hang in there, stay tough and know that you have many allies. We are not alone – not this time.

I am afraid that I cannot offer much more in consolation, but the best protection that we have is to steel our minds with the conviction that the society that we have the fortune to inhabit has enough intelligence and understanding to know evil propaganda from the truth.

I write this on the eve of the Sukkot festival, at the centre of which stands the vulnerable hut that is a shaky defence against hostile weather. Take this as a metaphor: we know that the sukkah is frail, but the spirit in which we erect it nonetheless, year after year, presents a formidable force of faith, and this force will carry us through. Meanwhile, we will have to hang in, as we have done so often before.

Taking stock of our feelings

While sitting here trying to think of what to write in this month's column, it is hard to get any thought on paper that does not concern the tragic events that occurred only a few weeks ago. Most columnists have been centered on Sept. 11 and I feel that it would be impossible to write about anything else.

Darcie Richler in Halifax

This is the first time in my life that I have personally felt threatened and scared. I have been continually replaying the surreal images in my mind that I viewed on television, and as with the assassination of John F. Kennedy for earlier generations, I know that I will never forget where I was when I found out about what had just happened at the World Trade Center, at the Pentagon and in a field outside Pittsburgh.

There is no question about the tragedy in this situation: innocent lives were lost, families were ruined and lives were destroyed. I am just feeling a little sad lately that the world did not take other atrocities as seriously as this one. When a million people died in Rwanda, did we see benefit concerts aired on so many television networks? Did we see such measures to stop the killings as those being taken now? Lately I feel angry that President George W. Bush is so eager to retaliate when he and his colleagues have so easily criticized Israel for striking back when it has been the target of senseless terrorism.

Perhaps part of this is a generation gap. While I do not represent every university student around, I know that there are many who share my position. My contemporaries and I feel that our views are being poorly represented, if at all. I do not claim to be an "expert" on anything. I do not claim to have the insight of an experienced political analyst; however, I wish at times that the insight of younger adults could be taken more seriously in such uncertain times.

Yes, people of my generation have been spared a lot prior to a few weeks ago. We have not seen a world war, nor have we sent our peers to destinations like Vietnam to fight a war that could not be won. In North America and most developed areas, we have the comfort of living where there are endless possibilities, and knowledge and education are readily available. The problem is, however, that with all of the considerations arising right now, our opinion is being ignored and overlooked. Ultimately, we will be holding the high government positions and other high-ranking jobs, yet no one is really interested in what we have to say.

In 20 years, we could be picking up the pieces from the aftermath of what is happening now, and possibly be held responsible and accountable for predicaments over which we had no power.

As a younger generation, we communicate differently and perhaps at times a little less aggressively. Our feelings are still young and sensitive and we try to use them carefully when we make decisions.

Also, whenever I look in the newspaper or watch the news, I see a preponderance of middle-aged-to-older men sputtering out comments, ideas and threats that all seem to point to violent outcomes. This part of our population represents only one tiny microcosm of our global community, yet they are responsible for everything. It is also possible and very likely that if different people were representing North America right now, there could be a substantially different response to a horrific disaster.

I do not maintain that I have the answers to what needs to be done, and I do not want anyone to suffer as many American, Canadian, Israeli families and friends of the 6,000 victims of Sept. 11 are doing right now. While my thoughts may seem simplified or expressed merely from the heart, maybe that is what the generation now in charge of the future of many lives should do, too.

Terrorism and the many flavours of fundamentalism are possibly the most serious threat that we will see in this century and there is no condoning them. Let us just hope that the approach taken to deal with this threat will solve the problem and deliver peace.

North America's anxiety

Sept. 11 will be in our minds forever. Everyone will always remember where they were, what they were doing, who they were with and so on. We read about it every day in the newspapers and even if we try, we can't escape the changing landscape of our world.

Bryan Borzykowski in Winnipeg

There is a legitimate anxiety among many university students that was not present before the terror attacks in New York and Washington, D.C.

On the day they occurred, students at the University of Winnipeg gathered around a television set near the library. At least 100 had their eyes glued to the news, while others went home to watch what was going on. I spoke to the vice-president of the university's student government and she was obviously shocked and afraid about what would happen in the future.

This anxiety is very real and should not be ignored. Since Sept. 11, I have felt a lot more cautious, a little more skeptical of things, and I am always just a little bit nervous. And I am not alone. I think a lot of students feel this way, which is probably similar to how many people felt about the possibility of nuclear attacks during the Cold War.

Right now, writing before Sukkot, I am not sure what the Americans will do in response to the attacks. I have some hope that they will not attack Afghanistan in a way that will cause World War III, but I am nowhere near ready to dismiss the possibility.

This is where my anxiety stems from: It might sound silly, but I believe the destruction of the human race could happen. I hope that when it comes down to it, the world's leaders won't succumb to pride, but things are very unpredictable right now.

I keep hearing talk about bioterrorism as a legitimate threat, and with technology being more advanced than in World War II, when North America was spared from direct attacks, it is not unrealistic to say that Canada and the United States could be hit. These are historic times and these things are impossible to ignore.

What can we as university students do during this volatile time? Many students from across Canada feel military action is not the way to go, and I agree. More people will just be killed, and war does more harm than good. I think we have been doing a good job voicing this sentiment, but we need to continue to promote nonviolence.

At the University of Winnipeg, several lunchtime forums have been held to discuss the attacks and their implications. This is very positive because we raise issues that are not spoken about in the mainstream media. Each one of us needs to find our voice and what we want to represent and go to bat with it. While Canadians are not feeling the same pressures as Americans, this situation still affects us.

Another problem for me that causes some frustration is the media's biased reporting and their lack of interest in taking a hard look at America and the reasons why this attack occurred. Many people seem to avoid these kinds of touchy subjects for fear of repercussions. When, for instance, Bill Maher on ABC's late-night talk show *Politically Incorrect* tried to argue the Sept. 11 terrorists were not cowards, his job was put in jeopardy after some sponsors pulled their advertisements.

I don't want to get into the reasons why America was attacked, but I think it is important for people to be aware that there is more than one side to this story. Just to make it clear, I am not for one second downplaying the tragedy of this horrific event. I just think we need to be aware that Americans are not the only victims here. In order to really understand what is going on, we need to do our own research to find out what events led up to this attack.

I hope all this anxiety will disappear soon, but as the days go by, the tension seems to be building. We are living through historic times and we should do what we can to actively take part in shaping the future.

Please e-mail me at cjnbryan@hotmail.com.

The Kirshner File

Afghanistan shakes Israel's ties with U.S.

For Israel, the stunning terror attacks on Sept. 11 dawned like a moment of crystalline clarity and certainty. Arab terrorists, believed to be linked with Osama bin Laden's al-Qaeda network based in Afghanistan, had crashed commercial airliners into the World Trade Center in Manhattan and the Pentagon in Washington, D.C., killing thousands of civilians. In the numbing aftermath of these unprecedented atrocities, Israel thought it had scored an incredible, if backhanded, victory.

Sheldon Kirshner in Toronto

The assumption was that the United States would now be more empathetic to Israel's own terrorist problems, which have multiplied since the Palestinian uprising.

It was also assumed that Washington would henceforth march shoulder to shoulder with Israel in the battle to counter international terrorism.

Clearly attempting to capitalize on the Sept. 11 events, Israeli Prime Minister Ariel Sharon made two points in a telephone conversation with U.S. President George W. Bush. He praised Bush's decision to form a global coalition against terrorism and the Taliban regime in Afghanistan, which protects bin Laden. And he characterized Yasser Arafat, president of the Palestinian Authority, as "our bin Laden."

Yet, within days of these developments, the situation turned dreadfully sour. It climaxed with Sharon's startling Oct. 4 rebuke of the United States, in which he warned Bush not to appease the Arabs at Israel's expense, much like Neville Chamberlain had appeased Adolf Hitler in 1938 at Czechoslovakia's expense. "We cannot accept this," he declared.

Hours after rebuking the United States and proclaiming that Israel would "depend only on ourselves," Sharon ordered the Israeli army, in its biggest operation since the intifadah broke out in September 2000, to reoccupy two Arab neighbourhoods in Hebron from where Palestinian gunmen had just fired on Israeli civilians.

Israel's offensive, combined with Sharon's allegation, sent Israel's pivotal relations with the United States plummeting to its lowest level since 1981, when Menachem Begin lashed out at Ronald Reagan for suspending a security agreement with Israel following its annexation of the Golan Heights.

Responding to Sharon's historical analogy, which was not exactly apt, Bush instructed Secretary of State Colin Powell to convey his disapproval. White House press secretary Ari Fleischer, meanwhile, described Sharon's remarks as "unacceptable." Israel, Fleischer lectured, "can have no better or stronger friend than the United States and better friend than President Bush." Stung by the harsh reaction, Sharon backed down, saying that he appreciated Washington's resolve to fight terrorism and promising to cooperate in its effort to combat it.

Several days later, Sharon, who has met with Bush twice since last March, went even further. He noted that his comments had not been properly understood, praised Bush's war on terrorism and pledged "full and unwavering support" as a silent partner in the coalition. Then, in a call to Powell, Sharon expressed appreciation for Israel's "deep friendship and special relationship" with the United States and Bush.

On Oct. 9, two days after the United States and Britain attacked Afghanistan, Powell tried to heal the embarrassing rift between Israel and the United States by claiming that the Bush administration would not "sell out" Israel or "trade away" its security" in payment for Arab support of the coalition.

If nothing else, the recent row revealed the depths of frustration and anger on both sides.

Sharon's ire, in the first instance, was piqued by a story-cum leak in the Oct. 1 edition of The *New York Times* in which it was reported that the Sept. 11 attacks had prompted the United States to postpone the announcement of a new Middle East peace initiative calling for an independent Palestinian state.

Not surprisingly, Sharon took umbrage. He had not been given advance warning. The timing of the report suggested that the United States was already rewarding the Arabs, perhaps at Israel's expense, for backing the primary goals of the coalition: the destruction of bin Laden's network and, with it, the Taliban government in Kabul. Worse still, Bush, deliberately or not, had created a linkage between the anti-terror campaign and the Palestinian issue. It brought back bad memories. In 1990 and 1991, Saddam Hussein unsuccessfully attempted to link Iraq's invasion of Kuwait with the Palestinian question.

To Israel, the very idea of a Palestinian state is no longer taboo. Ehud Barak, the former Israeli prime minister, accepted it as an inevitable outcome of talks with Arafat. Sharon has embraced the thesis himself, though his conception of a Palestinian state, broken up into disconnected bits and comprising less than half of the territory of the West Bank, will not satisfy the Palestinians. Last January, the outgoing U.S. president, Bill Clinton, remarked that a resolution of the Arab-Israeli conflict was unthinkable without a "sovereign and viable Palestinian state."

What upset Sharon more than anything else, probably, was that the concept of a Palestinian state, with all its profound political and military ramifications, was being taken for granted, without Israel's consent, at such an extraordinarily delicate juncture. It seemed like unseemly pressure, designed to please Arab states like Saudi Arabia and Egypt.

Sharon, too, was upset by the United States' narrow definition of terrorism. Bush swiftly rejected his comparison of Arafat with bin Laden. More seriously, Bush did not target Islamic fundamentalist groups like Hamas and Islamic Jihad, which have wreaked havoc on Israel in the past year.

Sharon was less than pleased that the United States, acutely sensitive to Arab opinion, asked Israel to stop making armed incursions into Area A, fully controlled by the Palestinians, in reply to Palestinian provocations.

In the first few days after last month's bombings in the United States, Israel launched punitive raids into Jenin and Jericho, touching off vocal Arab protests. As a result, the Bush administration, in its eagerness to assemble a coalition to confront bin Laden and the Taliban, leaned hard on Israel.

Sharon was none too pleased that Bush was trying to tie Israel's hands at a time when the Palestinians were yet again violating another ceasefire, this one initiated by Arafat on Sept. 18 in a transparent bid to mollify the Americans and calm the waters before the anticipated U.S. strike into Afghanistan.

In addition, Sharon resented Washington's pressure on him to approve an oft-delayed meeting between Shimon Peres, the foreign minister, and Arafat. The meeting, which produced yet another truce, finally took place on Sept. 26. But it had little effect on the ground. A succession of Palestinian attacks – including a suicide bombing near a kibbutz in the Jordan Valley – and Israeli counter-attacks claimed the lives of seven Israelis and 30 Palestinians, respectively.

Ariel Sharon meets George Bush at the White House last June. [RNS photo]

There has been an immense reduction in the number of Palestinian attacks since Oct. 7, as Arafat has cracked down fiercely on pro-bin Laden supporters.

Lastly, Bush incurred Sharon's wrath by deciding not to oppose Syria's two-year membership in the United Nations' Security Council. It seemed like another example of blatant politicking to firm up the anti-bin Laden coalition. But Israel should prepare itself for more surprises and shocks as the struggle in Afghanistan intensifies.

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Jewish Life

Amichai promised hope

Open Closed Open, by Yehuda Amichai, Random House, 2000.

Yehuda Amichai, Israel's beloved national poet, died just over a year ago. His name means "my people lives," and he derived much of his inspiration from the history of his people and the Land of Israel. His recurring themes included love, war and the beauty, mystery and enduring embrace of Jerusalem. He also found poetic imagery in the lives of his parents, his two wives and his children – a linked tribute that extended over three generations.

Books
Bernard Baskin

Readers found many things to admire in his work, which was ironic, tender, playful and despairing by turns. Some delighted in his exuberant inventiveness and sudden flashes of humour. Israelis recited his poems at weddings, funerals and national observances.

Open Closed Open, which took Amichai roughly 10 years to write and was completed when he was already quite ill, is undoubtedly his masterwork. It is basically a long poem, divided and subdivided into sections, but thematically and musically braided skilfully into a brilliant unity.

In *Tourists*, the poet finds a recognizable target: "So condolence visits are what they're here for./ sitting around at the Holocaust Memorial, putting on a serious face at the Wailing Wall./ laughing behind heavy curtains in hotel rooms./ They get themselves photographed with the important dead/ at Rachel's Tomb and Herzl's Tomb./ and up on Ammunition Hill./ They weep at the beautiful prowess of our boys./ lust after our tough girls/ and hang up their underwear to dry quickly/ in cool blue bathrooms./"

There are no boats in Jerusalem, but there are many sails. Amichai called Jerusalem the Venice of God: "And there are days here when everything is sails and more sails./ even though there's no sea in Jerusalem./ not even a river./ Everything is sails: the flags, the prayer shawls, the black coats./ the monks' robes, the kaftans and kaffiyehs./ young women's dresses and headdresses./ Torah mantles and prayer rugs, feelings that swell in the wind/ and hopes that set them sailing in other directions./ Even my father's hands, spread out in blessing./ my mother's broad face and Ruth's faraway death/ are sails, all of them sails in the splendid regatta/ on the two seas of Jerusalem:/ the sea of memory and the sea of forgetting."

There is pathos and an ever-widening circle of pain and sorrow in *The Diameter of the Bomb*: "The diameter of the bomb was thirty centimeters/ and the diameter of its effective range about seven meters./ with four dead and eleven wounded./ And around these, in a larger circle of pain and time, two hospitals are scattered/ and one graveyard. But the young woman/ who was buried in the city she came from./ at a distance of more than a hundred kilometers./ enlarges the circle considerably./ and the solitary man mourning her death/ at the distant shores of a country/ far across the sea/ includes the entire world in the circle./ And I won't even mention the howl of orphans/ that reaches up to the throne of God and/ beyond, making/ a circle with no end and no God."

Despite ample reason for despair, Amichai held out the promise of hope in human beings helping each other along the way. "I believe with perfect faith that at this very moment millions of human beings are standing at crossroads and intersections, in jungles and deserts, showing each other where to turn, what the right way is, which direction. They explain exactly where to go, what is the quickest way to get there, when to stop and ask again…This too is a new religion."

Even non-readers of poetry will find beauty and meaning in this volume that is sure to stir the emotions and elevate the spirit.

National Archives preserves our history

By ZE'EV GLICENSTEIN

As Canadians, we can find many of the documents behind our history preserved at the National Archives of Canada. As Jewish Canadians, we may also turn to this indispensable Ottawa-based institution for numerous collections of special relevance to our community.

World War I Papers: Did any of your ancestors or relatives serve in the Canadian Expeditionary Forces in World War I? Chances are you can view their attestation papers by visiting the archives' web site (www.archives.ca/08/08_e.html) and using the ArchiviaNet on-line research tool. (Choose the Genealogy theme.)

To date, the archives have digitized about one-third of the roughly half-million attestation papers in its collection. Easily accessible and downloadable, the digitized records contain useful family information. The rest of these sign-up papers and more in-depth personal war records are available by mail; photocopying charges apply.

Toronto Cemetery Records: Original record books and file cards kept by Benjamin's Park Memorial Chapel of Toronto, dating from 1930 to 1980, contain date of death, yarzheit, name of deceased, and burial location. Benjamin's Park will readily grant the necessary letter of permission to any bona fide researcher.

Similarly, microfilmed records from Toronto's Steeles-College Memorial Chapel extend from roughly 1949 to 1975 and include name, date and place of birth, death and burial, age, occupation, civil status and last residence, next of kin, names and birthplaces of parents. Written permission also required.

Russian Consular Records: Of great interest to genealogists, this microfilmed collection (also known as LI-RA-MA) contains nominal files on more than 10,000 immigrants, including many Jews, who came to Canada from the Russian Empire between 1898 and 1922. The well-known index edited by Sack and Wynne has been enhanced by the National Archives' own index. The microfilms may be accessed remotely by interlibrary loan. Caveat: Russian reading skills required.

Hebrew Free Loan Association: This Montreal-based philanthropic society helped some 80,000 borrowers between 1911 and 1935. Its minutes books contain details of membership, bequests, legacies and donations. (Permission required.)

Jewish Colonization Association: Founded by Baron Maurice de Hirsch in 1891, the JCA promoted the resettlement of oppressed European Jews in numerous colonies in Western Canada. The archives hold an inventory of the eight reels of microfilmed records, which run from 1886 to 1919; open access. A related collection, the Jewish Family Services of the Baron de Hirsch Institute of Montreal, contains correspondence, reports, cemetery records, case files and more; segments have restricted access.

Numerous Family Collections: The archives hold an impressive array of materials from many Canadian Jewish scholars, rabbis, politicians, business people, writers and other noteworthy individuals, as well as significant communal organizations.

Valuable materials, of interest to historians if not immediately to all genealogists, include an unpublished manuscript of Canadian war hero Ben Dunkelman, the family papers of 18th-century Quebec trader Aaron Hart, and material related to Bernard Wolf, a London, Ont. businessman who in 1948 mounted a successful court challenge of a restrictive covenant that disallowed the sale of a plot of land "to anyone of Jewish Hebrew, Semitic, black or coloured race or blood."

Useful Catalogue: Published by the National Archives in 1987, *Archival Sources For the Study of Canadian Jewry* by Lawrence Tapper remains an excellent catalogue of the archives' pertinent holdings, of which only a choice selection is mentioned here. Limited copies of this bilingual guide are available for free from the archives.

Since the archives may need up to 48 hours to make materials available, and longer if additional fonds are required, it's best to contact the archives in advance of a visit. Visit the Web site or write to National Archives of Canada, 395 Wellington St., Ottawa, Ontario K1A 0N3. Genealogical inquiries, 613-996-7458.

Jewish Life

Water crisis and Israel, Part 2

By MARK MIETKIEWICZ

Last week, we looked at the water crisis in Israel and the region. Today, some possible solutions.

Despite its current problems, Israel has seen some success in its battle to conserve water. For example, visitors to Israel are familiar with "drip irrigation," the tubing that snakes its way through city parks and kibbutzim. The drop-by-drop method of watering deposits just enough water above or below surface. Thanks mostly to drip irrigation, Israel's water requirements for apples, bananas and potatoes declined by more than half after its introduction **[http://www.worldbank.org/html/fpd/technet/drip_irr.htm]**.

But to solve its current problems, Israel will have to do much more. Here are some of the options being discussed:

Importing water: Israel is negotiating a deal with Turkey to import up to 50 million cubic metres of water a year. The national water agency has been instructed to construct a 13-kilometre-long pipeline from a wharf in Ashkelon to a reservoir where the imported water would be connected to the national water system **[http://israeliculture.about.com/library/extra/blwaterb.htm]**. But importing water is expensive and Israel's National Infrastructure Minister has said it should only be considered an emergency measure to bridge the gap until the country begins producing desalinated water **[http://www.jpost.com/Editions/2000/06/23/News/News.8607.html]**

Desalination: "Nuclear desalination plant will be ready by 1971" reads the headline in the Dec. 18, 1965, edition of the *Jerusalem Post*. "President Lyndon Johnson has assured Prime Minister Levi Eshkol of U.S. willingness to help finance the joint U.S.-Israel nuclear desalination plant," the article states **[http://www.jpost.com/Editions/2001/04/29/Features/Features.25249.html]**. The nuclear desalination plant never saw the light of day, and although Israel is a pioneer in extracting salt from salt-water, there has been a great deal of criticism that the country has been slow in developing more desalination plants. The country has 40 small and medium-sized desalination plants and this year approved the construction of a 50 million cubic metre seawater plant in Ashkelon.

Wastewater treatment and reuse: Agriculture cannot afford to pay for the high cost of desalination. But since many crops can tolerate water of lower quality, treated wastewater is seen as a source of water for irrigation. You can read more about this and other initiatives at the Web site of the Water Research Institute based at the Technion in Haifa **[http://wri.technion.ac.il/]**.

Rainfall enhancement: Israel began seeding clouds with silver iodide crystals over the Lake Kinneret basin in 1976. Cloud-seeding can significantly increase rainfall in a normal winter and produce as much as an additional 80 million cubic metres of water. Although cloud-seeding is far cheaper than desalination, it can only be effective when there are suitable rain clouds in the area and even then, there is no guarantee that the rain will fall exactly where needed **[http://www.jpost.com/Editions/2000/12/14/News/News.17371.html]**.

Water bans: Israelis love their lawns. This year, plans for a total ban on watering lawns were discussed but not approved. There has also been talk of no new municipal parks or gardens and the introduction of water quotas for local authorities. Industries could face a cut in quotas **[http://www.jpost.com/Editions/2001/05/21/News/News.26613.html]**.

New canals: One of the oldest schemes for restoring the Dead Sea to its traditional level is through digging a canal linking it to the Mediterranean Sea. The so-called Med-Dead Canal would also take advantage of the 400-metre drop between the two bodies of water to generate hydro-electric power **[http://www.unu.edu/unupress/unupbooks/uu18ce/uu18ce0c.htm]**. Since the route of the proposed canal would take it through the Gaza Strip, the United Nations passed a resolution in 1984 condemning a possible canal **[http://www.us-israel.org/jsource/UN/unga39_101.html]**. Despite the resolution and a huge price-tag, the idea of a canal has never really died.

Israel Foreign Minister Shimon Peres advocates a different canal that would connect the Dead Sea to the Red Sea **[http://www.jewishpost.com/jp0706/jpn0706h.htm]**. His "Peace Conduit" would be built with the co-operation of the Kingdom of Jordan and would become a great unifying project for the countries.

"Water," Peres said, "knows nothing of politics; it flows for all."

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@ home.com.

'Going on' after evil

By RABBI YEHIEL BEN AYON

I have become a news junky. Ever since that fateful Tuesday morning on Sept. 11, I have been inescapably captivated. It is the images, the reports, the analysis, the human stories and all of the possible and eventual scenarios. Perhaps it's obsessive, but maybe it is just a normal reaction to an abnormal situation, trying to make sense out of the senseless.

As Jews after the Holocaust, we've always told ourselves there is no such thing as a survivor. Rudolph Giuliani, the mayor of New York, borrowed Jewish wisdom when he said, "None of us can survive this, we can only go on." But as much as one pays lip service to this theme of going on, no one can really go on, at least not yet. The world, or our perception of it, is shaken. One doesn't have to have been amongst the unemployed, the laid off or the idle businesses. One need not be in the travel industry, in hospitality, in leisure, in retail, in entertainment or in finance to have been touched. We have all been affected. For the moment, the only thing that is certain is continued uncertainty.

Tuesday morning began normally enough – another day on planet Earth. People woke up and went about their life as usual. It is shocking to think that some 20 individuals armed with box cutters could so effectively and abruptly end the lives of 6,000 people and that this would forever alter the lives of millions and revise the course of nations.

These individuals were part of a group whose numbers possibly total only a few hundred hard core radicals, an infinitesimally small percentage of the world's population. That this group alone could wreak havoc on the rest of civilization, that their terror can hold the world hostage with fear, aptly illustrates the powers of evil.

Judaism teaches that good and evil exist simultaneously in the world, that they are opposite ends of the same scale, one whose balance is quite precarious. Indeed, only a very small amount can tip this scale and destroy that balance.

In themselves, good and evil don't come from God. Instead, they were entrusted to humanity. It is we who hold the potential for good or evil.

We begin the reading of the Torah anew each year with the story of Eden, paradise found and paradise quickly lost. The world as first seen by Adam and Eve is gone forever: it didn't take much, scarcely a bite into a single forbidden fruit.

Certainly, the other side of all this is the positive power of good. If even a small measure of evil can be so destabilizing, then good too has the power to heal.

When after the Holocaust we kept going, Jews didn't simply keep living. We maintained our faith and our belief that good can overcome even the greatest evil. And so we built lives and communities and brought children into the world.

After Sept. 11, "Going on" doesn't mean venturing out, carrying on with life's tasks or not canceling one's vacation. Going on means exercising our human – but very divine – power to bring more good to the world.

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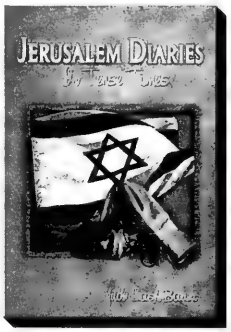

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Balint's articles, describing her first-hand observations of Israel's struggle over the past year, have appeared in numerous publications, including *Ha'aretz, Jerusalem Report, London Jewish Chronicle* and *Christian Science Monitor*.
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Kolel celebrates 10 years

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — In the 10 years since Kolel, the Adult Centre for Liberal Jewish Learning was established, it has changed the face of liberal Judaism in Toronto, says its rabbinic director, Rabbi Elyse Goldstein.

"We have presented ourselves as being passionate, committed, literate, studying Jews," she says.

Kolel started up after a group of lay people met with several Reform rabbis to plan a centre that would offer programs complementary to synagogue adult education programs, says Rabbi Goldstein.

"It all started with the simple idea that people across different religious experiences could study together. What that meant was serious long-term study, not just introductory courses," she says.

They also envisioned an outreach centre that had no pre-conceived idea of what kind of Jews would come, she says. "They wanted everyone to come and feel comfortable.

"Not surprisingly, the rabbis needed no convincing. They bought the idea immediately."

Rabbi Goldstein, originally from New York, has been with Kolel since its inception. She came to Toronto after spending five years at Temple Beth David in Massachusetts. "I was just negotiating my second five-year contract when I was contacted by Kolel's search committee. I had a few conversations with the rabbis, and we all got very excited. It was fast and furious from there.

"It was obviously the right shidduch. I have always been passionate about adult education."

What began with 40 students studying six courses in rented quarters, has blossomed into a thriving, growing centre, she says. Kolel now offers 14 classes a week and has about 5,000 students a year attending classes, events and services. One year ago it moved into its own building at 151 Eglinton Ave. W.

"There was a tremendous hunger in this town for real learning. Students do not want fluff. They want to study texts and be informed by them. They are also anxious to hear different perspectives. We teach from the liberal perspective, but we respect all traditions."

Rabbi Elyse Goldstein

In her own advanced Torah class in which students study primary texts in Hebrew, says Rabbi Goldstein, there are secular and Orthodox Jews. "It is our flagship class."

Kolel has become a place where people can explore Judaism without an agenda, she says. "There a lot of people who do not fit a particular perspective. They are valued for their perspective.

"About 50 percent of our students are unaffiliated. They are not uncommitted, they have just not found a home. This is a very good first step for people," she says.

The educational theory behind Kolel is transformative learning, says Rabbi Goldstein. "Adults make informed choices; learning cannot be coerced. We offer something, and they take it where they want. People learn best when they take material and use it to transform their lives."

Kolel is celebrating its 10th anniversary on Oct. 21 with an all-day celebration of Jewish learning, arts and culture at its centre at 151 Eglinton Ave. W. The open house, made possible by the Edward Bronfman Family Foundation and UJA Federation of Greater Toronto, will include study, art and music with rabbis, cantors and educators from across the denominational spectrum. For information on the schedule, call Kolel at 416-485-7007.

The meat in the 'sandwich' generation

By LEILA SPEISMAN
Staff Reporter

TORONTO — The catch phrase is "the sandwich generation," referring to those women caught between the changing needs of their aging parents and the ever growing demands of their home, children and careers.

They are the focus of a continuing documentary series on WTN called *The Family Dance: Tales from the Sandwich Generation*, produced by Breakthrough Films and Television Inc.

The 26 episode half-hour series premiered Oct. 2, at 6 p.m. and will continue into the new year.

Several Jewish women are featured, including Marci Rapp, a working mother of four, whose mother, Charlotte, is in a wheelchair and completely dependent on Marci for her care. Marci is concerned about where her mother will live, since she can no longer live in her own apartment. A media release describes Marci as feeling like "a truck in the mud – just plowing through."

Her story will air Oct. 16, and Dec. 4. Each episode will be repeated several times during the same week.

On Nov. 13, the series features Holocaust survivor Itia Golan, who takes her mother back to her homeland in the Czech Republic, and on Dec. 25 it features sculptor Angela Houpt, who is forced to care for her father's health as well as his estate.

For more information, contact publicist Ruth Dyer, 416-694-7071, or e-mail rdyer@idirect.com.

USY president wants to build chapter leadership

By FRANCES KRAFT
Staff Reporter

TORONTO — United Synagogue Youth (USY) is an excellent way to become involved in leadership and meet new friends, says Michael Ferman.

The 18-year-old OAC student, a Community Hebrew Academy of Toronto (CHAT) graduate now taking further OAC courses at Vaughan Secondary School in Thornhill, would not have said that at the end of Grade 8. Now president of ECRUSY (the 14-chapter Eastern Canadian Region of USY) for the 2001-2002 year, Ferman reluctantly attended his first USY program as part of a deal with his father Alan. "Try it out three times," Alan told Michael.

But at the very first meeting he attended, Michael was elected secretary of the chapter at Beth Emeth Bais Yehuda Synagogue. Four years later, his USY involvements and the positions he has held fill an entire single-spaced page of his resume.

Michael Ferman
[Frances Kraft photo]

A sampling includes participation in USY's Italy/Israel Pilgrimage program in summer 2000, service on the international general board and a stint as chapter president, during which time the chapter's USY Shabbat program, an all-day Saturday event, won an award as best religious program.

This past summer, he worked as a counsellor for teens with special needs at the Conservative movement's Camp Ramah in New England. At CHAT, he served as head of the library committee for two years

The appeal of USY for Ferman is the good feeling he gets from having made an impact – when people tell him what a good time they've had at a program he worked on, for example. "I'm also learning a lot of skills that I'm sure will help me later in life," he said. Interacting with peers, rabbis and lay leaders, as well as working on budgets are a couple of examples. "It's a great opportunity," he said.

From a religious standpoint, Ferman – who was already observant before he joined the organization – feels USY has brought him closer to Judaism. "There are a lot of programs over Shabbat and the chagim."

In fact, he hasn't ruled out the idea of rabbinical studies at the Jewish Theological Seminary, although he is leaning toward studying business and law.

USY, the youth arm of the Conservative movement, is 50 years old this month. ECRUSY is not marking the anniversary as a region, although individual chapters may have programs or special services on a smaller scale, said Ferman.

That decision was made to conserve resources, he explained, noting that the regional Fall Kinnus is coming up early next month. He expects more than 100 of the almost 300 ECRUSY members to take part in the annual convention.

Among Ferman's goals are increasing membership on a regional level and building chapter leadership to ensure the group's future. The most recent ECRUSY program, a Saturday late-night program at Laser Quest that ended Sunday morning with davening and breakfast at Adath Israel Congregation, drew close to 200 people. The program was for Maariv, the division of ECRUSY encompassing the Greater Toronto area, London, Hamilton and St. Catharines. (Mizrach takes in Halifax, Montreal and Ottawa.)

Occasionally he pulls all-nighters

Ferman attributes the unprecedented attendance level at the Laser Quest event to the price structure, with a discount of almost 50 percent for non-members and for members who brought a non-member friend. Ferman credited Shirley Gossack, who was executive director of the United Synagogue of Conservative Judaism, Canadian region – and youth director – until the end of August, for coming up with the program. Currently Tamara Kochberg is USY's regional youth director.

Ferman said it's sometimes difficult to find a balance between school and his work for USY, which can involve dozens of phone calls and e-mails per day, taking a few hours of his time. Occasionally he pulls all-nighters to get his schoolwork done, he said. "Luckily, I'm able to cope with less sleep than the average person."

Varian Fry: portrait of a forgotten hero

By ANNA MORGAN
Staff Reporter

TORONTO — Over the course of 13 months, thousands of lives were saved from the Nazis because of one American.

Beginning in 1940, journalist Varian Fry set up a rescue mission in Marseille, France, that developed escape routes for refugees via Spain.

A photo exhibit of Fry's story, currently running at the Koffler Centre of the Arts at the Bathurst Jewish Community Centre, describes how Jewish and non-Jewish artists, intellectuals and writers were smuggled out of France to freedom.

The only U.S. citizen to ever be recognized as Righteous Among the Nations by Yad Vashem, Fry is a man who "in a moment of crises, rose to the occasion," said Michael Marrus, dean of graduate studies and a professor of Holocaust Studies at the University of Toronto.

Speaking at the recent opening of the exhibit, Marrus described Fry's tale of courage, a story which, until recently, has rarely been told.

Cover of *Assignment: Rescue, The Story of Varian Fry And the Emergency Rescue Committee.*

A series of black and white photographs, coupled with a running narrative of Fry's work in Europe, is now being shown at the Koffler gallery.

Varian Fry established a legal French relief organization in Marseilles.

It is a story of underground meetings in dark cafés, forged documents, back-alley encounters and unrelenting persistence, which ultimately facilitated the clandestine escapes of such artists as Marc Chagall and Max Ernst, writer Hannah Arendt and sculptor Jacques Lipchitz.

Born in New York in 1907, Fry became a journalist after graduating from Harvard University in classics, Marrus told the audience.

On the eve of World War II, Fry seemed destined to become a second-rate journalist as editor of the Foreign Policy Association's *Headline Books*, Marrus said.

At that time, "Varian Fry was an ordinary person who didn't quite fit in."

In the meantime, the implementation of Article 19 of the Franco-German Armistice, which required the Vichy government to arrest anyone demanded by the Gestapo, led to the foundation of the Emergency Rescue Committee (ERC) in New York. It was felt that artists and writers were especially at risk.

Fry, who had witnessed a particularly violent anti-Semitic pogrom while a reporter in Berlin in 1935, joined the ERC. Because of his facility with languages and understanding of high culture, Fry was sent to France to investigate the plight of the European intellectual world.

Marrus described how Fry worked the system once he reached Marseille – continuously bribing, wheeling and dealing, negotiating and forging in order to smuggle as many people as he could to freedom.

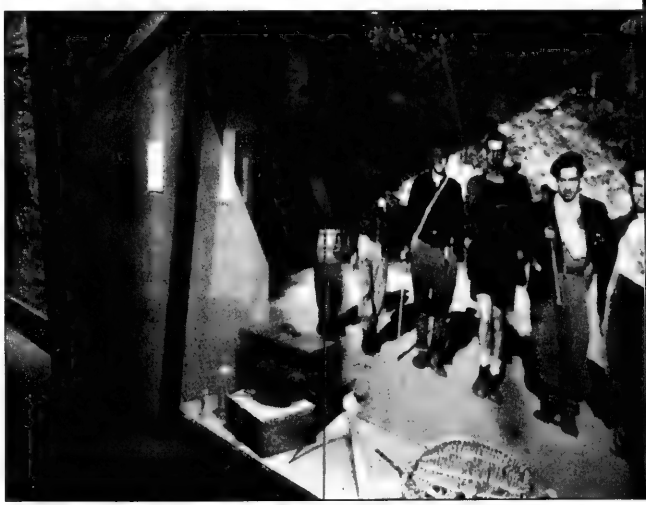
He was harassed by the French police and the Gestapo and was not assisted by the Americans.

"It is an exciting and heroic story, with all the intrigue of a film like *Casablanca*," said Diane Uslaner, the Koffler Centre's director of cultural programming, marketing and development.

Once the war ended, Fry returned to his former life and to being basically a regular man, Marrus said.

"There is something ordinary about Varian Fry, just as there is something extraordinary."

The exhibit, which runs until Nov. 11, is being put on by the Koffler Centre in co-operation with Canadian Society for Yad Vashem.



For many refugees, the only escape from France was via the "F" Route, an ardous mountain climb into Spain.

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אבל שישאר ביניו.

דברי טעם במונטריאול

שמשון הָאקרמן הוא מנהל בית ספר יהודי במונטריאול, ובימים הנראים הוא משמש כרב של המניין השני בבית הכנסת "שערי ציון". מני כוזן, איש טורונטו שנכח בתפילה, מציין שדרשתו של הָאקרמן נגעה לליבו. אינני יכול להביא כאן אלא מקצת מתרגום חדברים לעברית:

" אוכלוסיית ארה"ב גדולה פי חמישים מזו של ישראל. אין זו תחרות של מי סבל יותר, אך חשבון קצר מאוד עזור לחבין את גודל האפקט של הטרור על ישראל בהשוואה לארה"ב. קרוב למאתיים יהודים נרצחו בידי טרור פלשתינאי בשנה האחרונה. הכפילו מספר זה בחמישים ותגיעו לעשרת אלפים! אנחנו עם זעיר במדינה זעירה. כמה יתומים, כמה אלמנים ואלמנות, כמה חורים שכולים נהרסו חייהם! כמה אלפי פצועים! מי יעזור להם!"

הצעה לממשלת ארה"ב

חברי, ד"ר אלי נסבאום העביר אלי מקליפורניה את הדברים הבאים:

"לאור השתוללות הטרור באמריקה, כדאי להציע לממשלת ארה"ב לנקוט בצעדים הבאים שיהא עצמה הציעה לישראל:

1) לתת את כל מערב ארה"ב הברית שמעבר למיסיסיפי לאוסאמה בין לאדן.

2) להזמין אותו למו"מ לאחר שהושלמה העברת השטחים אליו.

3) להציע לאוסאמה רובים ונשק כדי שיוכל לשמור על מדינתו החדשה.

4) להביא כוחות או"ם כדי לשמור שארה"ב לא תשתמש בכוח יתר נגד המדינה החדשה."

אמנים ישראלים ב- BATHURST JCC

בימים אלה מציגים שני אמנים משלנו תערוכת צילומים משותפת. **מוטי לוי** כינה את התצוגה שלו "מירושלים לחברון", ובמרכזה אנשים בצל המשבר החמור. מוטי התרשם עמוקות מילדי המתנחלים שמשחקים בחפשיות בעוד שהמבוגרים סוככים עליהם ברובים. **מני סנן** מצלם את הנוף הקנדי המדהים, שכל כך שונה מנוף ילדותו בנתניה על חוף הים התיכון. שניהם חברים באגודת האמנים הישראלים של טורונטו והתערוכה תימשך עד ה- 26 בנובמבר. מומלץ מומלץ. פרטים בטלפון 416- 781 2409.

תאכובה

בימים הראשונים שאחרי ה-11 בספטמבר הראו בטלביזיה פלשתינאים רוקדים על הגגות, ורבים מאתנו נשמנו לרווחה: סוף סוף יבינו האמריקאים עם מי יש לנו עסק. והנה לא עברו ימים רבים וארה"ב מחפשת פרטנרים במזרח התיכון, וכדי להפיס את המצרים והסעודים היא מאמצת לחיקה את יאסר עראפת, הטרוריט שמתחפש לולוחם שלום, הסבא עם השפתיים הרועדות שתורם דם לאמריקאים..... אי אפשר שלא לחיות ציני לגבי האמריקאים: כשהתאים להם- היה סאדם חוסיין ידיד נפש שנלחם באיראנים. כשהתאים להם -היו הטאליבן חברים קרובים כי הם נלחמו ברוסים באפגניסטן. שהאמריקאים לא יבלבלו את המוח עם מלים גבוהות על "חצלת העולם"! בשבילם טרוריסט הוא מי שהורג אמריקאים, אך לא בחכרח מי שהורג נערים ישראלים בדיסקוטק. אבל שיישאר ביניו.

Israel Bonds dinner to honor Ekstein, Schwartz

TORONTO — State of Israel Bonds will honor Anita Ekstein of Toronto and Max Schwartz of Montreal at the 17th annual International Elie Wiesel Holocaust Remembrance Award Dinner on Sunday, Nov. 11, at 5:00 p.m. at the Grand Hyatt Hotel in New York.

Ekstein and Schwartz are among the 11 Holocaust activists from Canada and the United States who will be presented with the prestigious Elie Wiesel Commemorative Medal for perpetuating Holocaust remembrance and supporting the State of Israel.

Anita Ekstein (née Helfgott) was born in Poland. She was saved from the Skole ghetto by her father, who gave her to a Polish Christian family, and survived the war under an assumed name. Both of her parents and many other family members perished.

"I am very honoured, yet humbled, for having been chosen for this tribute to represent Canada," says Ekstein

Schwartz, also Polish born, survived the Miasto Czartorisk ghetto. He hid in the surrounding forest until the Russian army liberated the area in 1944. He and his younger sister escaped the Station Czartorisk forced labour camp on the eve of its liquidation.

"Needless to say, I feel honoured. I will do aything I possibly can within my power to help the State of Israel and Israel Bonds."

Shimon Peres, foreign minister of Israel, will be the guest of honour and keynote speaker.

Since the Elie Wiesel Holocaust Remembrance Award Dinner was inaugurated in 1985, it has produced hundreds of millions of dollars in Israel Bonds investments to strengthen Israel's economy.

The dinner has also been one of Wiesel's primary forums for linking Holocaust survivors to second generation Jewry. Couvert for the dinner is $170 (US) per person. For reservations or information, call Israel Bonds at 416-789-3351 or 1-800-771-9301.

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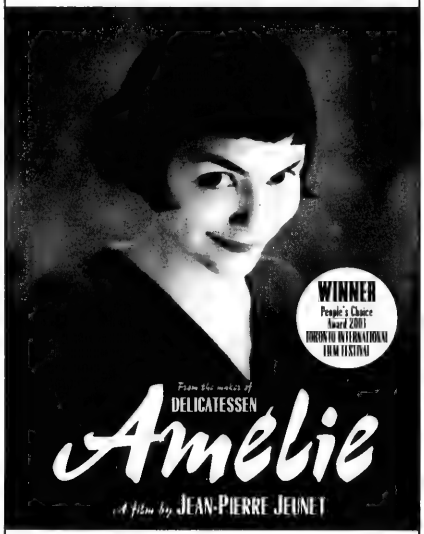

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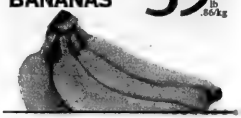

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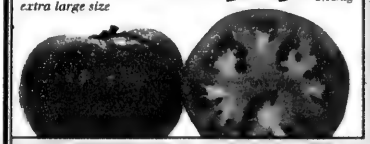

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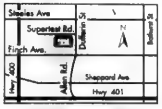

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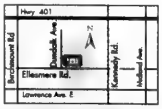

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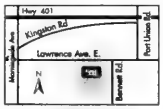

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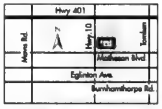

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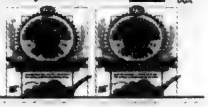

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Oct. 22, is deadline for Nov. 1 issue and Monday, Oct. 29, is deadline for Nov. 8. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Sunday, Oct. 21

WINGATE BRANCH

General Wingate branch general meeting, 9:15 a.m., Zionist Centre, 788 Marlee Ave. Breakfast, nosh. Casual legion attire.

COUNT ME IN

One-day workshop for professionals and families, on inclusion of individuals with special needs, 9 a.m.-4 p.m. $20 registration includes lunch. Call 416-638-7800, ext. 700.

CANADA'S LAWS

Community-wide launch of this year's Torah Ethics Project theme with **Rabbi Michael Broyde**, Netivot HaTorah Day School, 18 Atkinson Ave. For information call **Rabbi Jay Kelman,** 416-633-5770 or www.orthodoxcaucus.org.

FASHION SHOW

Beth David B'nai Israel Beth Am Sisterhood's fall fashion show and boutiques with fashions from Lady Sophisticate. Boutiques open 12 noon, showtime 2 p.m. Admission at door $20.

WISDOM FOR PARENTS

Author **Lawrence Keleman** will give parents effective tools for handling misbehaviour and developing security and self-esteem in their children, 8 p.m., Westmount Collegiate. Call Aish HaTorah, 905-764-1818.

BRUNCH AND LEARN

Learn how to protect and preserve your estate from taxes, probate fees and prolonged healthcare expenses, 11 a.m., Temple Har Zion. Call **Carole Tremblay Segal** to reserve, 416-860-1668, ext. 215.

Monday Oct. 22

VOLUNTEER RECOGNITION

Circle of Care is holdings its annual general meeting and volunteer recognition, 7 p.m., Adath Israel Congregation. Entertainment and refreshments. Call 416-635-2860.

RELATIONSHIPS

Discussion about healthy and unhealthy relationships featuring family life educator **Rachel Orny**, sponsored by Jewish Women International. Dinner 6 p.m., followed by discussion. Cost $35, pre-paid reservations only. 416-630-9313.

SECRETS OF DISCIPLINE

Associated Hebrew Schools Parent Teacher Council presents author **Ron Morrish** who will talk about practical strategies for teaching children to be responsible and co-operative, Kamin branch, 300 Atkinson Ave., Thornhill, 7:30 p.m.

JEWISH AMPUTEES

Jewish Family & Child Service is conducting a focus group to explore the need for an ongoing support group for Jewish amputees, 7 p.m., Lipa Green Building, 6th floor, wheelchair accessible.Call **Shawna Sidney**, 416-638-7800, ext. 215.

Tuesday, Oct. 23

HOLOCAUST EDUCATION

As part of Holocaust Education Week, the New Fraternal Jewish Association is showing a film, Lodzer Centre, 12 Heaton St., 7:30 p.m. Call **Millie Herzog**, 905-882-5442.

WOMEN'S TORAH STUDY

Jewish Russian Community Centre's Women's Institute of Torah Study begins its 8-week course on the Transmission of the Oral and Written Torah. No fees. Call **Chana Weisberg**, 416-222-7105.

BETH TIKVAH

Beth Tikvah's adult education program, Riunione a Portico d'Ottavia, and Il Blu Tappeto, 8 p.m. at the synagogue.

Continued on page 21

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What's New

Continued from page 20

Wednesday, Oct. 24

HADASSAH BAZAAR

Toronto Hadassah-WIZO Bazaar, Better Living Centre, Exhibition Place, 9 a.m.-8 p.m. $2 admission, children under 5 free.

MOMMY AND ME

JRCC's Women's Institute of Torah Study invites women to its weekly meditation, a relaxed Mommy & Me, 8-week learning session. Call 416-222-7105.

Thursday, Oct. 25

SHORT STORIES

Itta & Eliezer Zeisler memorial lectures fall beth midrash continues with **Rabbi Irwin Witty** talking about short stories of **Shmuel Yosef Agnon** in English translation. No charge. Beth Tzedec Congregation, 416-781-3511.

CANADIAN JEWRY

Beth David B'nai Israel Beth Am series, the History of the Jewish Diaspora – Past and Present, continues with **Prof. Derek Penslar**, professor of Jewish history, University of Toronto, 8 p.m. at the synagogue.

And What Else Is New

HEBREW FOR ADULTS

Conversational Hebrew made fun and easy with **Yael Lev**. Special classes for parents with children in Jewish schools. Conversation and language skills as well as prayers and heritage. Beginners and advanced, day and evening classes. Offered in co-operation with Associated Hebrew Schools. Call 416-225-6151.

JEWISH JOKERS

Jewish jokers and humour group meets monthly. All ages. Prizes, refreshments. Call **Irv Helpert**, 416-661-2541.

HEBREW CRASH COURSE

Free Hebrew reading, 5-week crash course for beginners co-sponsored by National Jewish Outreach program at Beth Emeth Bais Yehuda. Begins Sunday, Oct. 28, 9:30-11 a.m. Register. 416-633-3838.

FOR SENIORS

Earl Bales Seniors' Club: Free symposium on fire safety and falls prevention, Oct. 25, 10 a.m.; Soaring Eagle Casino and Hotel, Nov. 11-14; Dance Oct. 28; Casino Rama Oct. 31. Membership open. 416-395-7881.

Mixed bowling league, every other Saturday night. Call **Sydney Fox** 416-633-7305.

Ten-pin bowling for seniors, Tuesdays, 1 p.m., 877 Wilson Ave. Call **Milt Cohen** 416-495-1999.

Aluma Canadian Israeli Club, meets 7 p.m. Thursdays, 15 Hove St. (B'nai Brith Building). Oct. 18 lecture; Oct. 25 video. **Menachem Wallach** 905-731-7748, **Malka Colla** 416-630-5771.

Beth Tikvah Friendship Club presents *The Frisco Kid*, Sunday, Oct. 21, 2 p.m., $3 admission.

LZA Seniors Club is taking registration Oct. 24, 10:30 a.m.for its Miami trip. Rooms available for 4, 6 and 8 weeks. Call **Libby** 416-782-2059 or **Stanley** 905-669-1347. Seniors' cultural club weekly meetings continue Tuesdays, 10 a.m. in boardroom of Borochov Centre. Call 630-9444.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Introduction to Models of Sociology with **Sidney Soban**, Tuesdays, 10 a.m. until Nov. 13. Members $1.50, non-members $3. Call **Bookie Kwart.**

Mindfulness is back. Reduce stress, improve performance and enjoy life more, Thursdays, Oct. 18-Dec. 6, 10 a.m. to noon. Call **Joan Turner**.

Report from Durban on UN Conference on Racism, Wednesday, Oct. 24, 7 p.m., with **Keith Landy**, president, Canadian Jewish Congress. No charge.

Fun with Yiddish, Thursdays, 1 p.m. Charge $1.

Forum on Should Wealthy Seniors Get Free Drugs and Services, Wednesday, Oct. 24, 1:30 p.m., no charge.

WAGMAN CENTRE

The Joseph E. and Minnie Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Wellness Education Group presents Staying Safe and Independent in Your Own Home, Wednesday, Oct. 24, 1:30 p.m. Members free, guests $2.

Computer classes for beginners and intermediate, and Internet and e-mail courses. Registration required. Call **Mara Swartz**.

Bereavement group for spouses 55 years and older. Call **Heather Lisner-Kerbel**.

MILES S. NADAL JCC

Miles J. Nadal Jewish Community centre (formerly bloor JCC). 750 Spadina Ave., 416-924-6211.

Registration is under way for the Downtown Jewish Learning Council's Hebrew language classes beginning Oct. 21 with the 2-day Hebrew Marathon. Call for information or to register.

Play reading continues the first Monday of every month, 7:30-9:30. Read and discuss plays just for the fun of it. No acting expected. Call **Esther Arbeid**.

Holiday gift and craft show, Oct. 20, 21. Admission $2 adults, $1 children.

Tom's Place fall warehouse sale, Oct. 18, 19, 20, 21. Men's and women's business, casual and eveningwear.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St., 416-636-1880.

Jodie Katz, entertainer, singer, dancer and actor, is teaching at the Koffler Centre School of Dance at a musical theatre program for children 8-12, and a hip hop class for age groups from 10-20 years old. Call 416-636-1880, ext. 273 or 359.

MITZVAT TORAH: Canadian Seaway branch, Women's League for Conservative Judaism recently launched its participation in the Mitzvat Torah project. International president Janet Toben, left, shown with CSB president Riby Blass, attended a board meeting to promote the project. [Mollie Rothman photo]

TOWNHALL MEETING: Club Beersheba, Na'amat Toronto, hosted a townhall meeting featuring Consul General of Israel Meir Romem. Shown from left, are Judy Ross, program chair, and co-presidents Shirley Margel and Rosalie Nowell. [Mollie Rothman photo]

ISRAEL DEFENCE FORCES: Students at the Posluns Education Centre branch of Associated Hebrew Schools present money collected to representatives of the Israel Defence Forces when they were in Toronto as guests of the Association for the Soldiers of Israel.

SINGLES EVENTS CAN BE FOUND ON PAGE 31

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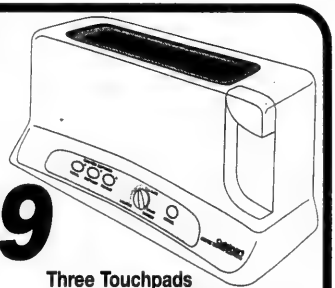

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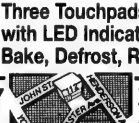

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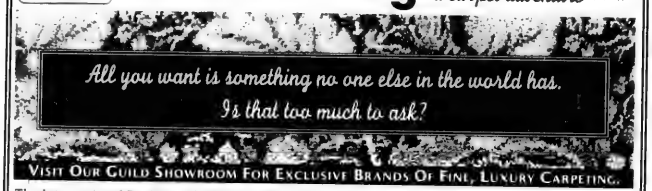

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Terror attacks, anti-racism linked: journalist

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The Sept. 11 attacks – the most deadly and successful acts of private terrorism in history – shattered many assumptions we have about our world, says veteran journalist and *National Post* columnist Robert Fulford.

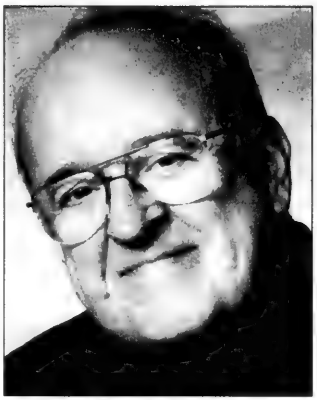
"The object that entered our soul on Sept. 11 altered us in ways the perpetrator wanted us altered," Fulford said at a recent lecture sponsored by Holy Blossom Temple.

"Our discussion of world politics has turned harsh and relentless. For some of us, Sept. 11 has aroused unwelcoming thoughts, and has led us to the uncomfortable conclusion that for years, we have spent a great deal of time denying reality," he said.

Drawing links between the attacks in New York and Washington, D.C., the West's decade-long obsession with anti-racism, and the anti-Zionist and anti-Semitic rhetoric at the recent World Conference Against Racism (WCAR) in Durban, South Africa, Fulford said we are faced with a "terrifying and unknowable future."

Fulford argued that a decade or so ago, intellectual and social history took an odd turn. "In the early '90s, something unexpected happened. There fell on all of us the plague of conformity.

"In this new atmosphere, we purchased social peace at any price. What happened to us was called political correctness – a condition that lives on the fear of giving offence," he said.



Robert Fulford

It was a movement, he said, that "knows the answer before it hears the question. It puts limits on the way we speak the impossible party line."

People all over the world were affected by this paralysis, he said, "and Durban was the possible climax to this movement. I believe that Durban brings in focus certain issues that have been ignored in past years," said Fulford.

Speaking before Fulford was Keith Landy, president of Canadian Jewish Congress, who attended WCAR and has described it as a global forum for promoting racism.

Fulford said Durban helped provide the setting against which the atrocities of Sept. 11 could be enacted. "No terrorist organization wants to lose popularity. The killers thought that [such events] as the intifadah, Durban, and the sanctions in Iraq gave them the opportunity for success.

"Durban became a huge success for those who made hatred of Israel a central part of their lives," he said.

Wondering why Canada was so "profusely represented" at Durban, Fulford said that "anti-racism is a favourite political theme in this country.

"We are obsessed with this above all subjects [even though] almost all countries are more racist than Canada."

Race is not like any other human concern, said Fulford, a past editor of the now-defunct *Saturday Night* magazine. "It has become the sin of sins. It causes us to search our souls and blame our fellow citizens. Sometimes we invent new kinds of racism. Race has become the most potent word in our culture. It paralyzes judgment and ends arguments," he said.

Fulford said he has no way to solve the current world problems. "I am here [at the lecture] because I have been trying to imagine how to think about this new historical context.

"Since Sept. 11, I have been worrying about terrorism, Islam, the Taliban, and what course America should take."

Much of our reaction to Sept. 11 "has been painfully predictable. Our commentaries have been written with detachment. We Canadians love to lecture Americans on their shortcomings because it makes us feel better."

Evil is a word that frightens us, he said. "Evil has always and will always exist... Perhaps in time, Sept. 11 will lead us to a profound understanding of evil," said Fulford.

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Sun. Nov. 4, at 7.30 p.m.

The Divorce: Can Israel and the Palestinians Make Peace?

Hirsh Goodman, *Founding Editor, The Jerusalem Report*
Moderated by Professor Ed Morgan, *President, Canadian Jewish Congress, Ontario*

Wed. Nov. 14, at 8 p.m.

The Third Jewish Commonwealth: Three Strikes and We're Out

Ruth Wisse, *Professor, Harvard University and Commentator on Israel-Diaspora Relations*
Moderated by Allan G. Reitzes, Ph.D., *Executive Vice President, UJA Federation of Greater Toronto*

Wed. Dec. 12, at 8 p.m.

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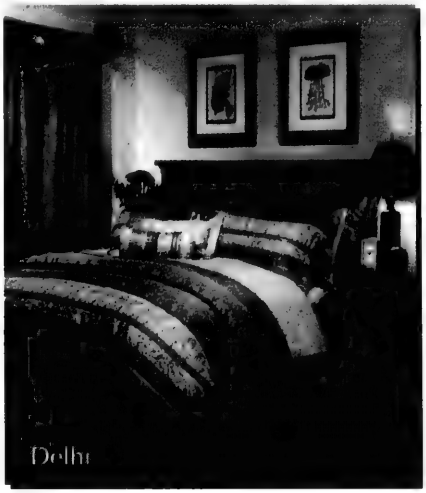

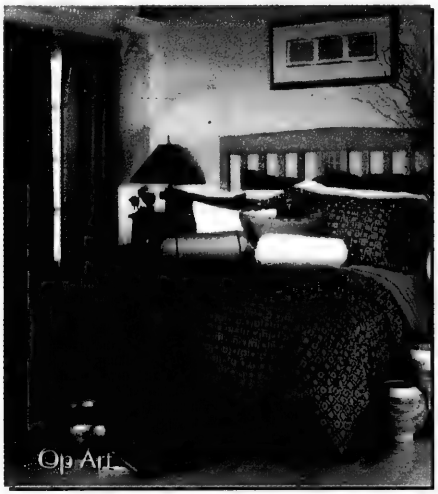

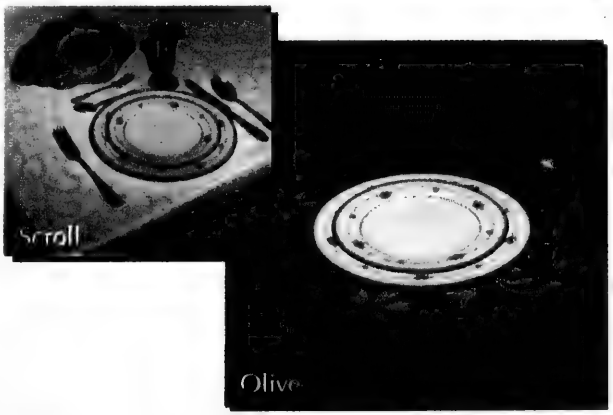

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Ryerson JSA increases visibility over Sukkot

From left, Leanne Gruszensky, Jack Gryn, Jacob Moshinsky and Rabbi Shmuel Spero take part in the festivities at the Ryerson JSU sukkah.

By ELYSSE ZAREK
Special to The CJN

TORONTO — Jewish students at Ryerson University gathered recently to celebrate Sukkot with their fellow students.

Their sukkah, located at the corner of Victoria and Gould streets, attracted more than 75 people for an affordable falafel lunch. The annual event was hosted by Ryerson's Jewish Student Association (JSA).

JSA president Jacob Moshinsky said he was very pleased with the turnout.

"The Sukkot event is one of the most successful events hosted by JSA," he said.

By hosting the party for the first time in the busiest part of the campus, the JSA (www.ryerson.ca/~jsa) is hoping to make itself more visible to Jews at Ryerson. Past president Jack Gryn said it's a matter of awareness. If Jewish students know about JSA, they are more likely to attend events.

"We'd like to see more people coming out to our events, especially now that there are two Jewish groups on campus," he said. Gryn is the current president of the Ryerson chapter of the Jewish fraternity Alpha Epsilon Pi.

He estimates that there are approximately 1,000 to 1,200 Jewish students on campus at Ryerson. But with an increase in the university's general student population, he predicts that the JSA's membership will also increase.

Rabbi Shmuel Spero, who visited Ryerson from Anshei Minsk Synagogue, was impressed by the enthusiasm and spirit that he saw in the students. He believes that it is important to foster a sense of Jewish identity on campus.

"It's important that students feel at home on campus and publicly share their holiday with fellow students," Rabbi Spero said.

The sukkah also offered opportunities for education, as many people wandered by asking about it. Moshinsky, who fielded questions from curious students and faculty, was glad that the sukkah offered a chance to explain to others about the holiday.

"I feel very proud to be in a multicultural campus and I feel very proud to share a Jewish holiday with the rest of the Ryerson community" he said.

Elysse Zarek is a first-year journalism student at Ryerson University.

PRINCIPALS' SEMINAR: This summer, Jewish educators from around the world participated in a principals' seminar, sponsored by the Lookstein Centre for Jewish Education in the Diaspora at the Bar-Ilan University School of Education. Pictured from left are the Canadian participants: Gary Levine (CHAT, Toronto), Alex Pomson (York University, Toronto), Cathy Pariente (Akiva School, Montreal), Yocheved Sonnenberg (Solomon Schechter Academy, Montreal), Beverley Young (Bialik Hebrew Day School, Toronto), Shana Harris (Bialik Hebrew Day School, Toronto), Barbara Friedman (Montreal), Dani Ben Nun (Or Haemet Sephardic School, Toronto) and Stan Peerless (program director, Lookstein Centre).

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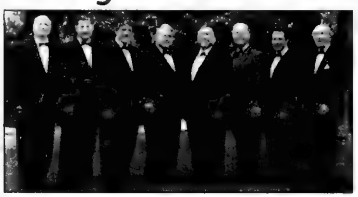

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Hamilton boot store sends goods to New York

By JULIA KOLLEK
Special to The CJN

HAMILTON — Watching the aftermath of the Sept. 11 terrorist attacks on television, Brian Miller couldn't help noticing what the rescue workers were wearing on their feet.

Many of them were not wearing safety boots and their shoes were being shredded by the metal debris at the World Trade Center site.

Miller called the New York Fire Department to see if he could help. His family store, Miller's Shoes, sold work boots and he found out his call had come just in time, as there was a shortage in the city.

"The fire department told me to contact the Salvation Army here as it was about to send blankets and gloves down to Buffalo in a shipment. If there was space and I could catch it in time, my boots could reach New York in a day or two."

Luckily, Miller was able to get 75 pairs of work boots in various sizes (worth $10,000) to the container. He sent the best kind – boots reinforced with steel plates, designed for the construction trade.

This is not the first time the Millers have helped out in a crisis. Without fanfare, the store recently gave more than 200 pairs of shoes to a local charity, and has donated to Hamilton's Jewish Social Services.

When Hurricane Gilbert hit the Caribbean, the Miller family packed up all the children's shoes in their store and sent them down.

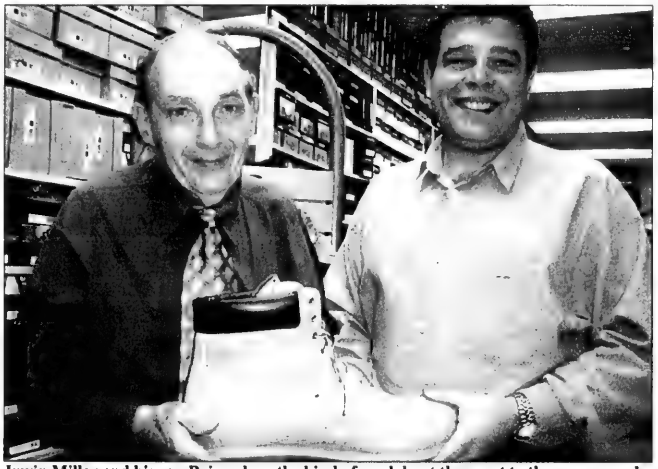
Miller is the third-generation owner of Miller's Shoes, a store that aside from work-wear, specializes in medium to high-end lines, including Italian designer labels and hard-to-find sizes.

Miller's grandfather opened the store in 1926, and it remains in the same downtown location today.

Will the New York workers need more boots?

"No, the critical point is over now and local dealers have re-stocked."

He had also heard that some U.S. boot manufacturers had sent over donations.



Irwin Miller and his son Brian show the kind of work boot they sent to the rescue workers in New York.

Minister of finance feels an autumn chill

Scene in Ottawa
By G.K. SIMCOE

No one is feeling the chill of the damp autumn weather more than the minister of finance. The dramatic shift in focus to international terrorism and the military response to the threat it poses has been accompanied by a parallel shift in ministerial space on our TV screens. The odd man out in all of this has been Paul Martin, and for him, it is an unaccustomed feeling.

All of this to say that even-money has Martin presenting a substantial budget in November – instead of the economic statement he repeatedly insisted was the extent to which he would tinker with his budget plans.

In this budget – which will likely be dubbed the "security budget" – Martin may well revert to deficit spending. This would represent another reversal for the minister, who promised never to return to those dark days of spending money the government didn't have.

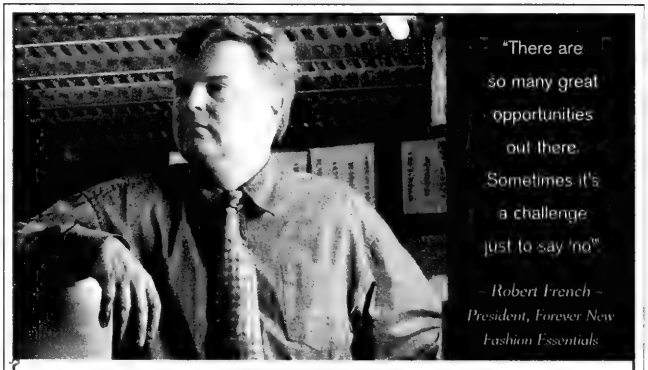
The government has been riding the economic wave for years, with booming businesses contributing huge tax revenues towards record surpluses. Now that the financial situation is much grimmer, Martin has to figure out a way to cloak the plunge in government revenue – especially in light of assured tax cuts and increased spending that allowed the Liberals to coast back into power.

The new obsession with security and continental perimeters, seamless borders and air marshals provides Martin with the camouflage he needs to bring the budget in line with the economic realities of the day. It is possible, though, that he will pine for the anonymity that was his in September after all the interest groups (from social activists on one end of the spectrum to tax revolutionaries on the other) react to what will surely be a gloomy economic forecast.

While we are on the topic of politicians who back away from commitments, we should acknowledge Marlene Catterall's backing away from what she once held to be a deeply held belief. Or so we thought. Catterall is a very decent MP from the Ottawa area who happens to be a pacifist. A decade ago, she was an awfully lonely Liberal who bucked her caucus and opposed Canadian participation in the Gulf War.

Now as government whip, she is singing a very different tune. Has she seen the light or is it simply a case of having grown too fond of the perks of office? Even if we think pacifism is terribly misdirected idealism, it would have been nice to see a politician stand up for her principles – even if it meant giving up those perks.

Autumn may have arrived, but hope springs eternal.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The CJN

Canada keeps silent on Syrian vote

Continued from page 1

international terrorism, and is run by a "ruthless dictator" [Bashir Assad] who "appears to be even more viscerally anti-Semitic and anti-Israel than his father, and that is no mean achievement."

Indeed, Syria is one of seven countries on the U.S. State Department's list of nations accused of sponsoring terrorism, along with Sudan, Iran, Iraq, Libya, Cuba and North Korea. The United States says Syria has supported Hamas and the Popular Front for the Liberation of Palestine, among other groups.

But there was no evidence Washington opposed Syria's bid for a spot on the Security Council. In fact, even before the Sept. 11 terrorist attacks, the administration made no move to challenge or criticize Syria's bid and kept mum on how it would vote.

As well, President George W. Bush last week reportedly resisted a last-minute appeal from 38 members of the U.S. Congress to oppose Syria's candidacy. One of the signers, Jewish Democrat Tom Lantos, said Syria's election would be an "outrage" and a "mockery" of the council's recent counter-terrorism resolutions.

Israel was the only UN member to openly oppose Syria's candidacy. It was joined by Jewish organizations from around the world.

In a statement last week, Joseph Wilder, national chair of the Canada-Israel Committee, said it is "a sad day when a country known as a major state sponsor of terrorism becomes a member of the principal organization that has, in the aftermath of the atrocities committed against the United States on Sept. 11, taken upon itself the responsibility of eradicating international terrorism.

"It is equally offensive that Syria should be accorded membership on the Security Council at the same time as it rejects Israeli peace overtures and when its president uses the opportunity of a historic visit by Pope John Paul II to defame not only the state of Israel but the entire Jewish faith," Wilder added.

(During the Pope's visit to Syria in May, Assad claimed Jews betrayed and tortured Jesus, and committed "treachery" against the prophet Mohammed.)

(During the Pope's visit to Syria in May, Assad claimed Jews betrayed and tortured Jesus, and committed "treachery" against the prophet Mohammed.)

Landy too found it "sad" for the UN "and the world [that] a country that supports terrorism is permitted to be on the highest decision-making committee of the UN."

But the world body has been "sullied" anyway of late, Landy said, especially by the still-bitter taste of Israel-bashing at the UN-sponsored World Conference Against Racism in Durban, South Africa. The UN "is a body without credibility today," he said.

Yehuda Lancry, Israel's ambassador to the UN, said Syria's election went against the "spirit and letter" of the UN charter, which stipulates that every candidate for the Security Council should contribute to international peace and security.

"Syria indeed backs terrorist groups inside Syria and outside Syria," Lancry stated. "It is really a sheer absurdity and a sheer nonsense to have Syria as a member of the Security Council."

Russia, China, France, Britain and the United States hold permanent seats on the Security Council, and five non-permanent members are elected to two-year terms every year.

Like Syria, Cameroon and Guinea ran unopposed and were easily elected to the council, while Bulgaria defeated Belarus for an East European seat. It took a second ballot for Mexico to beat out the Dominican Republic for a seat representing Latin America.

With files from CJN wire services.

No witnesses to vandalism attacks

Continued from page 3

was removed. Det.-Const. Brian Cowie of York Region's hate crimes unit said investigators had "skimpy" information to go on and no witnesses as to the perpetrator(s).

Cowie said police had recorded approximately 20 occurrences in which Jews or Muslims had been threatened since Sept. 11. "There certainly has been a significant jump in the number of occurrences," he said.

Since the attacks on the World Trade Center and the Pentagon, officers have been told to "pay special attention to mosques and synagogues." Graffiti attacks like the ones last week have now taken on greater significance, he said.

Farber said that while the Jewish community has been advised to take extra steps to ensure security, particularly during the High Holiday period, nothing short of 24-hour, 7-day-a-week surveillance could have prevented last week's vandalism.

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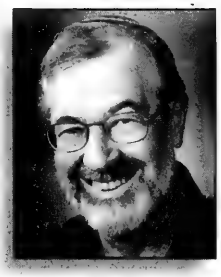

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CJ Food

Food photos whet the appetite

By BARBARA SILVERSTEIN
Special to The CJN

There's nothing like magazine food photos to whet the appetite.

The presentation is artistic, and food is always tantalizing. Turkeys are golden brown and cooked to perfection. And dishes of ice-cream never have drips or look melted.

The food may be picture perfect for photo shoots, but a lot of it is not very edible says food stylist Ettie Benjamin Shuken.

"Ice-cream is not always ice-cream. It's Crisco, icing sugar and colouring, unless it's for an ice cream ad or commercial."

Food at room temperature is made to look hot or cold, she says. "Turkey is never cooked through. It's brushed with soap, water, oil and colouring to get it that nice golden brown."

The skin would shrivel and the bird would not be plump-looking if it were cooked completely, she explains.

Benjamin Shuken, 57, fell into food styling after completing a pre-chef program at George Brown College seven years ago.

An artist, interior decorator and former art teacher, Benjamin Shuken had been interested in food most of her adult life.

"I always loved entertaining and preparing elaborate dinners."

And the presentation was all part of the creative experience, she says. "The visual was always very important. What colour the linens were – it's all art."

The New Jersey native, a Sephardi Jew of Greek heritage, grew up with many traditional Sephardi dishes like spinach pie made with phyllo dough and vegetables in tomato sauce; dishes that are very trendy today, she says.

She says that food was an important part of family life. It was also the family business. Both her father and grandfather owned restaurants. However, Benjamin Shuken was not encouraged to pursue a career in food because of the long hours, she says. "My father thought it was donkey work — back-breaking and not creative."

But food was in her blood. In fact, her daughter Sarah, 31, also went to chef school at George Brown and is now a catering manager.

Just before she turned 50, Benjamin Shuken decided to do the chef course, she says. "My mom said, 'Do it.' I decided to follow in my daughter's footsteps."

Benjamin Shuken says she knew she was ready for chef school when she began to depict food in many of her paintings. "I was always turned on to how beautiful food was."

And chef school was a wonderful experience, she recalls. "I loved it. I had a good time with the students."

Her 20 years of design work came in handy after she graduated, she says.

When she worked at the test kitchen at *Chatelaine* magazine, she was encouraged to try food styling because of her design and art background, Benjamin Shuken says.

She also did recipe testing for such local cooking writers as Lucy Waverman and Rosie Schwartz.

She made a lot of contacts through the Women's Culinary Network, eventually hooking up as an assistant to a top food stylist, she says. "The food fairies [in the network] were sharing and caring and opened up doors."

She then began to make contacts and get assignments as a freelance food stylist, combining her cooking and artistic skills, she says. "It's like everything came together."

But the work required a lot of stamina because you're on your feet all day, she says. She shops and prepares much of the food ahead of time, often completing the recipe at the shoot.

"You have to understand how food handles," says Benjamin Shuken. "They'll give you the recipe and say whether it's single serving or platter; upscale or family."

She also has been teaching cooking classes in Mediterranean and Moroccan cuisine at the LCBO (Liquor Control Board of Ontario) as well as Loblaws' cooking schools.

And while she still does the odd design job, Benjamin Shuken has not had the time for painting, she says. "My last exhibition was five years ago. I hope to get back to it."

Benjamin Shuken gives classes in cooking with phyllo dough and has provided phyllo dough recipes for *CJN* readers.

MOROCCAN CIGARS

1 lb. phyllo dough, defrosted overnight in the refrigerator
1 medium onion, finely chopped
4 tbsp. oil
1½ lb. lean minced beef
3 tsp. cinnamon
½ tsp. allspice
1 tsp. ground ginger
1½ tsp. ground cumin
1½ tsp. turmeric
pinch cayenne
¾ cup parsley, chopped
¾ cup coriander, chopped
5 eggs
salt and pepper to taste
¼ cup oil

Remove phyllo dough from refrigerator and let sit on counter for one hour to warm to room temperature. Sauté onion in 4 tbsp. oil until transparent. Add meat and stir. Add seasonings and spices and stir with a wooden spoon till meat is no longer pink, about 10 to 15 minutes.

Add parsley and coriander. Lightly beat eggs in a small bowl and pour over meat. Cook gently over medium-low heat for a minute or two until the eggs are set and creamy. Let the filling cool. Taste for seasonings.

To assemble cigars: Open phyllo dough and cover with a large sheet of foil wrap. Lightly brush with oil and stack 2 sheets of phyllo, then cut into 3 rectangles. Place a tablespoon of filling along one of the short ends. Tuck sides in so that the filling doesn't fall out, and then roll up tightly so that it looks like a cigar.

Place side by side on a greased baking tray; brush with oil and bake in a preheated 350 oven for about ½ hr. till golden brown. These may be frozen unbaked and baked from a frozen state.

SPANAKOPITA

Everyone loves spinach pie. There is no one correct recipe; some people like it with a lot of cheese, some prefer it with more spinach. Others vary the seasonings using mint or nutmeg instead of dill. Some use grated cheeses instead of

Continued on page 31

CJ Food

Food photos whet the appetite

Continued from page 30

feta. Just watch the salt if the cheese is too salty. Potato, farina and bread crumbs may also be added.

2 tbsp. olive oil or butter
1 small bunch green onions
2 pkgs. (10 oz. each) frozen chopped spinach, defrosted and squeezed dry.
½ cup fresh parsley chopped
½ cup fresh dill chopped
8-10 oz. ricotta cheese or pressed cottage cheese
½ lb. feta cheese crumbled
3 to 4 eggs lightly beaten
1 lb of filo dough
1 cup of butter melted
cream of wheat if necessary
salt and pepper to taste

Heat oil in a large pan and sauté green onions until soft. Add spinach, parsley and dill and cook gently for five minutes. Place in a large bowl and cool.

Add cheeses, eggs salt and pepper. If filling looks too loose, add some cream of wheat as a binder.

Line 2 in. by 10 in. buttered pie pans with 6 sheets of butter phyllo. Divide the filling between the pans. Smooth tops. Cover filling with 4 sheets of buttered phyllo and roll the ends of the dough to seal the edges. Butter top. Score top with sharp knife if you wish.

Fold 1 corner of phyllo over filling so bottom edge of phyllo meets side edge to form a trianglr.

There is a right way to make phyllo dough.

Bake pies in a preheated 350 oven for 40 to 60 minutes. Spanakopita can also be made into individual small portions that are triangular in shape.

Stack filo, covering it with a large piece of foil. Use one sheet at a time and keep the rest covered. Brush phyllo with melted butter, one sheet at a time. You do not have to cover every spot with butter. Stack three layers of filo and divide into seven strips across the long side.

Place one tsp. of filling one inch from the end nearest you. Bring the bottom edge over the filling so that it meets the left edge forming a right angle. Continue folding up as you would a flag.

Butter the top and place on a baking sheet, bake at 350 20 to 25 minutes until golden brown. Can be frozen unbaked. Bake frozen on buttered cookie sheet until golden brown.

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Feature

No moral relativism in the battle against international terrorism

By KEITH LANDY

It was a well-organized, well-funded and highly efficient enemy that is responsible for the worst-ever-terrorist attack on U.S. soil. The enemy has an identity, Islamic extremism, and a name, Islamism. Islamism, in contrast with Islam the religion and the historically magnificent and enduring civilization it has spawned, is a sweeping totalitarian political ideology very much akin to Nazism, fascism or bolshevism.

Islamism detests precisely the values that we in the West cherish, including our fundamental freedoms and individual liberty; structures of democratic governance; a free market economy; and the division between church and state that fosters the parallel growth of distinct spiritual and civic identities free from religious fiat and control.

It regards Christians as infidels. It abhors Judaism and reserves a special animosity for its practitioners, whom it regards as key agents in the moulding and purveying of these Western values. Its aim, in short, is to destroy Western civilization on its way to imposing its perverted understanding of Islam on the whole world.

The perpetrators of the horrific terrorist acts on September 11 chose the country and the targets within it, with the utmost deliberation.

The United States is the leading exemplar of Western values. Washington is the country's political centre, and the Pentagon its military headquarters. The country's financial heart is New York and the World Trade Center (sic) was, as it were, its financial headquarters.

Common denominator must be the condemnation, without qualification

New York is the city with the world's largest Jewish population and the Islamists, appropriating a libel from classical anti-Semitism, view the Jews as controlling world finance, and thereby world politics. The collapsing of the World Trade towers was both a tactical objective and a strategic metaphor.

Many pundits and apologists have forgotten these fundamental facts in their self-serving search for "root causes" and other putative rationalizations for what was an unmitigated act of evil. They fall back on specious moral relativism, deliberately misdirecting attention toward American economic and foreign policy and U.S. support for the State of Israel in its conflict with the Palestinians.

There have even been accusations, which can be characterized as nothing else than obscene hate propaganda, that Israel knew and did not warn of the atrocity or actually was behind it.

Those who focus on the Israeli– Palestinian conflict as a "cause" ought to remember that the war the Palestinian leadership launched against Israel one year ago and that continues to this very day, was preceded by far-reaching Israeli proposals made to the Palestinian Authority.

A negotiated and mutually acceptable agreement would have meant a Palestinian state in the West Bank and Gaza and, or so it was hoped, the end of the Israeli-Palestinian conflict.

Unfortunately, Yasser Arafat clearly has not been ready to make an honourable peace with Israel, and fanatics such as Hamas, Islamic Jihad and Hezbollah – all terrorists with a global reach and branch plants of Islamism – demonstrate their defiance through suicide bombings only less vicious than the atrocity of September 11 in the number of dead and maimed.

Canadians were among the victims of September 11, and it appears likely that in some way or another there was a Canadian connection to this atrocity. The millennium plot to bomb the international airport in Los Angeles certainly was the work of Islamists who were Canadian residents, including Ahmed Ressam and Mokhtar Haouari, currently serving prison sentences in the United States.

Last year, the head of CSIS, in an interview, noted that of the various terrorist elements, "transnational Islamic extremism [i.e. Islamism]" currently was the "leading threat to Canada's national security." No one would dare suggest today that the situation has changed.

Canada, however, must be concerned about it being used by terrorists of many hues, as a safe haven or support base for activities around the world, including for example, the Americas, the British Isles, the Middle East and the Indian Subcontinent. It should also never forget that it is in its jurisdiction that the single worst terrorist act in aviation history was carried out – the downing of an Air India flight in 1985, with 329 mostly Canadian victims.

September 11, therefore, ought to have seared into our minds as Canadians the notion that nothing justifies terrorism. It ought to remind us as well that our country must combat it with all available resources and resoluteness and in co-operation with the United States.

We must encourage the government in its implementation of the necessary measures, and pace the do-gooders, Pollyannas or invokers of political correctness, always ensuring that sovereignty is not undermined, civil rights are not diluted, communities are not scapegoated and no individuals or organizations are victimized by contemptible acts of bigotry.

In short, anti-terrorism measures that, as mandated by the Charter, "can be demonstrably justified in a free and democratic society."

In the aftermath of the disasters, momentum gathered in Western states to promote social harmony and cohesion, a sense of pulling together in the face of an enemy that threatens us all, our shared values and way of life.

If this co-operation is going to be in any way meaningful, its common denominator must be the condemnation, without qualification, of international terrorism, everywhere and in all its forms, including suicide bombings. This is the only path to standing genuinely together arm in arm.

Keith Landy is national president of Canadian Jewish Congress.

Pro bin Laden supporters in Pakistan. [RNS/Reuters photo]

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IDF to exit PA areas in Hebron

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — IDF forces withdrew early Monday morning from Palestinian-controlled areas of Hebron that they had occupied 10 days earlier.

Prime Minister Ariel Sharon told the weekly cabinet meeting Sunday that the inner security cabinet had decided to ease restrictions on the Palestinians, and that the IDF would withdraw from the Abu Sneina and Harat a Sheik neighborhoods in Hebron.

Sharon said an understanding had been reached with the Palestinian Authority that once the IDF has withdrawn, the Palestinian security forces will work to ensure that shooting on the Jewish enclave below does not resume.

Israel Radio reported Sunday that at a meeting late last week, Foreign Minister Shimon Peres told senior Palestinian officials Abu Ala and Saeb Erekat that Israel would lift the closure on Jericho and open border crossings at Rafah in the Gaza Strip and at the Allenby Bridge in the West Bank, for longer periods of time. Roadblocks in the Ramallah area will be opened, as well as the main road in Rafah, easing restrictions that have been in place on Palestinian travel.

In a heated exchange, the cabinet debated proposals to implement a number of measures to ease conditions for Palestinians in the territories. The steps, taken in response to the relative drop in violence in the West Bank and the Gaza Strip, will make it easier for Palestinians to move around within the territories.

In the wake of the announcement by Sharon, Tourism Minister Rehavam Ze'evi and National Infrastructure Minister Avigdor Lieberman, leaders of the National Union-Yisrael Beiteinu bloc, announced their resignations from the cabinet. Public Security Minister Uzi Landau of Likud had scheduled a news conference for Monday afternoon. Sources within the Likud said he might also announce his resignation.

Ze'evi and Lieberman cited the pullback as the trigger for their departure, but pointed out that the recently disclosed administration peace talks initiative of George W. Bush was the real target of their opposition. The two are the first ministers to leave Sharon's unity government.

"The Palestinians are still firing mortar shells," Ze'evi said. "Arafat has reduced the volume a little in order to win legitimacy in Washington."

Meanwhile, IDF security officials confirmed that Israel was responsible for the killing of a senior member of the Hamas military wing, who was shot to death Sunday morning at the entrance to his home in the Qalqilya area.

According to Israeli security sources, the Hamas member was involved in the planning of the suicide bomb attack at the Dolphinarium disco in Tel Aviv on June 1, in which 22 people, most of them teenagers, were killed. He was arrested by the Palestinian Authority in June, but was released in August and resumed his activities against Israel.

On Monday, another Hamas operative wanted by Israel, Ahmed Marshoud, was killed. Some Palestinians said he was killed in a helicopter missile strike, while others said a booby-trapped car exploded as he walked past. The Israeli army declined to comment.

Blair, Arafat to meet

Continued from page 1

Last week U.S. President George W. Bush gave his strongest support yet to the creation of a Palestinian state if it left Israel in peace.

Prior to the meeting, Blair was expected to tell Arafat that London is backing the U.S. peace initiative and that it plans to recognize a Palestinian state if the PA fulfills its commitment to fight terror and prevent attacks against Israel. Arafat's invitation to London was co-ordinated with the United States, which is trying to advance an initiative to renew talks between Israel and the PA.

According to PA Information Minister Yasser Abed Rabbo, Arafat wouldn't be satisfied with general statements and would be seeking a more detailed statement from Blair. Over the past few days, Rabbo has led efforts by Palestinian officials to play down the significance of the recent statements by Bush with regard to a Palestinian state.

The initiative, as far as is known, refers to the borders of the state being defined "through negotiations," but according to Rabbo, these borders were already determined at the Madrid Conference after the Gulf War and are the 1967 pre-Six-Day war lines.

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Renowned scholar Rabbi Ahron Soloveichik dead at 84

By PAULINE DUBKIN YEARWOOD
Chicago Jewish News

Obituary

CHICAGO — When Ella Shurin Soloveichik, the wife of renowned Torah scholar Rabbi Ahron Soloveichik, died two months ago, he told other family members that he felt as if half his soul had left him.

So it was not entirely surprising that, after overcoming a debilitating stroke 18 years ago and continuing in his life's work, teaching Torah, up until the very end, Rabbi Soloveichik himself died Oct. 4 after suffering a heart attack. He was 84.

Rabbi Soloveichik, the descendant of one of Europe's leading rabbinic dynasties, was the founder and head of Yeshivas Brisk in Chicago and one of the world's foremost Talmudic scholars and authorities on Jewish law. He taught Torah for 58 years, the last 34 in Chicago.

Aside from his awe-inspiring scholarship, he was known for being a humble, kind man, yet one with an iron will: although the stroke he suffered in 1983 left him partially paralyzed and in a wheelchair, he continued his duties as rosh yeshiva of Yeshivas Brisk and flew to New York every week to teach a Talmud class at Yeshiva University.

Rabbi Soloveichik was born in Khaslavichy in western Russia in 1918 into a rabbinic dynasty going back nine generations. His father, Moshe, was the chief rabbi of his town and a renowned scholar; his older brother, Rabbi Joseph Ber Soloveichik, known simply as the Rav and considered the 20th century's leading rabbinic scholar, headed Yeshiva University in New York. Ahron Soloveichik's early teaching came from such Torah giants as the Chofetz Chaim, the Imrei Emmes and Rabbi Yitzhak Hutner.

The Soloveichik family moved first to Poland, then, in 1930, to the U.S. Young Ahron Soloveichik graduated from Yeshiva College and received his rabbinic ordination but found that he was having a hard time getting a job in New York. So he went to New York University Law School and graduated with a law degree in 1946. He spent the next 20 years teaching at yeshivot in New York.

In 1966, he came to Chicago to head the Hebrew Theological College in Skokie, a post he held until 1974, when he left to start Yeshivas Brisk.

Rabbi Soloveichik wrote two books in English, *Logic of the Heart, Logic of the Mind* and *The Warmth and the Light*, as well as numerous Hebrew volumes.

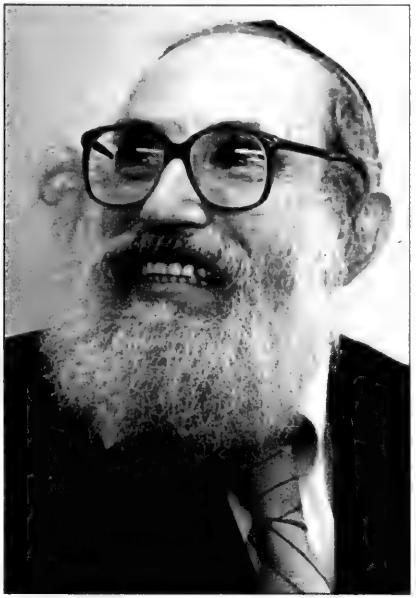
It was as an interpreter of Jewish law that Rabbi Soloveichik gained his greatest fame. His scholarship was incredible, said Rabbi Daniel Moscowitz, director of Lubavitch-Chabad of Illinois.

"He was able to take his vast Torah knowledge and apply it to modern-day questions. He was also a leader – someone who was not afraid to take stands on issues and to make his stands known to the public."

Indeed, those stands – always firmly rooted in Torah knowledge – were sometimes controversial. He was the only Orthodox rabbi in the country to oppose the Vietnam War, maintaining that fighting to save the world from Communism was a fallacious goal.

He also differed from many of his peers in ruling that, based on Torah, brain death was not sufficient to certify that a person is dead.

An outspoken opponent of the Oslo peace process, he advocated on behalf of the settlements in the West Bank and Gaza, urging Israel to not compromise their security. As well, he made it clear that he did not trust the peace pledges of Palestinian Authority chairman Yasser Arafat. He was also one of the few Orthodox rabbis in the world who blamed some in the Orthodox community for creating a climate of incitement that led to the assassination of Israeli Prime Minister Yitzhak Rabin.



Rabbi Ahron Soloveichik

But it may have been as a teacher that Rabbi Soloveichik had his greatest influence. One of his former students, Rabbi Ephraim Kletenik, called him a master teacher who not only taught Torah to his students but also inspired them and was a role model, the guiding force in their lives. Rabbi Kletenik, who studied with Rabbi Soloveichik for seven years and has known him for more than 35, is a rebbe and general studies principal at Yeshiva Tiferes Tzvi, a Chicago boys' elementary school.

'Everything he did, he really did with passion'

Rabbi Avrohom Levine, the head of Telshe Yeshiva in Chicago, called Rabbi Soloveichik, whom he considered his best friend, a source of inspiration for all the rosh yeshivot and rabbis in the Chicago community.

"He inspired us all with his dedication to studying and teaching, even in extremely difficult circumstances," Rabbi Levine said.

Rabbi Asher Lopatin, spiritual leader of Anshe Sholom Bnai Israel Congregation in Chicago, knew and studied with Rabbi Soloveichik from the time Rabbi Lopatin was in high school. The younger man remained close to his teacher, and would consult him on a weekly basis on various matters of Jewish law and interpretation.

He said that one of Rabbi Soloveichik's greatest strengths was that he was able to come up with rulings that were firmly rooted in Jewish law but that worked for the modern world.

"It wasn't that he was pandering; he never pandered or compromised," Rabbi Lopatin said. "It's just that from the deepest place, he had a sensitivity for living in a complex world."

Rabbi Soloveichik, he said, was a visionary whose rulings were far ahead of his time. For instance, he was ruling on matters concerning stem cells nearly a decade ago.

"His practical skills, for me, were as brilliant as his theoretical learning," Rabbi Lopatin said. "He had a feel, an intuition for this world. It was an amazing experience to be around him, to hear him give rulings. He always gave them with such passion. Everything he did, he really did with passion."

Rabbi Raphael Marcus, spiritual leader of Toronto's B'Nai Torah Congregation, was Rabbi Soloveichik's son-in-law. He told *The CJN* that every Sukkot for the past 13 years, Rabbi Soloveichik came to Toronto to visit his family here, to give public lectures, and to meet with local rabbinic leadership.

Anyone who attended those lectures will remember the intense impact of his presence, in spite of the frailty of his physical being.

Rabbi Marcus added that "Although he was recognized throughout the Jewish world as one of this generation's *gedolei hador*, one of the greatest Jewish scholars and halachic authorities, the bond of love and the time he spent with his children never suffered or was sacrificed to the incredible demands placed on him by the wider Jewish community."

Rabbi Soloveichik is survived by six children. His four sons, all rabbis, are Moshe and Eliyahu of Chicago and Yosef and Chaim of Israel. His daughter, Rochel Marcus, is married to Rabbi Marcus in Toronto, and his other daughter, Tova Seigal, of Newton, Mass., is also married to a rabbi. He is also survived by two sisters in Jerusalem, almost 40 grandchildren and seven great-grandchildren. He was buried on the Mount of Olives in Jerusalem.

With files from Leila Speisman

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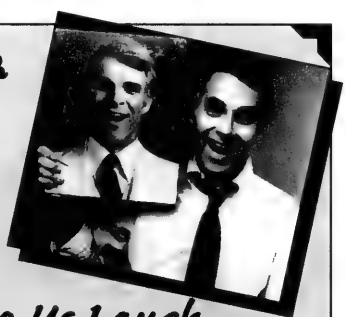

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The Week in Israel

Oct. 8

• A 17-year-old Palestinian who killed himself and an Israeli yesterday was the 100th suicide bomber to attack Israel since 1993. According to *Ha'aretz*, 66 of the bombers were recruited by Hamas; 34 by Islamic Jihad; 77 had either a university or high school education; and 67 were 23 years old or younger.

• Israeli Arab legislators condemned the U.S.-led attack on Afghanistan. They said they could not give their backing to the campaign because it would lead to civilian casualties, a stance similar to that of Iran.

Oct. 9

• A group of Jewish investors from Israel and abroad is set to sign a deal to purchase 18 dunams of land near the Sheikh Jarah neighborhood, close to the Green Line in East Jerusalem. The move will ensure Jewish control over the area around the nearby Shimon Hatzadik neighbourhood.

The investors were assembled by the Homot Shalem association, which is closely aligned with MK Benny Elon.

Oct. 10

• Attorney General Elyakim Rubinstein ordered police to investigate Prime Minister Ariel Sharon for allegedly violating an election funding law by accepting a donation of about $1.4 million (U.S.) to fund a primary election campaign in 1999.

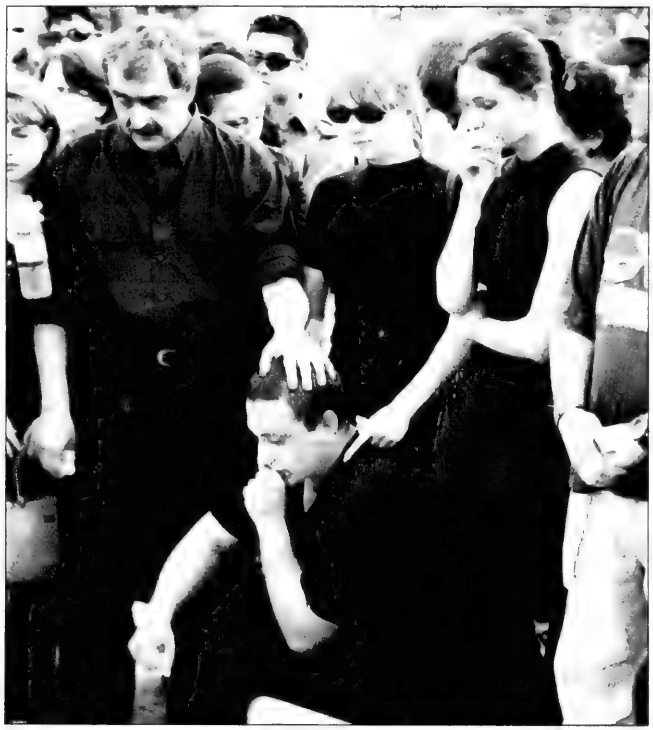
Oct. 11

• The government declared a national day of mourning for the victims of the Air Sibir crash over the Black Sea in which 78 people died, 51 of them Russian-born Israelis.

Oct. 12

• According to media reports, senior IDF officials said they have "no doubt" of Washington's desire to strike at Iraq at a later date.

Files from JTA & Ha'aretz



NATIONAL DAY OF MOURNING:
The government of Israel declared Oct. 11 a day of mourning for the victims of the Air Sibir disaster earlier in the month. All 78 persons aboard the plane were killed, including 66 Israelis when the plane fell out of the sky. On the weekend, the government of Ukraine admitted that one of its army's missiles accidently brought the plane down. [Israel photo]

It is vital we destroy the myth

According to Reports

"America is paying for the crimes of Israel. Discuss."

Thus began a three-page examination in the Oct. 6 issue of the influential *Economist* of the U.S.-Israel relationship in light of the Sept. 11 attacks. Fortunately, the *Economist*, often harshly critical of Israel, attempted to put this often repeated myth to rest in quick fashion:

"The crude version of this argument – if Israel did not make Arabs angry, the attack might not have happened – can be swiftly disposed of. In Osama bin Laden's 1998 fatwa against America, Israel ranks last – after America's 'occupation' of Saudi Arabia during the Gulf war and its continuing attacks on Iraq – among the three causes he gives for his war against America."

The *Economist*, however, may be overly sanguine. Just because this myth "can be swiftly disposed of" doesn't mean that it will be. There are, after all, many individuals and groups determined to blame Israel as a way of diverting attention from their own failures.

Nevertheless, efforts abound by several journalists to shatter the myth. Previous columns have drawn attention to some of them, including last week's in which I drew readers' attention to the statement by Christopher Hitchens that, whatever one thinks of this or that Israeli policy, only a "moral cretin" would argue that the Israeli-Palestinian conflict caused Bin Laden's group to unleash their horrendous attacks on the U.S.

Similar rejoinders to the myth are to be found in the commentary pages of the *National Post*, Southam newspapers across the country, and in the *Globe and Mail*.

For instance, in a superb in-depth analysis of the context and meaning of the Sept. 11 attacks ("From delusions to destruction," *National Post*, Oct. 6), Robert Fulford argued that those who maintain that a solution of the Israeli-Palestinian conflict is a "necessary step on the road to ending terrorism" have evidently forgotten "that the Barak government offered a settlement that contained just about everything the Palestinian leadership had asked for, and was turned down..." The reasoning that places the onus on Israel, Fulford continued, "has made it difficult to come to an honest understanding of what happened on Sept. 11."

As others have pointed out, bin Laden's group, like Hamas and Islamic Jihad, do not want to see Israeli-Palestinian reconciliation (inherently a vital necessity for the well-being of both peoples); rather, they want to see Israel destroyed, to be replaced by an Islamic theocracy. That same intolerance and hatred towards Israel extends to Jews worldwide. Such is the twisted agenda of those who are bent on what writer/historian Michael Ignatieff has very appropriately called "a kind of apocalyptic fanaticism."

Prepared by Paul Michaels for the Canada-Israel Committee.

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The nominating committee has proposed the following slate for election as the Directors:

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Dated at Montreal this 11th day of October, 2001 by order of **Arnold Rosner**, National President.

Cellist at loggerheads with Toronto Symphony

By ANNA MORGAN
Staff Reporter

TORONTO — Sitting with Daniel Domb recently, it was hard to believe he could be at the centre of any controversy.

Surrounded by photos of his children, the soft-spoken cellist reminisced about his upbringing in Israel and the musical path which led him to the Toronto Symphony Orchestra (TSO).

For 27 years, Domb has been the TSO's principal cellist. A recent lawsuit, however, has put him at loggerheads with the symphony.

Last month, Domb's lawyer, Louis Sokolov, filed a statement of claim against the TSO and Edward Smith, departing executive director of the symphony, alleging that over the past year the cellist has been discredited and defamed. The TSO has not yet filed its defence.

The dispute began after a near fatal accident in Mexico in which Domb suffered serious head injuries. During the time that the cellist was on leave from the symphony, he performed with an amateur orchestra and was subsequently fired from the TSO.

Domb claims he had received permission from the TSO to appear in the amateur concert. That performance, Domb alleges, represented a trial run for the cellist since the venue and musical performance were far less onerous than a concert with the Toronto symphony.

Although Domb was later reinstated to his position, his future with the TSO is currently far from clear.

Reflecting on the origins of his musical career, Domb recalled his early years studying the violin with his mother in Haifa.

"Although I began on violin, I always wanted to play cello," Domb said.

At that time, the Israel Philharmonic used to come to Haifa every few weeks to perform and Domb and his family were always present as part of a devoted audience.

"One day, [French cellist] Paul Tortelier performed as a guest with the Israel Philharmonic," Domb recalled. Tortelier fell in love with Israel and remained on Kibbutz Ma'abarot for over a year.

Domb began cello lessons at the kibbutz and at the age of 14 followed his teacher to Paris. The young cellist went on to study with Leonard Rose at the Julliard School of Music.

He was chosen by Leonard Bernstein to play with the New York Philharmonic and performed with the American Symphony Orchestra under Leopold Stokowski. After a two-year stint as acting principal cellist of the Cleveland Orchestra, Domb moved to Canada to become TSO's principal cellist.

Domb's attachment to his roots is evident in the Israeli songs which appear on his CDs and in his performances. For years, Domb has played Kol Nidre at Holy Blossom, as well as participated in other community events.

He recently performed with his wife, Carey, who plays cello and guitar, at a benefit concert to honour the victims and families of the Sept. 11 terrorist attack.

The duo has performed in senior's residences, schools and prisons. They have released three CDs together.

Carey, who studied music at Rice University in Texas, said that at this point in their lives they have had to imagine life without the TSO.

"After the shock of leaving the symphony wore off, we started to re-evaluate," she said.

"We realized that we really enjoy playing smaller concerts. When we play smaller recitals, they're intimate – in an old school house, or in somebody's home.

"It becomes very meaningful when you can feel an interaction and a closeness with the audience which you don't feel when you're playing a large venue.

"We feel that we're able to impart happiness because we're able to share the music we love so much," she said.

"We include a lot of Jewish and Israeli songs in our repertoire," Domb added.

"One of my favourite pieces is *Schelomo* by Ernst Bloch, one of the greatest Jewish composers," he said. "It is a piece for cello with orchestra. When I was with the Cleveland Orchestra, I played it about five or six times in two years."

Daniel Domb

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Faith played a major role for Dutch Righteous Gentiles

By RON CSILLAG
Staff Reporter

TORONTO — It's not often that Holocaust documentaries set their sights on the Netherlands, home to a prewar Jewish population of just 140,000, 30,000 of whom were German and Austrian refugees. Why does *Hidden Heroes* (to air on VisionTV Oct. 24 at 10 p.m. and Oct. 30 at 10 p.m.) focus on how Dutch Jews fared under Nazi occupation and on the motivations of their Gentile rescuers?

The only answer is, "Why not?" For it's as good a place as any to explore what compelled seemingly ordinary people to risk their lives in order to shelter their neighbours from evil.

The film, narrated by Canadian actor Sonja Smits, whose grandfather was a leader in the Dutch Resistance, also pays tribute to one of the stronger undergrounds in Nazi-occupied Europe. Its efficacy, though, was at a dear cost: Some 28,000 Resistance fighters from Holland perished at German hands.

Hidden Heroes follows the stories of several Dutch Jews, two of them Canadian, who, still as children, were hidden during the war in all kinds of improbable places: cellars, closets, chicken coops, even a hollowed out stack of peat. Their rescuers, we are told, were motivated generally by the same principles that drove other Righteous Gentiles: faith, politics and moral outrage.

In the case of Holland, though, it appeared the major factor was faith, with the country's robust Christian Reformed church putting its selfless principles into action. Indeed, the leader of the Dutch Resistance, Frits Slomp, was a pastor driven by convictions drawn from the Bible.

The Nazis rolled into Holland in May, 1940 and the country fell barely five days later. Jews were forced to register with the regime and by 1942, were wearing the yellow star. It was in that terror-filled atmosphere that Ada Wynston, now of Toronto, recalls her mother being yanked off a streetcar by the Gestapo, never to be seen again, while the young girl concealed her cloth Star of David with her cardigan. Still plainly guilt-ridden, Wynston today wonders, "Why I didn't follow is what followed me for 50 years afterwards."

Wynston, then just six, was among hundreds of Jewish children picked up by the Nazis and imprisoned at a day care centre in Amsterdam, where they awaited transport to the Westerbork transit camp, a way station to Auschwitz. The Resistance rescued 232 of the children, including Wynston and her little sister Betty, and transported them to safe houses all over Holland.

The sisters and two dozen others were taken to a home in southern Holland, where the family already had 10 children of their own. Ada peeled potatoes while Betty was transferred to a childless couple, where she was raised "like a baby in a warm nest." Those years, she reveals, were the most wonderful of her life, and she longed to return to her "war mother" even after being reunited with her natural father following liberation. Today, Betty cares for her elderly saviour.

In all, the sisters lost 73 relatives.

At the Drenth home, 13 Jews and a German deserter were hidden under one roof for three years. To avoid suspicion, the Drenths' 16-year-old daughter, Lammie, was sent to work for the local Nazi administration. She helped save lives with advanced knowledge of raids she was able to learn at work.

After several narrow escapes, Vera Yehros, also now of Toronto, found shelter with a religious Christian family as a mother's helper. "They believed God had sent me," she remembers. She became one of the clan, attending family functions and church, where the young girl learned to love the sound of the organ. Yehros lost all her close relatives in the Holocaust.

Interviews include the calm recollections of one-time armed Resistance fighter Truus Menger, who, as a teenaged girl, shot and killed a Nazi who had murdered a baby by slamming it into a wall. Menger's sole regret is not having saved more children.

Holland was liberated by Canadians and other Allies in May, 1945. Just 40,000 Dutch Jews survived the war, thousands more than if the Christian rescuers had turned their backs.

The only quibble that can be raised with *Hidden Heroes* is that it's disjointed. Interviews seem confusingly out of sequence and anecdotes are presented piecemeal. But what the movie exceeds at is imparting the best of human nature – at a time we need it most.

Mikveh puts a woman's touch to klezmer music

By ERIC STEIN
Special to The CJN

TORONTO — Klezmer and Yiddish music continues to evolve in a number of new directions. One of the latest permutations of this continuing trend is the advent of the "supergroup" Mikveh.

Featuring all-stars of the New York klezmer and Yiddish scene, Mikveh heralds the arrival of what is sure to be a more prominent subgenre in klezmer music: the all-woman klezmer band.

Historically, klezmer music has been a man's world. Mostly, it is only since the klezmer revival began in the mid-'70s that women have become involved as performers of the music. But while women have now taken their place as equals in groups alongside male klezmorim, little within the interpretive aspects of the tradition has been altered by the influx of the fairer sex. That is, until now.

Mikveh will be appearing at University of Toronto's Convocation Hall on October 20 in a concert presented by Friends of Yiddish in association with the U of T. Yiddish Studies program.

Mikveh: Pictured (from left) Alicia Svigals, Lauren Brody, Nicki Parrott, Adrienne Cooper. The group performs in Toronto on October 20th at Convocation Hall.

Fronted by Adrienne Cooper, regarded by many as the top female practitioner of Yiddish vocal music, the group also features violinist extraordinaire Alicia Svigals of the Klezmatics, accordionist Lauren Brody, formerly of the pioneering revival group Kapelye, clarinetist/saxophonist Margot Leverett, protege of klezmer clarinet legend Sid Beckerman, and bassist Nicki Parrot, a seasoned jazz veteran but a relative newcomer to klezmer.

Their demographics are enough to justify a recent reviewers' assessment that "there's never been anything like this." But what is truly unique about this assemblage is that they approach Jewish music, in Cooper's words, "through the prism of women's lives."

Their new self-titled CD explores themes particular to the female Jewish experience. From songs about miscarriage and spousal abuse to celebrations of fertility cycles and women's work, the music is pitched from a decidedly female perspective.

Yiddish vocals and klezmer rhythms figure prominently, but the group doesn't simply rehash standards. They sing of contemporary concerns, in English and Yiddish, and combine both traditional and modern musical esthetics.

The group has unearthed some rarely-heard gems and developed new compositions, some of which come from or pay homage to other women of the klezmer/Yiddish tradition, including New York Yiddish poet/song-writer Beyle Schaechter-Gottesman, Philadelphia klezmer drummer Elaine Hoffman-Watts, and the late Bronya Sakina, a Soviet emigre who introduced a number of "new" songs into the contemporary Yiddish scene.

Mikveh is not necessarily a "feminist" group. Avoiding heavy-handedness, the group's feminine perspective comes through in celebration rather than confrontation.

As Cooper insists, it is "not just about us being women. It's just mature music, not at all doctrinaire, just human."

Indeed, the maturity and humanity of Mikveh's music is evident on a number of wonderful tracks on their CD. Of particular note are: *Yosemame/Orphan Mama*, an incredibly moving original lyric about the quiet grief of miscarriage; *Sorele's Bas-Mitsveh*, an exciting celebration of a mother's pride and joy as her daughter passes into adulthood; and an intensely rapturous take on the well-known *Vus Vet Zayn*.

The performances on Mikveh's CD are top-notch. Leverett's elegant and understated playing stands out, particularly on a beautiful *Gasn Nign*, and Cooper's powerful vocals, delivered with passion and meaning, are absolutely stunning.

Unfortunately, she turns over lead vocal duties to Brody on a few tracks and these tend to fall below the standard set throughout the rest of the CD. Brody's voice, while not without its charm, is thinner and folkier than Cooper's – at times it borders on shrill. On a recording where the peerless Cooper figures so prominently, Brody's vocals on otherwise excellent tracks like *Heart of the World*, and *Borsht* tend to disrupt the high standard set throughout the rest of the CD.

Brody does make an excellent contribution on backing vocals and on accordion.

An extra treat in store for Toronto audiences is the addition to the group of Philadelphia trumpeter Susan Sandler. A fourth-generation descendant of the great "Hoffman" klezmer dynasty, Sandler is an absolutely amazing musician and a delightful iconoclast within the often staid world of Jewish music. She also possesses a beautiful singing voice, which, if we are lucky, will be showcased during Mikveh's performance.

Mikveh's fresh and vital music, derived from and fixed firmly within evolving Jewish musical traditions, deserves a broad audience. Mikveh's CD can be ordered from www.yiddishmusicians.com. Tickets for this week's concert are available at Israel's (897 Eglinton West), the Bloor JCC (750 Spadina), or by phone 416-635-2883 ext.155.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 47.

1 M	2 O	3 S	4 E	5 S	■	6 B	7 L	8 A	9 M	10 E	■	11 F	12 E	13 D
14 I	N	T	R	O	■	15 R	E	C	A	P	■	16 R	E	O
17 M	A	U	R	Y	18 P	O	V	I	C	H	■	19 E	R	N
20 E	N	D	■	■	21 S	K	I	D	■	22 R	23 A	D	I	O
■	■	■	24 C	25 A	S	E	■	■	26 N	A	S	S	E	R
27 S	28 T	29 U	A	R	T	■	30 T	31 R	O	I	K	A	■	■
32 N	I	G	H	T	■	33 C	H	A	I	M	■	34 V	35 A	36 N
37 O	M	A	N	■	38 T	H	E	I	R	■	39 F	A	M	E
40 B	E	N	■	41 A	W	A	R	D	■	42 A	L	G	E	R
■	■	43 D	44 I	V	I	D	E	■	45 F	R	I	E	N	D
46 L	47 E	A	V	E	N	■	■	48 S	I	M	P	■	■	■
49 A	S	P	E	N	■	50 S	51 T	I	R	■	■	52 I	53 T	54 S
55 I	S	L	■	56 G	57 E	O	R	G	E	58 S	59 E	G	A	L
60 R	E	A	■	61 E	L	L	E	N	■	62 E	V	O	K	E
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Eye on Arts

By Bill Gladstone

INTERNATIONAL FESTIVAL OF AUTHORS AT HARBOURFRONT

There are so many talented writers in Israel that it is a pleasure to report that, after a lapse of several years, one of them is scheduled to read at Toronto's annual International Festival of Authors, which runs Oct. 17 to 27 at Harbourfront.

Etgar Keter is regarded as one of Israel's hippest young writers and is apparently hugely popular with the younger generation. He is foremost a writer of short stories. His latest collection is *The Bus Driver Who Wanted to Be God & Other Stories*.

Many of his stories have been made into small films. As a screenwriter, he won the Israeli equivalent of an Oscar for his movie *Skin Deep*.

By appearing at the Festival, Keter is in very good literary company that includes:

• **Renata Adler**, long-time staff writer at *The New Yorker* and author of *Canaries in the Mineshaft*, a new collection of essays;

• **Margaret Atwood**, whose latest novel, *The Blind Assassin*, won the Booker Prize;

• British author **A.S. Byatt**, who won a Booker for her novel *Possession* (1990) and deserved another for the brilliant *Angels and Insects*;

• South African writer **J.M. Coetzee**, a two-time Booker winner, most recently for *Disgrace* (1999);

• **Timothy Findley**, whose latest novel, *Spadework*, is set at Ontario's Stratford festival;

•**Nancy Huston**, Canadian-born writer living in Paris whose novel *The Mark of the Angel* won the Canadian Jewish Book Award for fiction last year;

*__Hal Niedzvicki__, an accomplished local writer, editor and musician.

As this brief list demonstrates, the Festival offers an embarrassment of literary riches. For further details on these and many other authors, visit the website www.readings.org. Tickets, 416-973-4000.

* * *

Literary Events at Israel's: Judy Kopelow is the producer-director of *Ani Maamin*, a cantata by **Elie Wiesel** and music by **Darius Milhaud**, set for performance in November as part of Holocaust Education Week. The first in Israel's fall series of speakers, Kopelow discusses the work on Sunday Oct. 21, 7:30 p.m.

Ibolya Grossman, author of *An Ordinary Woman in Extraordinary Times*, tells her story of survival in the Budapest Ghetto in wartime Hungary. Oct 31, 7:30 p.m.

Sara Horowitz, author of *Voicing the Void: Muteness and Memory in Holocaust Fiction*, discusses works by **Elie Wiesel**, **Primo Levi**, **Ida Fink** and others. Horowitz is the associate director of York University's Centre for Jewish Studies. Nov. 1, 7:30 p.m.

Frank Bialystok, author of *Delayed Impact*, discusses the collective memory of the postwar Canadian Jewish community. The book won the Tannenbaum award for Canadian Jewish history. Nov. 6, 7:30 p.m.

Grossman, Horowitz and Bialystok appear as part of Holocaust Education Week. Israel's Judaica, 897 Eglinton Ave. W. (west of Bathurst). Admission free; refreshments. 416-256-1010.

* * *

New Book by Paikin: Politics can be as addictive as gambling, according to Toronto-based telejournalist **Steve Paikin**. In a new book, *The Life: The Seductive Call of Politics*, he takes an introspective look at what keeps our politicians coming back for more.

Former Ontario Premier **William Davis** is scheduled to give remarks at the book launch. Oct. 24, 5 to 7 p.m. University of Toronto, Massey College, 4 Devonshire Place. www.stevepaikin.com

Steve Paikin

* * *

Golani on Tour: Master violist **Rivka Golani** performs two concerts in the Toronto area as part of a national tour. She performs with a piano at the Thornhill Presbyterian Church, 271 Centre St. on Oct. 26, 8 p.m. and gives another recital at the Leaside Presbyterian Church, 670 Eglinton Ave. E., Oct. 28, 7 p.m.

* * *

Gelber Prize: Lord Robert Skidelsky, the British author of *John Maynard Keynes, Fighting for Britain 1937-1946*, is the winner of the $50,000 Lionel Gelber prize for outstanding nonfiction in international affairs.

The book, the third and final volume by Skidelsky on Keynes, is "a brilliant and breathtaking account of the life and work of the economist whose theories so influenced the 20th century," said jury chair **Patrick Martin.**

The winner was announced in September by **Nance J. Gelber**, chair of the prize board, and **Janice Gross Stein**, director of the Munk Centre for International Studies at the University of Toronto. The awards ceremony, originally planned for Sept. 25, was postponed until later this year because of the tragic events in New York and Washington.

Isaac Stern immortalized on video

By LARRY ANKLEWICZ
Special to The CJN

One of the most respected men of our time, Isaac Stern, recently passed away.

Although he was one of the most accomplished violinists and musicians of his age, Stern was also one of the great humanitarians of the 20th century. He supported and assisted many young musicians. He led the fight to preserve Carnegie Hall in New York City. And he was devoted to Israel. And many of his passions and causes are immortalized on video.

In the spring of 1967, during the build up before the Six Days War, Stern cancelled all of his concerts and other obligations and flew to Israel. A few days after the war, Stern joined Leonard Bernstein and the Israel Philharmonic Orchestra in a memorable concert on Mt. Scopus, which concert is available on video under the title: *A Journey to Jerusalem*.

Stern was always eager to extend his reach. As a result, he provided the violin music for the 1946 film, *Humoresque*, starring John Garfield and Joan Crawford. And when it came time to record the emotional violin solos for the soundtrack of *Fiddler on the Roof*, it seemed appropriate that Norman Jewison asked Stern to provide the music.

Stern appeared in the Academy Award winning documentary, *From Mao to Mozart: Isaac Stern in China* which followed Stern during his ground breaking 1979 tour.

Isaac Stern

Stern's last major film appearance was in the Meryl Streep film, *Music of the Heart*, that tells the true story of a music teacher who tries to teach a group of Harlem children to play the violin. At one point, Streep arranges a concert at Carnegie Hall and is helped to make this a reality by Stern. Sony Classics has also released a biographical video about Stern's life called *Isaac Stern–A Life*.

So while Isaac Stern may no longer be with us, his memory and his music will live on forever in the recordings and films he made.

Message to *CJN* Snowbirds

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Arts & Travel

Explore the historical and natural wonders of southwestern Turkey

By HENRY SREBRNIK
Special to The CJN

MARMARIS, Turkey — Since the terrorist attacks of Sept. 11, people are, quite understandably, wary of airplane travel, in particular to the Middle East. Yet there is one country that has remained untouched by the ideological and political fanaticism swirling around the region – Turkey.

This is a country that combines the warmth, sun and beaches of seaside resorts, the breathtaking natural wonders, majestic mountain ranges and sweet-scented pine forests of its rugged countryside, and the awe-inspiring cultural and historical remains of ancient cities where Alexander the Great and the apostle Paul, among others, once walked.

Go, in particular, to Marmaris, Ephesus, Pamukkale and the Anatolian high country that connects them. It's like having southern California, Colorado and the marvels of old Greece and Rome rolled into one, and all within a few hundred kilometres of each other.

The lovely town of Marmaris sits on a beautiful peninsula surrounded by pine-clad mountains on all sides, where the Aegean meets the Mediterranean. The splendid harbour is home to Turkey's biggest yacht marina, and the seaside promenade is lined with wonderful shops and restaurants. The beaches are clean and well cared for.

At night, Marmaris grows even more magical as you wander through the little alleyways of the old town and sip Turkish coffee in one of the many little cafes.

Visit the covered bazaar, which shelters a good part of the old town from the sun, and teems with small shops selling all manner of handicrafts, carpets, jewelry and souvenirs (including the ubiquitous *nazar boncugu*, the blue-and-white amulet designed to ward off the "evil eye," which comes in all shapes and sizes).

Marmaris Castle, which sits atop a steep hill in the oldest part of the town, looks like something out of a Disney cartoon; it must have been the template for many an illustrated fairy tale. Its origins date back to 3000 BCE and it has guarded the city's trade routes to Rhodes, Egypt and other Mediterranean kingdoms.

Alexander conquered the castle when he occupied Marmaris in 334 BCE. It was restored again, some 19 centuries later, by the Ottoman sultan Suleyman the Magnificent.

The castle can be reached by walking up steep, narrow streets from the harbour below. The entrance opens into a garden, and steps on either side lead up to the ramparts. The seven covered areas and rooms within the castle have been turned into an archeological museum, exhibiting oil lamps, clay pots, copper utensils, coins, weapons and figurines, dating from the Hellenic, Roman, Byzantine and Ottoman periods.

Ephesus (Efes in Turkish), 205 kilometres northwest of Marmaris, is an incredible place, even for those who are not Christians. The apostles Paul and John lived here in the first century CE.

Ephesus was founded in the 10th century BCE by the Ionians, grew into a major metropolis in Greek and Roman times, and during its Golden Age in the early Christian era, its population may have reached 300,000. It became the most important city in Asia Minor and one of the principal ports and trading centres in the Mediterranean.

Even today, the immensity of the ruins that remain takes your breath away; they are as large in area as a fair-sized town. Along the streets of Ephesus, the visitor walks past monumental fountains, temples to Greek gods and goddesses such as Artemis (or Diana), Isis, Nike and Venus, and to Roman emperors like Hadrian and Trajan. The agora or market place, the spectacular ruins of the great library of Celcus and the huge amphitheatre that seats 25,000 spectators make this an unforgettable experience.

The Christian missionary Paul came to Ephesus twice between 49 and 53 CE, during his second and third missionary journeys, and lived in the city for some 2½ years.

We travelled on to Pamukkale, 225 kilometres to the west of Ephesus, and site of an extraordinary natural wonder. Hot (35 degrees celsius) calcium-laden thermal spring waters rise in the mountains nearby and tumble down the steep hillsides, creating a myriad of pools surrounded by white stalactites. From a distance these terraces look like ice castles (the Turks think of them as cotton castles). Visitors can splash in the hot waters, reputed to heal various ailments of mind and body.

The remains of another ancient Roman city, Hierapolis, founded in 190 BCE, are nearby. It has an antique theatre, a temple dedicated to Apollo, colonnaded streets, arches and memorial gates leading to a necropolis or burial site stretching for more than two kilometres. You can even swim in a "sacred pool" with the remains of Roman marble columns and slabs at its bottom!

You'll feel like a millionaire when you visit Turkey, since one Canadian dollar buys about 745,000 Turkish lira!

The "ice castles" of Pamukkale in Turkey. [Henry Srebrnik photo]

Seriously, though, your money does go a long way in Turkey. The country has experienced a severe financial crisis – the rate of inflation this year will run above 50 percent – and the lira has lost some 40 percent of its value against the dollar since February. So an excellent meal can be had for under $15, and a very decent hotel room costs less than $50 a night.

The easiest way to see this part of Turkey is to fly from Istanbul (itself, of course, a world-class attraction) to the international airport at Dalaman on the Mediterranean. From there, it's a 90-minute hop by airport bus through lovely countryside to Marmaris. Guided tours in comfortable and spacious air-conditioned coaches, leave Marmaris for Ephesus and Pamukkale daily; a two-day trip, including all meals, an overnight stay in a three-star hotel and entrance fees to all sites, will run about $100 per person – excellent value for the money, as we found out. (From Marmaris, you can also visit the enchanting Greek island of Rhodes, a short one-hour ferry ride away.)

It's best to come in spring (May-June) or fall (September-October); the days are not too hot and it almost never rains, but the sea is perfect for swimming and water sports.

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First cognitive therapy centre opens in Israel

By DAVID LAZARUS
Staff Reporter

MONTREAL — A former Montrealer has said Israel is the "perfect lab" for treating Post-Traumatic Stress Disorder (PTSD) and other anxiety disorders.

The level of chronic anxiety in Israel is so great and so constant that it is the ideal place for research on cognitive therapy, psychologist Rhonda Adessky said in an interview.

"Israel is a lab, a perfect lab for trauma," observed Adessky, who moved to Israel after teaching at Yale University. "There is constant terror, so the conditions are unique compared to anywhere else in the world. You can't say here, after a terrorist incident, that you are no longer living in terror, that it is over."

Adessky was among those who helped open Israel's first clinic that uses cognitive behavioural therapy (CBT) to deal with PTSD. It was opened about a year ago at Hadassah Hospital in Ein Kerem.

Patients have included victims of the Dolfinaria suicide-bombing, residents of Gilo who have come under regular Palestinian assault and victims of the Versailles wedding reception hall tragedy in which dozens of celebrants had the floors they were dancing on cave in.

Adessky, 34, is the centre's co-director with Sara Freedman. Other personnel include the hospital's chief of psychiatry, Dr. Arieh Shalev, and professor Edna Foa, a world expert in cognitive therapy.

Adessky said that even though cognitive therapy has been shown by research to be the most effective way of dealing with PTSD, Israel has never had a clinic using this type of therapy until now.

Called the Centre for Treatment of Stress and Anxiety Disorders, the clinic is helping victims of suicide bombings and their families, among others, deal with the emotional toll and turmoil they've suffered.

What makes cognitive therapy an excellent choice, Adessky said, is not only the effectiveness of its protocol, but the fact that it is a relatively short-term approach, needing as few as 10 sessions over a few months.

Adessky explained that cognitive therapy seeks to make people cope better with anxiety and psychological trauma by "changing the belief system" of the individual, rather than by directly treating the chronic symptoms of PTSD themselves, including anxiety, flashbacks, sleeplessness, panic attacks and depression. PTSD symptoms, she noted, can also surface years after a traumatic incident.

One key to the behavioural therapy approach is to transform a traumatic event from something that is re-lived in one's psyche over and over again into an objective memory. And that is done by altering the "belief system," by changing how people interpret the traumatic event.

To that end, techniques used in cognitive behavioural therapy include biofeedback, imaging techniques and progressive muscle relaxation.

Sufferers from PTSD, according to the centre's literature, often avoid places and things that remind them of the terror.

"This means that many will not go anywhere near where the incident took place, avoid listening to the news, and are unwilling to talk about the experience."

Why did it take so long to open a cognitive therapy clinic in Israel?

Adessky said that, first, cognitive therapy was available in Israel in a very limited way through psychologists in private practice.

Second, psychological therapy in Israel has been dominated mostly by "European" schools of therapy, such as psychoanalysis. Cognitive therapy, by contrast, has mostly been practised in the United States, Canada and Great Britain.

With the centre now established, however, Adessky said plans are for the it to fully implement a three-pronged agenda. In addition to patient therapy, the centre will be used as a training site for therapists and for research.

For example, she said, research is now being conducted in Efrat on the West Bank.

"We are collecting data on the belief systems, coping styles, personality factors and stress levels of Israelis living in Efrat who are under constant threat of being shot as well as terror attacks to determine how they are affected by such on-going stress.

"The Efrat group will be compared to a demographically equal control group living in a quieter, calmer neighborhood in Israel."

It is hoped that the centre will become "an internationally recognized training and research institute" for CBT, Adessky said.

Such high ambitions, however, do not come cheap. The budget for the first two years of the centre, officially a pilot project, is $550,000 (US).

It is worth it, Adessky said. The centre "will be a tremendous contribution to the field of psychology."

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478 SCHOOLS
480 SECURITY SYSTEMS
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500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

5 HOUSES FOR SALE

HARVEY KALLES
REAL ESTATE LIMITED REALTOR

PERFECT FAMILY HOME...
In perfect family neighbourhood. 4 bedrooms, 4 baths, main floor family room & laundry. York Mills/Bayview. $549,000. Corinne Kalles* Ext. #555

BEST STREET...
Fabulous 5 bedroom family home at York Mills/Bayview. Great for entertaining. Gorgeous backyard and pool! Don't miss. Corinne Kalles* & Elise Kalles** Ext. #555

ATTENTION 1ST TIMMERS/BUILDERS! $329K
Location! Ave. Rd home 40x115 s.f. lot. Nicely updated thur-out, 2 bdrm+1, 2 bath, in-law apt., sep. entrance, new appliances, hwd. floors. Shows very well. 74 McGillivray Ave. Open Sat/Sun 2-4 p.m. Carmen Justein* Ext. #520

NEW PRICE - $799,000 - S.W. RAVINE
Condo Yonge/York Mills approx. 2500 sq. ft. w/balconies, 2 bdrm+den w/fplc+solarium. Fab. view, great size rooms, loaded w/blt-ins thru-out. Cheryl Graff* 416-441-3778.

NEW PRICE - BAYVIEW/YORK MILLS
Serene 88x285 lot offers 2 storey 5 bdrm traditional home. Main floor family room, updated kitchen, walk out to verandah pool+private garden. Cheryl Graff* 416-441-3778.

PRESTIGIOUS RENAISSANCE COURT!
A new price for this impressive custom quality blt. 5 bdrm+ on large priv. lot with 3 car gar. Great for entertaining! Don't miss this fully fin. home. Brenda Abramson* Ext. #593

*Sales Representative **Associate Broker

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REAL ESTATE Section

5 HOUSES FOR SALE

BATHURST/ATKINSON
Magnificently maintained 2 str., 4+1 bdr., 4 wrm., huge kit. & fam. rm., 2 frpl., prof. fin. bsmnt., cantina, cedar closet, lg. fully fenced yard, interlock drive & patio. Close to the best school & synagogue. $419,000.

BATHURST/STEELES
Lg. 4 level backsplit, 4 bdr., 4 wrm., huge fam. rm., sep. entr., fin. bsm., sauna, cedar closet, dbl. gar., $399,000.

BATHURST/CENTRE
Near Promenade. Lrg. 2 str., 4 bdr., 4 wrm. (2 ensuite), mn. fl. fam. rm., lndry, access to dbl. gar., hrdwd flr., ceramic, $379,000.

BATHURST/STEELES
Det., 2 str., 4 bdr., with 3 bdrm. bsmnt. apt., 2 lndry., 2 kit., 4 wrm., fam. rm., 2 car gar. $339,900.

PRESTIGIOUS HUNTER'S PT.
Spotless, renovated & upgraded, 2 str., det., 3 bdr., fam. rm., 4 wrm., fin. bsmt., dble. gar., lg. pie-shaped lot, parquet fl., 6 jet Jacuzzi. $279,000.

LUXURY CONDO AT TOWNSGATE DR.
2 bdr., 2 wrm., 2 pkg., locker, great facilities.

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3 bdrm bung, 2 bths, 2 kits, fin bsmt, priv entr, gar.

BATHURST/SHEPPARD
6 rms, 3 bdrms, good size liv & din, lrge lot, steps to all.

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Royal Lepage Your Community Realty
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BATHURST/CLARK
Beautiful lux. 3 bdrm. T.house., 5 appl., fin. bsmt., 2 parking spots, 5 years old. $229,900.
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Re/Max Realtron Realty Inc.
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DAVID EICHORN REALTY LIMITED REALTOR

(416) 787-1712

BATHURST / LAWRENCE CONDO — REDUCED!

Rare offering! North east corner unit, bright and spacious, app. 1,500 sq. ft., 3 bdrms., 2 baths, shows well — only $309,900. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE — NEW LISTING!
Spacious ranch bungalow, 3 + 1 bedrooms, new kitchen & baths, 60 ft. lot, desirable location. Asking $539,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE — NEW LISTING!
Classic 2 storey 3 bdrm., eat-in kitchen, separate entry to bsmt., gorgeous 48 x 120 ft. lot, only $319,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE
Spacious 3 + 2 bdrm. bungalow, presently tenanted – $1400 upper level, $1300 lower level, hardwood floors, 54x132 ft. lot, close to Yorkdale. Asking $319,000. Call David Eichorn* (416) 787-1712.

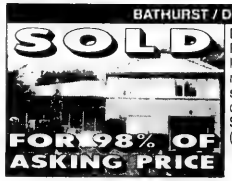
* * *

BATHURST / LAWRENCE / WILSON — REDUCED!
Detached bungalow, 2 + 1 bdrm., sep. entry to in-law suite, steps to Bathurst St. Only $249,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE
Charming detached 2 bdrm. bungalow on 50 ft. lot, fabulous location, $299,000. Call David Eichorn* (416) 787-1712.

BATHURST / DREWRY



Decorator's own home! Renovated & decorated – new kitchen, huge family room on main floor, 5 bedroom, 4 baths, sauna, 57 x 130 ft. lot, faces park, quiet crescent. All this for only $449,000. Call David Eichorn* (416) 787-1712.

SOLD

STRATHALLAN WOOD — HOME RENTAL
5 bedroom, 1 1/2 storey, ideal for home/office, sep. entry to office. Asking $3,200/mo. for home portion. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE
Renovated and decorated! 3 + 1 bdrms., new maple kitchen, gleaming hardwood floors, pot lights, sep. entry to in-law suite. Asking $364,900. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / GLENCAIRN
Brand new home! Custom-built 5 bdrm., 4 baths, library, family room, maple kitchen, choose finishes now! Only $699,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / EGLINTON
Upper Forest Hill Village! Totally renovated & decorated – a real gem! Large eat-in kitchen with walk-out to deck, 3 + 1 bdrms., fin. bsmt., attached garage. Many upgrades incl. plumbing & electrical. Asking $534,900. Call Richard Cash (416) 787-1712.

*BROKER

REAL ESTATE Section

Paul Slavens
REAL ESTATE INC. REALTOR

RESULTS RESULTS 483-4337

FINE PROPERTIES

LOWER VILLAGE - 1st AD
Grand Forest Hill residence. Dramatic 2 storey entrance. 6+ bdrms. Main floor family rm./library. Spectacular gourmet kitchen w/walk-out. Deck, gardens, pool. Call*Judy Nathan/*Edith Weiss.

UPPER VILLAGE - $769,000.
Stunning 4 bdrm. home. Modern kitchen & powder rm. Main floor library. Finished lower level. Landscaped gardens. Interlocking driveway. Private drive & garage. *Leslie Dennis.

"ST. ANDREW'S ESTATES" - $789,000.
Wonderful centre hall. Approx. 3800 sq. ft. Exceptional master suite. Oversized kitchen. Very spacious principal rms. Main fl. family rm. + laundry rm. Finished lower level. CAC. **Don Wagman.

HEART OF THE CITY - INVESTMENT
2 gorgeous Victorians. One features two 2-storey units, each with 2 bdrms. + den, decorative fireplace, Cornice mouldings. The other has 3 separate units + pkg. Terrific opportunity. *Doug Mathias.

YONGE / JOHN - $549,000.
Fabulous executive home on quiet cul-de-sac. 4 bdrms., 4 baths. Main fl. family rm. + library. Huge country kitchen w/walk-out. Designer bath. Fin. lower level. CAC. Dbl garage. **Richard Sherman.

LEASIDE TOWNHOME - $349,900.
Stunning home with unique layout. Gourmet, eat-in kitchen w/walk-out, 3rd flr. Master w/5pc ensuite & walk-out to deck, finished lower level, walk-out to garage. **Richard Sherman.

YONGE / SUMMERHILL - $369,900.
Desirable End unit, facing south, at rear of courtyard. Private front patio. Wood burning fireplace. CAC. Walk-out from lower level. Parking. Walk to shops & TTC. *Doug Mathias/*Tracy Selver.

YONGE / FINCH - $339,000.
Terrific home on large lot. 3+ bdrms. Designer kitchen & 3 updated baths. CAC. Finished lower level. Interlocking drive, built-in garage. *Betty Cohen/*Marlene Federman.

YONGE / CLARK - $269,900.
Lovely 3+ bdrms. Upgraded kitchen. Skylight. CAC. Finished lower level. Large lot with oversized deck. Fully fenced yard. Attached garage. Great starter home. *Edie Winberg.

BATHURST / STEELES - $219,900.
Immaculate corner unit w/ spectacular view. 2 bdrms. Kitchen w/breakfast area & walk-out to large balcony. Parking. Well maintained building. 24 hour security. *Karine Lobart.

PRIME CHAPLIN ESTATES - $600,000.
Renovated 4+ bdrm. home SOLD s slate entrance, fireplace, stained glass windows, crown mouldings. Kitchen w/centre island & walk-out to deck. Finished lower level. *Betty Cohen.

MERTON ST. LOFT - $299,000.
2 storey corner suite with so SOLD of Toronto skyline. 2 bdrms., 2 baths, balcony. Main floor features maple flooring. Underground parking. **Don Wagman.

DOWNTOWN INCOME - $359,000.
Large renovated Victorian, 2 SOLD contained units. 2 fireplaces. Cathedral ceilings. 2 car parking. **Richard Sherman.

BAYVIEW / MAJOR MAC - $324,900.
"Minto home", 4 bdrms. Open SOLD t main floor w/ family rm. 9 ft. ceiling. Kitchen w/breakfast area & walk-out. *Irena Elina.

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ALAN NEWTON
REAL ESTATE LTD. REALTOR

BATHURST-WESTMOUNT - MUST BE SEEN!
Exquisite 5 bdrm home with finished bsmt, 2 ensuites, granite kitchen, landscaped. Over $10K in upgrades! *Ted Waxman

ROSEDALE HEIGHTS NORTH
4 bdrm with finished bsmt, separate living & dining, 2nd floor laundry room, priced to sell!! *Larry Wronzberg

BATHURST-STEELES
5 bedroom home with finished basement, sitting area attached to master bedroom, landscaped, fenced, skylight, air, flexible closing. *Larry Wronzberg

BATHURST-CENTRE $329,000
Completely renovated 3 bdrm, dble garage, main flr family rm, fireplace, 2 full baths, new kitchen, new windows, ceramics & more! *Lucy Melamud

BAYVIEW-WILLOWBROOK - SHOWS GREAT!!
Fab freehold townhome, 3 bdrms, end unit backs onto ravine! Recently renovated, new roof & finance, eat-in kitchen, appliances ++ ** Mark Waxman

CONDOMINIUMS FOR SALE

"SAVOY" BY TRIDEL! MUST BE SEEN!
Fab 3 bdrm, about 2600 sq. ft!! Upgraded throughout w/hardwood, marble & ceramic floors, 3 baths, 2 balconies++ *Lora Spektor

BATHURST-STEELES "TOWNSGATE"
1st Ad! 2 bdrm, 2nd largest unit in building. Close to shops, transit & shuls. Very modern decor, must be seen!! *Carey Rosenzweig

"ROYAL PROMENADE" BATHURST-CENTRE
Corner unit, panoramic s/e view, sun-filled eat-in kitchen, 2 bdrms, 2 baths. Call *Helen Gould

BAYVIEW-GREEN LANE "LANDMARK"
Large 2 bdrm with solarium, 3 washrooms, appliances, locker, west exposure, shows great! $267,900. *Ted Waxman.

* Sales Representative **Associate Broker

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5 HOUSES FOR SALE

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CENTRAL PROPERTIES

LOWER VILLAGE - ROSEMARY RD
Elegant tudor, totally reno'd original wood pan., music rm. Fab master ste. Gary Mitchell**/Reesa Sud* 416-488-2875

UPPER VILLAGE RENTAL - $2,200/MO.
Exquisite doll house 2+1 bdrms, 2 baths, fireplace, cent air, totally updated. Gary Mitchell** 416-488-2875

PRIME UPPER LAGE! $799
SOLD
Superb fam. home with 3 stry, 4 bth. Huge mstr w/sitting area. Top quality finishes. Faithe Sversky** 416-488-2875

JUST REDUCED! $705,000 AVENUE/LAWRENCE
Custom blt approx. 5 yrs new. Marble baths, hrdwd flrs thru-out, dbl. garage++ Faithe Sversky** 416-488-2875

2 NEW HOMES OR 2 BUI OTS AVENUE/LAWRENCE
SOLD
Vacant lots or will build new. Marty Roth* 416-488-2875

AVENUE/EGLINTON - CUSTOM HOME TO BE BUILT
By Greenmount homes, approx. 2000 sq. ft., 3 bdrm, 4 bath w/o fin bsmt. Faithe Sversky** 416-488-2875

CEDARVALE $599,000
SOLD
Brand new custom built hom pprox. 2500 sq. ft. stone exterior, 4 bdrm, 4 baths. Faithe Sversky** 416-488-2875

426 GLENGROVE AVE! RARE 66X134'! $635K!
Prime local at Alexandra Wood! 3+1 bdrm, 3 bath bung! Reno or build new! Try offer! Sandon Schwartzben** 416-226-1987

PRIME CEDARVALE LOCATION
50x125 ft. 4 bdrms, 4 baths, huge finished bsmt, double attached garage. Faithe Sversky** 416-488-2875

31 BOWRING WALK! "BALMORAL ESTATES" $629K!
Unbelievable! Designer 4+1 bdrm, 4 baths! W/o bsmt! Fab pie lot! Impeccable! Sandon Schwartzben** 416-226-1987

3 NEW WENGLE DESIGNED TOWNHOMES
2400' 3+bdrm, fam. rm, 3rd flr. master, decks, gar, cac+++ Marty Roth* 416-488-2875

44 CASTLE AVENUE!
SOLD
6 yrs new! $599K! Yonge N/ glinton! Rare 3 st 3+1br, 4 bth! W/o bsmt! Grge! Ultra modern! 10+ S. Schwartzben** 416-226-1987

NEWLY LISTED CEDARVALE $595,000
Fab. 2 storey, centre hall, 4 bedrooms, 4 baths. Fin low lev, large south garden. Gary Mitchell** 416-488-2875

CEDERVALE 1ST AD $595,000
Spacious 2 stry centry hall. 4 bdrm, 4 baths, hot tub. Large lot. Gary Mitchell** 416-488-2875

1ST AD BATHURST/LAWRENCE
SOLD
Immaculate 3 bedroom bung finished basement, 47 x 117 ft. Faithe Sversky** 416-488-2875

TRIDEL BUILT - RIDLEY BLVD
SOLD
Approx. 1400 sq. ft., 2 bdrm bath, balcony, loads of upgrades. Faithe Sversky** 416-488-2875

BAYVIEW/NORTH PROPERTIES

1ST AD! 107 FOREST HEIGHTS BLVD! $1,399K!
Spectacular 100x284' ravine w/pool! Fab 4+1 bdrm, 5 bath! Mn fam+lib+2pce! Sandon Schwartzben** 416-226-1987

44 ALDERSHOT CRES! LUX+NEW 4+1 BDRM! $1,148K!
Bayview/York Mills! Vendor says sell! Mn fam+lib+2pce! 60x125'! Immed! Sandon Schwartzben** 416-226-1987

152 BYNG AVENUE! 5+2 BDRM, 7 BATH! $775K!
Bayview/Sheppard! Mn fam+lib+lau+2pce! W/o bsmt! Attention to detail! Fab 50x160'! Sandon Schwartzben** 416-226-1987

217 ARNOLD AVENUE! WALK TO SHUL! $869K!
Stone 3+1 bdrm, 3 bath bung! Nanny ste! I/g pool! Magnificent 100x178'! Move-in! Sandon Schwartzben** 416-226-1987

18 ARNOLD AVENUE! FAB 100X300'! $485K!
Just west of Yonge! Build your dream home! Motivated vendor! Don't miss! Sandon Schwartzben** 416-226-1987

6 LEONARD STREET! TOWNHOME #7! $279,900!
Yonge/Elgin Mills! New 3 stry, 3+1 bdrm, 3 bath! Fin bsmt! Move right in + enjoy! Call Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

NEW PRICE $329,900 FOREST HILL!
2 bdrm, 2 bath, balcony, south exposure, steps to shops Sharon Cooper* 416-488-2875

EXECUTIVE RENTAL BATHURST/GLENCAIRN
2 bdrm, 2 bath, approx 1200 sq. ft., lots of light. 2 parking spots. Reesa Sud* 416-488-2875

**Associate Broker * Sales Representative

5 HOUSES FOR SALE

BELLE EWART BARGAINS!

TWO 4-BEDROOM COTTAGES - Across lake, private road + 2 lakefront boathouse properties.

120'X427' HUGE YEAR ROUND WATERFRONT HOME. Indoor swimming pool, sauna, tennis court, boathouse, work shop, manne rail ++++.

ACROSS FROM LAKE
- 3 building lots, each 50' x 170' on sewer.
- 2-storey, 8 bedroom, 3 bath, year-round.

90'X220' FABULOUS PROPERTY. 4 bdrm. cottage on double lot. Shallow sandy lake bottom, treed for privacy. **Great potential!**

SANDRA ROTH (BOTNICK) RYBAK REALTY INC. 416-782-0598

Bathurst/Glencairn - 4 bdrm., 4 bath, move right in. $539,000.

10 PRIVATE HOUSES FOR SALE

Bath/Clark. Brand new interior designers own custom furnished 2650 s.f. unique semi-detached bungalow with dble. gar. overlooking a large treed park. Ground floor m/b has full ensuite. Spacious 2 storey great room, overlooking loft with 2 large bedrooms with adjoining washroom. Immediate possession. $625,000. No agents. 905-731-8976.

Dewlane/Bathurst. Gracious 4 bdrm, 3 baths. Renovated kitchen Liv. room 12'x24' din. room 15'x25'. $429,900. No Agents. 416-222-4472.

30 CONDOMINIUM FOR SALE

2 bdrm condo, 7601 Bathurst at Centre, 2nd flr, 10 min. walk to BAYT. 905-889-0291.

60 SHARED ACCOMMODATION AVAILABLE

Shared apt. - kosher kit., Richmond Hill, Yonge/Weldrick area, walking dist. from bus, synagogue, shops. Sep. bath. $475/mo. Call 905-770-3977.

BATHURST/STEELES. 2 bdrm furn., non-smoker. Immediately. 416-665-7979.

75 APARTMENTS FOR RENT

BATHURST-SHEPPARD Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
631-9377 or 631-0388 - Super

78 SHORT-TERM RENTAL AVAILABLE

Clark/Hilda, furnished, 2 bdrm, 2 bath, pkg., rec. ctre, Dec. 1-March 31. 905-889-4382.

130 FLORIDA PROPERTY FOR RENT

SUNRISE, 3 bd., 3 bth., pool, tennis, sauna, n/smkg., immed. Frances 416-964-1228.

Pompano-Ocean. Pretty 2/2. FULLY furn. spotless, sunny, activities, security. 3-6 mo. $2700/mo US. 416-443-8909.

Century Village, Deerfield, 1 bdrm., 1½ bath, fully furn., garden apt. lower, n/s, seasonal, min. 3 mos. $1250/mo US. Call 905-881-7999.

Sea Air Towers, lge 1 bdrm apt. for rent at the beach, for winter season. Recently reno'd. Call Rosa 305-598-8435.

Sunny Isles/Arlen House, 1 bdr., 1½ baths, perfect for elderly, avail 3-6 mos. for winter. Near ocean, pool & tennis courts. Call 917-653-4419 or 718-769-8963.

Aventura area - Del Prado on Biscayne Bay. Spacious 1 bedroom, 1½ baths, fully furnished & equipped. Tennis, 2 pools, restaurant on premise. Season, 1500/mo. **416-733-3252**

30 CONDOMINIUM FOR SALE

135 FLORIDA PROPERTY FOR RENT/SALE

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140 FLORIDA ACCOMMODATION WANTED

Aventura Mall area. Kosher, responsible family. 2 bdrm., lower floor. Dec. 19-March 15. 800-268-8292, Ext. 812.

160 ISRAEL PROPERTY FOR RENT

3 Bdrm. Furnished Apt. in the heart of Netanya. Call 416-787-2818 for more info.

190 VACATION PROPERTY AVAILABLE

FOR SNOW OR SUN BIRDS Beverly Hills, adjacent lux. 2 bdrms., 2 bths., fully decor. condo, short or long term, all amen., terrace, pool, gym, party rm., valet pkg., full secur. bldg. Call 212-581-3890

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TENHOUSE, Barry – on Sept. 16, 2001, late of 54 Cobblestone Dr.

HARRIS, Dr. Sheldon A. – on Sept. 15, 2001, late of 5 Kenneth Ave., #206.

YALE, Bernard – on Sept. 16, 2001, late of 32 Tanbark Cr.

BLEZENSKY, Jack – on Sept. 17, 2001, late of 2121 Bathurst St., #201.

LUTSKY, Louis – on Sept. 19, 2001, late of 6550 Glen Erin Dr., #706.

FEINGOLD, Anne – on Sept. 20, 2001, late of 1 Canyon Ave., #1101.

BENJAMIN, Penny – on Sept. 18, 2001, late of 15 Silverwood Ave.

SINGER, Sam – on Sept. 19, 2001, late of 7460 Bathurst St., #803.

CHARNEY, Ida – on Sept. 19, 2001, late of 291 Brighton Ave.

COHEN, Becky – on Sept. 19, 2001, late of 22 Shallmar Blvd., #601.

MELKMAN, Maurice – on Sept. 18, 2001, late of 83 Quaker Ridge Rd.

LEVEY, Lillan – on Sept. 20, 2001, late of 640 Sheppard Ave. E., #1001.

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GOLAN, Daniel – on Sept. 18, 2001, late of 72 Peter Andrew Cr.

GOLDENBERG, Debbie – on Sept. 22, 2001, late of 2601 Bathurst St., #602.

LAZAROF, Sally – on Sept. 21, 2001, late of 6 Crystal Dr.

CONWAY, Dorothy – on Sept. 22, 2001, late of 100 Spadina Ave.

ROSENTHAL, David – on Sept. 23, 2001, late of 1085 Steeles Ave. W., #704.

WILLIAMS, Sonia – on Sept. 23, 2001, late of 650 Briar Hill Ave.

JAEGER, Marian – on Sept. 23, 2001, late of 7460 Bathurst St., #1505.

SCHLIFER, Sidney – on Sept. 24, 2001, late of 254 Tansley Rd.

FREEMAN, Hilda – on Sept. 25, 2001, late of 645 Castlefield, #610.

STERN, Sam – on Sept. 25, 2001, late of 33 Barclay Rd.

YOLLES, Edie – on Sept. 23, 2001, late of 67 Binscarth Rd.

SOLOMON, Norma – on Sept. 26, 2001, late of 182 Lucas St.

BRESVER, Nathan – on Sept. 27, 2001, late of 1555 Finch Ave. E., #1508.

WEBER, Archie – on Sept. 27, 2001, late of 84 Trailwood Cr.

AXLER, Mildred – on Sept. 27, 2001, late of 625 Avenue Rd., #1203.

ADLER, Elizabeth – on Sept. 25, 2001, late of 835 Roselawn Ave., #505.

MILBERG, Anne – on Sept. 28, 2001, late of 35 Canyon Ave., #1802.

LANG, Daniel – on Sept. 29, 2001, late of 21 Saintfield.

LISTER, Harry – on Oct. 1, 2001, late of 18 Laureleaf Rd. S.

AXMITH, Benjamin – on Oct. 1, 2001, late of 360 Ridelle Ave., #1017.

BENDERSKY, Lisa – on Oct. 1, 2001, late of 351 Christie St.

SMITH, Celia – on Oct. 1, 2001, late of 3495 Lawrence Ave. E., #203.

DRUTZ, Belle – on Oct. 3, 2001, late of 645 Castlefield Ave.

RISMAN, Allen – on Oct. 3, 2001, late of 298 Torresdale Ave., #5.

CRONIS, Morris – on Sept. 30, 2001, late of 300 Antibes Dr., #1212.

GOLDMAN, Shirley – on Oct. 3, 2001, late of 605. Finch Ave. W., #905.

LESK, Shirley – on Oct. 2, 2001, late of 160 Nevada Cr.

GRANVILLE, Jacques – on Oct. 1, 2001, late of 3636 Bathurst St., #410.

MARKS, Arnold – on Oct. 4, 2001, late of 4 Forest Lane Way, #410.

DAVIS, Sondra – on Oct. 3, 2001, late of 300 Antibes Dr., #813.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

ROTH, Endre – on Sept. 26, 2001, late of 15 Shallmar Blvd.

ALMALIAH, Israel – on Sept. 27, 2001, late of 33 Crown Heights Cres.

STERNBERG, Ben – on Sept. 27, 2001, late of 333 Clark Ave. W.

OHANA, Perla – on Sept. 27, 2001.

POLLOCK, Jack (Jacob) – on Sept. 28, 2001, late of 400 Waimer Rd.

BROWN, Adele – on Sept. 28, 2001, late of 33 Brookview Dr.

BYTENSKY CANTON, Bella – on Sept. 28, 2001, late of 41 Timberlane Dr.

STEINWORTZEL, Esther – on Sept. 28, 2001, late of 15 Shallmar Blvd.

DITMAN, Ardeni – on Sept. 29, 2001, late of 6040 Bathurst St.

RICER, Sam – on Sept. 29, 2001.

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Israel & the Jewish World

Chief rabbi of Rome to step down

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — Rabbi Elio Toaff's surprise announcement to step down as chief rabbi of Rome after half a century as spiritual leader of the oldest Jewish community in Europe has shocked many local residents.

The 86-year-old rabbi made the announcement last week during Hoshanah Rabbah services at Rome's Great Synagogue.

"It is time to take my leave of you. I am doing so by my own free choice, and with great emotion. I hope that a young man will take up the reins of this ancient community," Rabbi Toaff said.

Rabbi Toaff's announcement stunned the congregation, particularly at a time of world crisis.

Many broke into tears. Others shouted "Don't leave us!" Congregants then gave Toaff a 10-minute ovation.

"It seems impossible to everyone that in such a difficult moment, after the attacks on the U.S. and with the war in Afghanistan and the threats of Osama bin Laden, the community can go forward without its chief rabbi," wrote Claudia Terracina, a Rome journalist who is a member of the local community.

Chief Rabbi Toaff

Italy has no national chief rabbi, and the Rome post is the country's most visible Jewish religious position.

A short, spry man with a distinctive goatee, Rabbi Toaff – who fought the Nazis as a partisan during World War II – has become a national figure since he took up the Rome post in 1951.

In 1986, he welcomed Pope John Paul II for the first-ever visit by a pope to a synagogue.

Affectionately known as "the professor," he is regularly quoted in the media. A recent biography of the rabbi was a best-seller.

Jews have lived in Rome for more than 2,000 years. With 15,000 of the country's 35,000 Jews, the city has Italy's largest Jewish community.

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Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness, and your soul and mind in the right spot **AD#1389**

CALL ME
Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6'0", 45-55 yrs, established, handsome, exciting kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome **AD#1603**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet. **AD#1361**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship. **AD#1429**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1085**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment **AD#1191**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1241**

GLAD YOU CALLED
Single mom, 42 yrs, 5' 6", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiking, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk **AD#1018**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests **AD#1416**

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LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc... seeks Jewish female, with similar interests Please contact me **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5' 6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour. **AD#1641**

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CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale Makes an extraordinary gift! Item shelf for 44 yrs. Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use: Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1083**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1243**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests. **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies music, travel romantic, evenings seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self authicent, looks good in towel or dress, single mom's welcome enjoys wine, beer or martini's **AD#1250**

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Basketball pioneer Alex Fisher inducted into Hall of Fame

By BEN FISHER
Special to The CJN

TORONTO — Alex Fisher never played a minute in an NBA game, yet he is one of the most influential builders of the sport of basketball in Canada.

Last weekend, he was inducted, along with 12 others, into the Canadian Basketball Hall of fame in Almonte, Ont.

His induction serves as a thank you. Thank you for managing the Nortown Tri-Bells to Toronto's first senior national title. Thank you for bringing the Harlem Globetrotters to Canada for the first time. Thank you for leading a Canadian basketball team to the Maccabiah Games. All these accomplishments give me plenty of reason to sing his praises... not to mention that he is my grandfather.

Alex became interested in basketball when he and his childhood friends would play on the local courts during the mid- to late 1920s. This was the birth of an addiction that would last for years. He became a familiar name to Toronto basketball fans when he formed the Nortown Tri-Bells and took control as team manager in the late 1940s.

Alex Fisher

Under him, the Tri-Bells became a dominant team in the Toronto senior league, reaching the provincial finals in the 1951-52 season, a step below the nationals. The following campaign was the team's breakthrough season, when they reached their pinnacle, winning the Canadian championship in dramatic fashion over the University of Alberta Golden Bears. Alex called it his "greatest achievement" in basketball.

Players like Freddie Thomas, Bud Natanson and "Sharpy" Litvak became well-known across Canada. Paul Thomas, a lifelong friend, coached the team that season.

"Every province had their own Alex Fisher," Thomas said, "but his passion for the game was rare."

While many who followed the Tri-Bells considered the championship to be their crowning achievement, others felt it was their game against the Harlem Globetrotters on Nov. 21, 1953 at the Mutual Street Arena. The game marked the Globetrotters' first visit to Canada. Once again, Alex was the man behind it all, organizing and funding the event.

Due to their sudden exposure, the Tri-Bells became popular inside and outside Toronto. In order to feed the public desire for Tri-Bell basketball, Fisher created a junior league and an intermediate league team, each maintaining the Tri-Bell name. Following in the footsteps of the senior team, they found success in their respective leagues, with the juniors winning two league titles and the intermediates winning one. Between the three teams, Fisher created what he considered to be a dynasty. More than a dynasty, he had contributed greatly to building basketball in Ontario by developing a feeder system for senior men's teams.

His other great contribution to Canadian basketball came in leading the first Canadian team to compete in Israel at the 1953 Maccabiah Games. Canada has fielded a team in every Maccabiah since, thanks in part to his contributions. Fisher went from heading up the basketball team to an incredible 30-year run as president of Maccabi Canada.

He may never have played in the NBA, but Alex Fisher's contributions to basketball in Canada certainly make him a deserving inductee into the Canadian Basketball Hall of Fame.

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Match against Austria set for Ramat Gan Oct. 27

By ELI SHVIDLER
and DORON BERGERFREUND
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's national soccer team will play Austria in its crucial World Cup qualifying match at the National Stadium in Ramat Gan on Oct. 27, FIFA announced last week.

The game, which was originally scheduled for last Sunday, had been postponed by FIFA President Sepp Blatter following the accidental downing of a Siberia Airlines plane two weeks ago. Initially, there were fears the crash was a result of terrorist action against Israel.

Gavri Levy, chair of the Israel Football Association met in Prague with his Austrian counterpart, Beppo Mauhart, in a bid to end the short dispute between the two nations and to find an amicable solution to the problem. The dispute erupted when the Austrian team, citing security concerns, announced it would not travel to Israel for the game.

Reports from Vienna suggest the Austrian foreign ministry put great pressure on the Austrian Football Association to change its mind about coming to Israel for the match. "We do not want to appear to the world as a nation that has given in to terrorists," a senior foreign office official told Austrian journalists last week.

An official Austrian FA poll has shown the majority of their fans do not believe they will hold off Israel and reach the playoff stage against Turkey.

A draw would be enough for Austria to advance to the playoff qualifier. The poll found 56 percent of fans believed Austria would lose to Israel. Some 38,000 supporters took part in the poll.

Court rejects appeal for Maccabiah bridge disaster

By ZVI HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Tel Aviv District Court has rejected an appeal by five Israeli men convicted of negligence offenses arising from the bridge collapse at the opening ceremony of the 1997 Maccabiah Games.

Four members of the Australian contingent to the games were killed in the Ramat Gan tragedy and 69 were injured.

The judges said the five showed low ethical standards and should request forgiveness from the victims and families for "the sin of arrogance" and for causing death and damage through negligence.

On June 5 last year, the Tel Aviv Magistrate's Court handed out prison terms to four of the five men responsible for the bridge collapse.

Engineer Micha Bar-Ilan was sentenced to 21 months; subcontractors Yehoshua Ben-Ezra and Baruch Karagola received 15-month terms; Irgunit company owner Adam Mishori was given nine months; and Yoram Eyal, chair of the Maccabiah organizing committee, was sentenced to six months, but will do community service work in lieu of incarceration.

The five men were convicted in April 2000 on counts of causing death and damage through negligence.

ספרותנו

מאת: יעל זליגר

לפעמים צריך משהו סתמי...

במה אבחר שאלתי את עצמי; על איזה ספר כותבים לאחר ה- 11 בספטמבר? כך אני מהרהרת, עד אשר ערב אחד בעודני מעיינת בספק בהלה, ספק חרדה, ספק תקווה בעשרות הכתבות המתפרסמות בנושא התקפות הטרור, שמתי לב לתופעה הבאה. לא משנה מי הצד הדובר ולא משנה העמדה המוצהרת, כל אחד רואה עצמו כנציג האמת המוחלטת, כדובר מוסמך מטעם ההשגחה העליונה.

אוסאמה בין לאדן, הרוצח המבוקש ביותר בעולם, הכריז עם ועדה על מלחמת קודש נגד האמריקאים והיהודים. מעשה עויינות נגד אמריקה, אומר איש אנור זה, הינו בחזקת מצווה דתית. פה ושם, לאחר אסון ה- 11 בספטמבר, השמיעו כמה אנשים מטופשים שהם הצילו את נפשם בזכות איזו השגחה עליונה שהושיעה אותם באופן פרטי ממוות בטוח בין הריסות מגדלי ניו-יורק. הכומר ג'רי Falwell הודיע בבטחה שהאסון היה בברור עונש על הפאגאניות המינית של האמריקאים ובעוון כל הפמיניסטיות והלוחמים בזכות חרויות אזרחיות. גם הנשיא בוש בטוח ללא צל של ספק שהשכינה מגנה עליו ומכוונת את מלחמת המצווה שעליו לנהל נגד הטרור.

בקיצור, עייפתי מכל זה ובחטאי המרובים החלטתי ללכת בכיוון הפוך. בחרתי לבקר ספר שאין בו רמז לכוחות נשגבים ואין בו קורטוב תאולוגי; ספר סתמי שמדבר לגשמיות שבנו. בחרתי ב: אשת איש מאת: שלי יחימוביץ', "קשת" הוצאה לאור, 2001. אשת איש הוא ספרה הראשון של העיתונאית שלי יחימוביץ'. כתיבתה קולחת ועשירה. אין בספר הטפה מוסרית; וכי מה כבר יש להגיד בזכות אשה בת שלושים ומשהו, ערכית דין, שבוגדת בבעלה בחודש החמישי להריונה?! יחד עם זאת הרומן מעורר מחשבה ויש כאן הרבה מעבר להסתבכות של נשמות בלהט יצרים ואהבות נכזבות. גיבורת הספר היא נוגה הנשואה לאיציק, אם לאורי בן העשר, וכאמור בהריון בחודש החמישי. היא מתאהבת אהבה חסרת מעצורים בעופר, נגן בפילהרמונית שאף הוא נשוי ואב לבת. כאחזת דיבוק הולכת נוגה אחר הבאסיסט פרוע השיער על-אף ידיעתה הברורה שהיא מביאה על עצמה ומעגל הסובבים אותה חורבן. *"עשרות פעמים בשנים שיבואו אחרי הערב ההוא אנסה להבין מה היה שם שנטל אותנו להרפתקה מסוכנת, ואיך הפקרנו את הביטחון, את השפיות ואת שלוות הנפש בקלות ראש שכזאת, ואיך נשאבנו בבת אחת אל תוך זרם אלים ששטף כליל את חיינו ההגיוניים והנוחים יחסית, וגם, לא נכחיש, המאושרים."*

באופן יותר שולי, יחימוביץ' מתמודדת עם נושאים כבעיות אכילה אצל נשים, אלימות של הוריים, וחוסר הסובלנות החברתית בארץ בשנות ה- 50 כלפי יוצאי צפון אפריקה. *"מה זה פרענקים?"* שאלה נוגה בילדותה את אמה וזו השיבה לה: *"זה חצי ערבים וחצי יהודים... וזה עוד יותר גרוע מערבים, כי אצל הערבים את לפחות יודעת עם מי יש לך עסק."* ואולם, הנושא המרכזי בספר הוא המתח בחיים בין האסור למותר, בין הזיה למציאות, בין האושר היחסי וכוחות ההרס שבנו שבקלות מפוררים את כל היקר לנו.

לא ספר חשוב מאוד אבל בהחלט מעניין, כתוב היטב ודי מציאותי.

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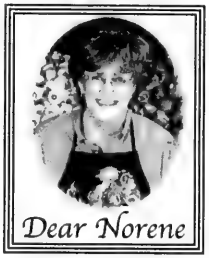
PEAR-ALMOND GRATIN

1/2 cup sugar
1/4 cup dry white wine
1 tblsp. lemon juice
1 tblsp. orange juice
1/2 cup sliced almonds
1 tblsp. grated lemon peel
1 tblsp. grated orange peel
1/2 tsp. cinnamon
5 pears, peeled, cored & sliced lengthwise, 1/2" thick

In saucepan, combine wine, orange & lemon juices and boil to reduce by half. Add sugar. Chop 1/4 cup almonds and mix with lemon peel, orange peel, and cinnamon. Set aside. Grease 10" pie pan. Layer 1/2 of the pear slices and top with chopped almond mixture. Layer the rest of the pears and top with the 1/4 cup remaining almonds; pour wine mixture over the pears. Bake in 400°F oven for about 25 minutes until top is golden brown.

About Food



By NORENE GILLETZ

I have many foodie friends around the globe. Many are cooking teachers, others are cookbook authors, some are caterers. June Jacobs fits into all three categories. She is a director of the New York Association of Cooking Teachers and a certified culinary professional. She also leads food-and-wine tours to France and other parts of the world.

Everyone wants to be able to present an impressive and delicious meal to family and friends with as little effort as possible. June's informative, tip-packed cookbook, *Festivals Cooks at Home* ($19.95 U.S.) is not kosher, but many of the 128 recipes can be adapted easily.

She also offers wine tips throughout. Check out her recipe for Falafel-Crusted Salmon on a Bed of Spinach at www.festivals.com. You'll never be afraid to give a dinner party again!

For dessert, June recommends this easy decadent cake. She says "It's a good idea to make multiples since not only is it utterly delicious, but you can keep it (when properly wrapped) up to four months in your freezer. I know this is so because I found one in my freezer after that long, and served it most successfully!"

JUNE JACOBS' CHOCOLATE TRUFFLE CAKE

16 oz. best quality semi-sweet chocolate
1/2 cup unsalted butter
1 1/2 tsp. flour
1 tsp. hot water
4 large eggs, separated
1 1/3 tsp. sugar
whipped cream for topping unsweetened cocoa for topping

Preheat oven to 425F. Grease the bottom (only) of an 8-inch springform pan.

Melt chocolate and butter in the top of double boiler over simmering water. When melted, transfer into a bowl, and add flour, water, and blend well. Add egg yolks one at a time, beating after each addition.

Beat egg whites until very frothy. Add the sugar and continue beating until they are stiff and shiny, but not dry. Fold into the chocolate mixture.

Pour into pan and bake for 15 minutes, only! The cake will look very undone in the centre.

Cool. Whip cream until soft peaks form. Spread a very thick layer over top of cake, smoothing with spatula. Shake unsweetened cocoa through a sieve over the whipped cream. Use a doily to make a design on the whipped cream if you wish. Cut the cake while cold, but let is stand at room temperature for about 15 minutes before serving. Makes 8 servings.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeani Yumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com*

The Canadian Jewish news — CROSSWORD PUZZLE

(Answers to the crossword are on page 37.)

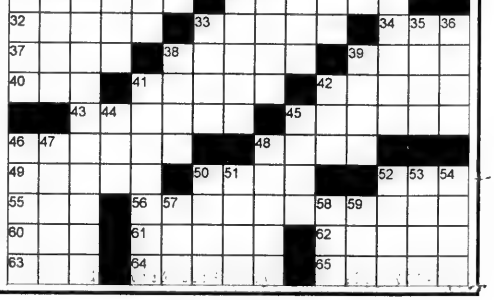
By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 "Holy ___!"
6 Say "J'accuse!"
11 Greenspan's domain
14 First part, for short
15 Summary for Koppel
16 ___ Speedwagon
17 Talk-show bigwig
19 North or south finale
20 Put the kibosh on
21 Tire marks cause
22 Howard Stern's domain
24 Business for Judge Koch
26 Sinai Campaign combatant
27 Al Franken character ___ Smalley
30 Threesome, to Trotsky
32 Elie Wiesel classic
33 President Weizmann
34 Part of many Dutch surnames
37 Arab League nation
38 Not our
39 Star's possession
40 Stiller in movies
41 The Pulitzer Prize, for example
42 Hiss in court
43 Prepare to conquer, maybe
45 Schwimmer or Kudrow, on TV
46 Make matzoh wrong
48 Schlump
49 Colorado resort
50 "___ Crazy" (Gene Wilder/Richard Pryor movie)
52 "___ me!"
55 Manhattan or Staten: abbr.
56 Artist who works primarily with plaster of Paris
60 "The Crying Game" actor Stephen
61 Syndicated columnist Goodman
62 Bring forth, as emotion
63 Nine-digit identifier, for short
64 They're chosen in fights
65 Jewish/black baseball hall-of-famer

Down

1 Marcel Marceau, e.g.
2 Judah's son
3 Heartbreaker
4 Be human, maybe
5 Popular sauce
6 Unlike George Soros
7 *Survival at Auschwitz* writer
8 It was dropped in the 60's
9 Jobs product
10 Joseph son
11 "The Wonder Years" star
12 Kafkaesque
13 Hadassah supporter
18 "Hey you!"
23 "Don't ___!"
24 "Love and Marriage" lyricist Sammy
25 Funny Buchwald
26 Black in Bordeaux
27 She's too good for you
28 Norman Pearlstine edits it
29 Alternative for territorial Zionists
30 "Voila!"
31 Entebbe happening
33 Libya neighbor
35 "So be it!"
36 Arnold Horshak, for example
38 Esau, to Jacob
39 Let the coin decide
41 Gets retaliation for
42 Koufax's pride
44 "___ got it!"
45 *Kristallnacht* occurrence
46 Animal homes
47 Streisand has two
48 They may say "STOP"
50 Emulated Willy Loman
51 Yad VaShem sight
52 Composer Stravinsky
53 Amount kept, to Bugsy Siegel
54 Killed, in the biblical sense
57 Actor Wallach
58 "Just a ___"
59 Adolf's mistress



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- David Dulberg

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Anthrax scare in community

By PAUL LUNGEN
Staff Reporter

TORONTO — The international bio-terrorism scare reached into the Jewish community last week as at least 11 organizations in Toronto, Montreal, Ottawa and Windsor received letters purporting to contain anthrax-laced white powder.

Police seized the letters and dispatched them for analysis. Test results proved negative.

At least two of the letters contained vicious and threatening diatribes that promised Jews death, and claimed to speak on behalf of Islamic jihad. One of the letters, received by the Begin-Sadat (BESA) Centre in Montreal, featured a crescent-shaped mark at the top of the page.

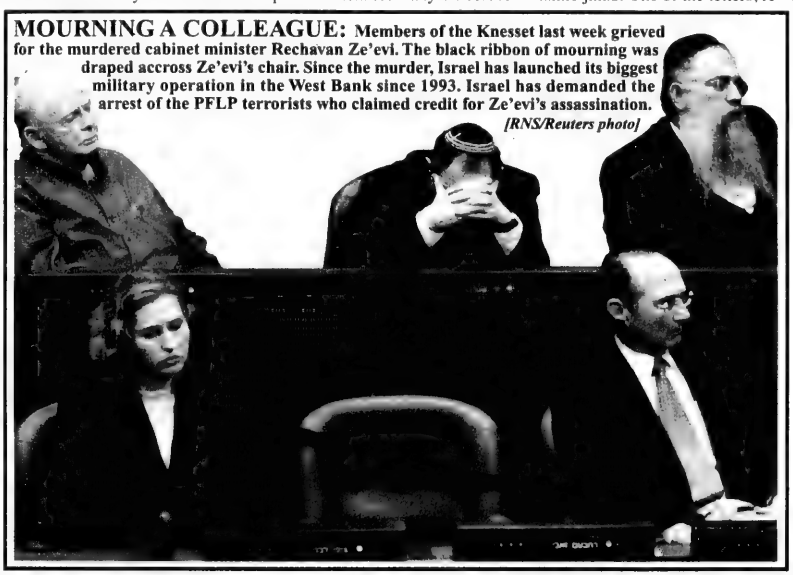
Police sealed the office building occupied by the BESA Centre and quarantined staff for six hours before releasing them. A hazardous waste removal unit, dressed in high-tech bio-hazard suits, removed the letter and its contents, said Thomas Hecht, founder and chair of the BESA Centre.

"I was pretty shook up," he admitted. "This is a declaration of war against the Jewish people... It is a hate crime."

In Toronto, six organizations received similar letters. One of the letters, sent to the Miles S. Nadal Bloor Jewish Community Centre, was handed to the police without being opened.

Other recipients of the letters included the United Israel Appeal (UIA) and Jewish Immigrant Aid Service (JIAS), both of which occupy offices in the Lipa Green Building; the Holy Blossom Temple; Na'amat Toronto; Jewish studies department, York University; B'nai Brith Canada; the Israeli Consulate in Toronto; Ottawa Jewish Community Centre; and the Jewish National Fund (JNF) Windsor.

Continued on page 29



MOURNING A COLLEAGUE: Members of the Knesset last week grieved for the murdered cabinet minister Rechavan Ze'evi. The black ribbon of mourning was draped accross Ze'evi's chair. Since the murder, Israel has launched its biggest military operation in the West Bank since 1993. Israel has demanded the arrest of the PFLP terrorists who claimed credit for Ze'evi's assassination.
[RNS/Reuters photo]

Arafat promotes terror: Barak

By JANICE ARNOLD
Staff Reporter

MONTREAL — Former Israeli prime minister Ehud Barak said he remains committed to the creation of a Palestinian state, but Israel will not have a partner with which to negotiate until Yasser Arafat stops behaving like a "terrorist thug."

Over the past year, the Palestinian Authority chairman has "promoted and encouraged" violence among his own people and "closed his eyes" to the terrorism of militant Islamic groups, Barak charged. Arafat should not be rewarded by the West until he is held accountable, he said.

"Arafat should be judged by his behaviour, not his rhetoric," Barak said last week, during his first visit to Montreal.

Barak said the West should give Arafat "a second opportunity" only if he reins in Hamas, Islamic Jihad and certain elements of the Hezbollah, which have been identified as terrorist groups by the CIA.

Continued on page 29

This Week

National

Mike Harris praised as 'good friend' of the community. *Page 3*

Lubavitch program examines Jewish women throughout history. *Page 16*

Arts & Travel

Rabbi Alper tickles his congregation's funny bone. *Page 38*

Health & Lifestyles

Baycrest Centre addresses financial deficit. *Page 40*

Sports

'Jewish horse' is all the rage at Fort Erie. *Pages 46*

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Greater Toronto Area

Shabbat: Lech Lecha
Candlelighting: 5:57
Havdallah: 7:02

Paris Jews fear for safety — please see page 31

The News in Brief

Canada

Learn to Read Hebrew

TORONTO — Canadian synagogues in more than a dozen cities are taking part in the annual Read Hebrew America & Canada program being held in November. The crash course is a project of the New York-based National Jewish Outreach Program (NJOP), and involves 1,000 Jewish institutions across the continent. For details, call NJOP at 1-800-44-HEBRE(W) or visit www.njop.org.

Funding Stopped

VANCOUVER — Citing a sharp rise in costs, British Columbia has announced it will stop funding a test that detects a breast cancer gene prevalent among Jewish women, the *Western Jewish Bulletin* reports. Normally, a screening at the B.C. Cancer Centre costs $600. But the cost of a screening for the genes associated with breast cancer has climbed to $3,850 per test since the process was patented by a U.S. firm. The process identifies genes thought to be carried by one percent of Ashkenazi women – about 10 times the proportion in the general community.

Israel

Settlements Grow

JERUSALEM — The number of homes in Jewish settlements in the West Bank and Gaza Strip has grown by 62 percent since peace talks with Palestinians began in 1993, according to Peace Now. Citing figures from Israel's Central Bureau of Statistics, the group said that in 1993 there were 32,750 housing units in Jewish settlements; since then, another 20,371 have been added.

Settler Teen Shot

JERUSALEM — An Israeli teenager was shot and wounded by an Israeli soldier at a checkpoint in the Gaza Strip last week. The settler, who was driving Palestinian workers through the checkpoint, got out of his car and advanced in a "threatening" manner toward the checkpoint, according to the Israel Defence Force. The IDF apologized for the incident.

World

Israeli's Body Found

NEW YORK — A body extracted from the rubble of the World Trade Center has been identified as an Israeli. Shai Levinhar, 29, worked for the bond trading firm Cantor Fitzgerald on the 103rd floor of one of the Twin Towers.

Shloshim Service

NEW YORK — More than 400 people gathered at the Park East Synagogue here last week for a shloshim service marking the end of the 30-day mourning period for victims of the World Trade Center. Among those at the service were several firefighters. Another shloshim service took place at Manhattan's Jewish Community Centre.

Relief Efforts

NEW YORK — Jewish organizations have raised more than $6 million for relief efforts stemming from the Sept. 11 terror attacks. An estimated $850 million has been raised for relief efforts in general, through a wide variety of organizations, campaigns and corporate gifts.

Flight Diverted

NEW YORK — A Delta Air Lines flight from Atlanta to Newark was diverted to Charlotte, N.C., last week after passengers complained of two "Middle Eastern" men who were huddled in the back of the plane speaking a language other than English. After the plane landed in Charlotte, investigators found that the two were Orthodox Jews who had been praying. The flight continued to Newark after officials were satisfied there was no threat.

Rabbi's Trial

NEWARK — The trial of a New Jersey rabbi charged with arranging the murder of his wife started last week. Rabbi Fred Neulander, who plans to testify in his own defence, has pleaded not guilty. His wife, Carol, was found beaten to death at the couple's home in 1994. Rabbi Neulander could face the death penalty if convicted.

Birthright Extended

NEW YORK — A program that sends young Jews on free trips to Israel has extended its registration deadline to Nov. 5 in the hope of attracting more participants for winter trips. Officials with Birthright Israel say only 8,000 North American Jews have signed up this year compared to 25,000 at this time last year.

Work 'Completed'

BERN — A group overseeing the restitution of funds from Holocaust-era dormant accounts in Swiss banks says it has completed its work. Following a four-year effort to satisfy claims, the Claims Resolution Tribunal says it has paid $10 million to heirs of Holocaust victims.

Deportation Marked

ROME — Several events cosponsored by city officials and Jewish groups were planned for last week to mark the 58th anniversary of the Nazi deportation of Jews from Rome: a theatre performance, a roundtable discussion about restitution and a presentation of educational works about the Holocaust.

Manley Plans Mideast Trip

OTTAWA — Foreign Affairs Minister John Manley is planning a trip to the Middle East to shore up the Israeli-Palestinian peace process and boost the U.S.-led anti-terrorist coalition.

Manley plans to visit Israel and the Palestinian autonomous regions early next month, and may also make stops in Lebanon and Syria. Details weren't available last week.

A spokesperson for Manley was quoted last week as saying the minister seeks to "keep on top" of the Mideast peace process, and to ensure that the current coalition remains strong.

Manley first visited the region last May. He met with Palestinian President Yasser Arafat and Israeli Prime Minister Ariel Sharon, as well as the leaders of Egypt and Jordan.

He made headlines here at home when he reiterated Canada's opposition to Israel's settlement policy, which he called an "obstacle" to peace.

Manley announced $5 million in government assistance to help create jobs and reduce poverty in the West Bank and the Gaza Strip.

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Harris praised as 'good friend' of the community

Ontario premier announces resignation

By RON CSILLAG
Staff Reporter

TORONTO — Premier Mike Harris was praised last week as the first Ontario leader to loosen the public purse strings in order to help Jewish day schools, but he was also criticized as someone whose other policies were inimical to Jewish values.

Harris surprised many last Tuesday by announcing he would step down as premier as soon as a replacement is chosen. The Progressive Conservative leader, elected in 1995 and again in 1999, said he was quitting for personal reasons.

Doubtless, Harris will be remembered in the Jewish community as the premier who finally came to the aid of faith-based schools with his bombshell budget last spring, which contained a provincial tax credit for parents of children in independent and private schools.

"He was a good friend to the Jewish community," said Ed Morgan, Ontario regional chair of Canadian Jewish Congress. "We won't soon forget the tax credit. On Jewish issues, he came through for the community each time."

Former Israeli Prime Minister Benjamin Netanyahu and Ontario Premier Michael Harris in Toronto in 1999.

CJC sent Harris a letter last week, thanking the premier for the education tax credit.

Starting next year, parents will be eligible for a tax credit of up to $700 per child, or 10 percent of the first $7,000 of tuition fees. To be phased in over five years, the credit will increase 20 percent per year, and eventually, will be worth up to $3,500 per child annually.

The measure will eventually release some $300 million a year into funding the 102,000 children enrolled in Ontario's private schools, including 12,000 in 42 Jewish day schools and yeshivot.

Observers last week agreed the premier had an appreciation for Jewish concerns. They point out that in 1998, the Tories became the first government in Canada, and only the second in the world after Israel, to pass a law marking the Holocaust. The Holocaust Memorial Day Act set aside Yom Hashoah as a day of remembrance, memorial and education, and has since been copied by other provinces.

However, critics described his policies on the environment, poverty, education and health care as being diametrically opposed to the philosophy of *tikkun olam* (repair of the world).

Carly Steinman, social action co-ordinator for the Canadian Council for Reform Judaism, noted that in his resignation speech, Harris commended his government for providing for Ontario's vulnerable.

"I am certain that the 'vulnerable' breathed sighs of relief" when Harris announced he would quit, Steinman told *The CJN*.

"The ideology of this government has been a direct affront to our Jewish values," Steinman stated. "Massive cuts to social assistance, mandatory workfare programs for welfare recipients, repeal of the Rental Housing Protection Act in an af-

Continued on page 18

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Proceeds from the 2001 JNF Toronto Negev Dinner will be used for two very special projects in Israel. These projects will stand as testimony to the esteem in which Alex Grossman is held by this community. A project at Massuah, dealing with Holocaust Education, will be developed at this major Israeli centre for Holocaust Studies. Another project, in aid of the serious drought facing Israel, will be undertaken in developing a major reservoir in the southeastern Negev Desert at Ne'ot Temarim.

A SPECIAL PRIZE — A random draw at the Dinner will provide two *FREE* return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.

For ticket information and reservations, call: JEWISH NATIONAL FUND OF TORONTO **4600 Bathurst Street, Suite 238 Toronto, Ont. M2R 3V3 Phone: (416) 638-7200 Fax: (416) 638-7345**

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Mike (Meyer) Rogow ז"ל

Mr. Mike Rogow, President of Steeles Memorial Chapel and President of Adath Sholom Synagogue passed away on Sunday, May 6, 2001 (13 Iyar) at the age of 81.

Mike Rogow was born and grew up in Toronto. Although he spent most of his career working in Real Estate he will be best remembered for his community work.

Mike volunteered with the Circle of Care, delivering Meals on Wheels every Tuesday. He also encouraged others to join him in this worthwhile activity.

Mike has held various positions on the executive of Steeles Memorial Chapel and even in his last position as President he would assist the staff by answering the phones on Sunday morning. Mike was not concerned with titles but was rather concerned with how he as an individual could help.

Mike's other community minded endeavors included being involved with the Association for the Welfare of Israel's Soldiers. He also assisted the Sunshine Foundation and had the opportunity to accompany a group of terminally ill children on a one-day trip to Disney World a number of years ago.

Mike was also involved very heavily with the Adath Sholom Synagogue where he spent a great deal of his energy. He not only opened up the synagogue every morning prior to morning services but he also attended all services. He also spent a great deal of his time as a volunteer on the various fund-raising activities that the synagogue organized. He was a member of the Ivansker Society and a World War II veteran.

Mike not only gave of his own time and energy but strongly encouraged others to do the same.

Steeles Memorial Chapel staff members and friends mourn and deeply miss Mike Rogow.

Greater Toronto Area

Become well-informed

From the editor's desk

The linkage argument that terror was and is directed against the United States because of its relationship to Israel is made by people who are either genuinely ill-informed about Israel or genuinely ill-inclined toward Israel.

Part of the argument stems from the constant flow of ugly images generated by the violence between Israel and the Palestinians that has continued unabated for the last 13 months.

The violence, Palestinian spokespeople explain to the western audience, among whom are the ill-informed and the ill-inclined, is caused by "the occupation."

This explanation is patently false.

Westerners understand the term "occupation" to refer to the existence of the Jewish "settlements" in the West Bank and Gaza. The Palestinian leadership understands the term to refer to the existence of the Jewish State itself. This conclusion is inescapable considering that the PA was offered, by the government of Israel at Camp David in July 2000, the dismantling of virtually all of the settlements, an offer which it rejected as inadequate because it did not also include the right of all Palestinian "refugees" to return to their pre-1948 homes and an acknowledgement that there was no historical or religious claim by the Jews upon Jerusalem.

Most westerners were startled by the Palestinian leaders' rejection of the Israeli offer. That is why the campaign of violence was launched: to set in motion a new train of events that would steamroll loud and vociferous criticism from the world into Israel's government.

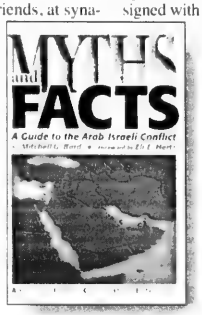
With the images of violent confrontation broadcast almost daily, Palestinian spokespeople explain the conflict to a bleary-eyed world in terms the Palestinians themselves have fashioned, as if there were no history, no context, no record, no truth to the conflict prior to Sept. 28, 2000, the start of the current violence.

But, of course, there is a history and a context and a truth to the conflict.

As we all know – indeed, as has been made unambiguously plain – the war being waged by the bin Laden fellowship targets the Jews qua Jews and qua citizens of the West.

The most effective way we can defend ourselves in this war is to see ourselves as ambassadors for the truth, as it were. We must therefore, each one of us, become as well informed as possible on the context of the Middle East conflict, on Jewish history, on modern Zionism. We must find a way to add to the generally busy pace of our lives, a regular schedule of reading, study or discussion concerning the justice of Israel's case.

This can be achieved in an organized fashion with groups of friends, at synagogues, social clubs or schools, or it can be done individually and privately.



The essence, however, is to realize that, like it or not, we are all involved. We must therefore respond.

There are a great many outstanding resources to aid us in becoming better informed.

The Canada-Israel Committee (CIC), about whom I have written before in this space, is the community's pre-eminent storehouse of experts and expertise on the Middle East conflict. It is renowned for its lobbying and research. Over the years the CIC has published a number of invaluable documents. Many of them are available on the organization's Web site, which, in revamped format, will be accessible to the public at the beginning of November. The documents and a great many links to other documents can be reached at www.cicweb.ca.

Another invaluable resource is *Myths and Facts: A Guide to the Arab-Israeli Conflict*, by Mitchell G. Bard. The most recent volume arrived on my desk last week. It is outstanding.

No longer a slim volume, the text is 464 pages divided into 26 chapters covering a wide range of subjects from "Israel's Roots" to the "al-Aksa Intifada" and "Arab/Muslim Attitudes Toward Israel."

The discussions are concise yet thoroughly canvassed. In addition, a number of appendices, tables and maps of key documents and records such as the Oslo agreements and the peace treaties Israel signed with Egypt and Jordan are conveniently arranged for the reader's quick access.

"Too many people are unfamiliar with the basic history of the conflict," Bard writes in the press release accompanying the book, "or simply don't have concise, fact-based replies to falsehoods propagated about the Middle East issues. I want to arm students of all ages with the information they need to understand and critique what they hear and see in the press, on campuses and in their communities."

With this book, Bard has succeeded.

Myths and Facts will soon be available in local bookstores and can be ordered online at www.JewishVirtualLibrary.org. The retail price is $9.95 (US) with discounts available for volume purchases and non-profit institutions.

—MBD

SeeJN

POSTER OF PROTEST:

After Prime Minister Ariel Sharon suggested last week he could accept an independent Palestinian State, some Israelis took to the streets of Jerusalem to protest the idea. The prime minister made the statement before the murder of Rechavam Ze'evi.

[RNS photo]

Anti-terrorism bill takes aim at hate propaganda

By PAUL LUNGEN
Staff Reporter

TORONTO — Canada will beef up its provisions against hate propaganda as part of an anti-terrorism package introduced last week by the federal government.

The measures, included as part of the government's omnibus anti-terrorism bill, will give courts power to order the deletion of publicly available hate propaganda from computer systems, would create a new offense of hate-motivated mischief against places of worship and would amend the Canadian Human Rights Act (CHRA) to explicitly prohibit the dissemination of hatred or discrimination on the Internet.

Canadian Jewish Congress and the Simon Wiesenthal Centre applauded the provisions, though the two organizations were divided on other government proposals that would give law enforcement the authority to detain terrorism suspects and compel witnesses to testify in special hearings.

The broader anti-terrorism bill tabled last week was introduced in the wake of the unprecedented attacks in New York and Washington that killed as many as 6,000 people.

"The horrific events of Sept. 11 remind us that we must continue to work with other nations to confront terrorism and ensure the full force of Canadian law is brought to bear against those who support, plan and carry out acts of terror – we cut off their money, find them and punish them," said Justice Minister Anne McLellan.

The proposed Anti-Terrorism Act, which has come under fire from human rights advocates for giving law enforcement too many new powers, would:

- define and designate terrorist groups and activities and make it easier to prosecute them;
- make it an offense to knowingly assist terrorist groups;
- cut off financial support for terrorists by making it a crime to collect money for terrorism and by denying charitable status to those which support terrorist groups;
- make it easier to use surveillance against terrorist groups;
- change the rules of evidence to guard information deemed of national interest from being disclosed during courtroom or other judicial proceedings;

Provisions welcomed by Wiesenthal Centre, CJC

- allow preventive arrest of terrorist suspects for up to 72 hours without charge, and impose restrictions on their release;
- compel material witnesses to testify before a judge, even in the absence of a formal trial.

Though they agreed on the bulk of the proposals in the omnibus bill, Congress and the Wiesenthal Centre parted company on support for the latter two proposals. Congress president Keith Landy said given the current climate of fear and unease, it is reasonable to temporarily tilt the balance between enhanced security and individual liberties towards security and safety.

Leo Adler, director of national affairs for the Wiesenthal Centre, said law enforcement agencies do not need the extra powers conferred on them by the bill. "With a little bit of fine tuning [of existing powers], they could accomplish whatever intention they have in the proposed legislation."

Canadian society has been subjected to numerous instances of criminal violence and "the Criminal Code does not require a material witness to be held in custody and I'm not sure we need that now," Adler said.

He also questioned the need to hold terrorism suspects for three days without police laying charges. Under current law, police must charge a criminal suspect within 24 hours, though they can hold him for a further three days without bail while they gather more evidence.

Landy said Congress' position is based on its reading of the mood of the Jewish community across Canada, which, like the broader community, is experiencing "tremendous alarm and fear." Attendance during recent High Holy Day services was down overall as people retreated to the safety of their homes, he pointed out.

"These are extraordinary times so it's desirable to give police a wider discretion and wider powers to investigate those who would harm our liberty and our democracy," he said.

At the same time, he continued, "we don't want to become a police state ...There has to be a balance that is struck and sometimes the balance should be more in favour of safety and security versus individual liberties. I think it should be reviewed on a periodic basis to test the temperature of our society to see if the legislation mirrors the level of comfort in our society."

Both leaders applauded the bill's proposals on hate propaganda.

Though focused primarily on anti-terrorism, the bill includes provisions on hate propaganda as part of its goal of "providing greater protection for all Canadians," said Lisette Lafontaine, senior counsel with the Department of Justice.

"It recognizes that hate against religion is the same as the hate [demonstrated] by those involved on Sept. 11". It also recognizes the need to protect groups from hate that may have increased in the wake of recent events, she said.

Amendments to the hate propaganda provisions of the Criminal Code were being contemplated in another government bill long before Sept. 11. In the aftermath of last month's terrorist attacks, the provisions were folded into Bill C-36, the anti-terrorism legislation, Lafontaine said.

Under the terms of the bill, anyone convicted of mischief, such as vandalism, against a house of worship could be liable to 10 years imprisonment if convicted on indictment and 18 months if convicted on summary conviction.

A second part of the bill would give courts power to order Internet Service Providers (ISPs) to remove hate materials from their servers. The provincial attorney-general would have to consent to a prosecution prior to bringing the case to court, Lafontaine said.

"It would parallel in cyber-space the powers a court has in the paper world," she said.

A further provision of the anti-terrorism bill would amend the CHRA to prohibit the distribution of hate materials through the Internet or any inter-connected computer network (including a private network). The CHRA as it now stands prohibits the dissemination of such material through telephonic communications. Holocaust-denier Ernst Zundel, who runs a Web site that allegedly promotes hatred of Jews, argued in a case before a human rights tribunal that the provision does not include the World Wide Web. The amendment would render that argument moot.

בעייה

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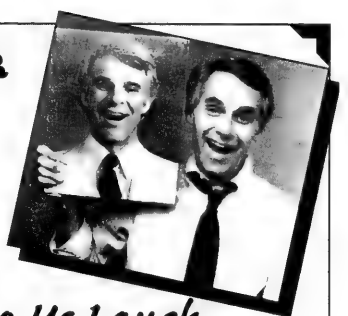

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Greater Toronto Area

Grassroots association brings Jews and Muslims together

By PAUL LUNGEN
Staff Reporter

TORONTO — When Jack Stevens and Shahid Akhtar created the Canadian Association of Jews and Muslims five years ago, they felt there was a real need to provide a forum where members of the two groups could get together in a friendly, non-threatening environment.

Since the events of Sept. 11 – and even before that, with the onset of the intifadah one year ago – the group's raison d'etre has been magnified enormously.

The group still meets as it always has: irregularly, informally and in small numbers. And despite the onslaught of media coverage of current events, the ground rules haven't changes much either; politics are left outside the door as the group pursues its goal of promoting better understanding between the communities through co-existence and friendship.

"We focus on the positive aspects of bringing these communities together," said Akhtar, a native of Pakistan and a Muslim. "We want to serve as a model in Canada to show that Jews and Muslims can interact together."

The group keeps its attention focused on the Canadian scene and discusses ways Jews and Muslims can work together to build bridges, said Stevens, a Jew who is a native of Iraq."Our view was that we avoid political discussions, which always lead to the Palestinian conflict."

In the wake of the intifadah that began last year, that became difficult. "People came to the meetings very hurt and disturbed over what happened," Akhtar said. "The hate that was taking place outside Canada could be felt in Canada. We had a chance to reassure and comfort each other and talk seriously about what is happening."

But, he continued, the group's focus remained local, "to make sure that synagogues were not defaced and mosques not vandalized."

On Sept. 15, the group joined a rally at City Hall where it read a message affirming the ideals that united them, including mutual respect, life and co-existence. To make sure its message got a broader exposure, it was forwarded to all federal MPs. Akhtar noted it was also read in some synagogues.

Shahid Akhtar

Linda Somers was moved by the group's message when it was read to the congregation at Temple Emanu-El by Rabbi Debra Landsberg during a Rosh Hashanah sermon. The statement called on Jews and Muslims to reflect on the best Canadian values, including kindness, courtesy and respect.

Somers was inspired by Rabbi Landsberg's sermon. "We had just had the attacks and she gave a perspective that thrilled me, that all the hate and the blame directed at the Muslims was totally unconscionable, and that as Jews we've experienced [similar] hate and prejudice."

Rabbi Landsberg, who only recently assumed the pulpit at the Reform temple, said she learned of the group through a member of the congregation, and she endorses its goal.

"Any forum that allows us to get together to explore commonalities and not be defined by our extreme brethren is important," she said.

> *'Any forum that allows us to get together to explore commonalities and not be defined by our extreme brethren is important'*

The congregation's response has been "very positive," with substantial interest expressed in "exploring dialogue" with Muslim neighbours, she added.

Somers did her bit in bringing people together when she hosted a coffee klatsch at her home attended by 11 participants, split more or less evenly between Jews and Muslims.

She also helped arrange an oral presentation on Islam by Akhtar at her mother's Hadassah-WIZO chapter, Tel Hai.

"I'm doing this because my heart was broken on Sept. 11 and I know that the innocent God-fearing and law-abiding Muslims living in Canada would take the heat for it," she said.

"My goal is to build some small bridges with people who are here and are amenable ...I don't want to be part of hatred and fear."

Stevens, who changed his name from Tzemach when he moved to Canada in 1964, said there was little communication between Canadian Jews and Muslims in the mid 1990s. There were Jewish/Christian organizations and multifaith groups, but "nothing really between Jews and Muslims."

At the time, Stevens, now retired, and Akhtar were friends and co-workers at the Ministry of Community and Social Services. In late 1996 they came up with the idea of spearheading a joint association.

Their first meetings were small, with perhaps 10-20 people attending. The group's largest gathering was held at B'nai Brith Canada's North York headquarters, with about 60 people attending.

Akhtar believes the association, which includes Shiite and Sunni Muslims, Pakistanis, Arabs and Indians, can "show that Jews and Muslims can interact together."

It's the "Canadian" in the Canadian Association of Jews and Muslims that he wants to stress.

"It's a very Canadian message," he said. "Our overall purpose is to make Canada a model for other countries. It's a challenge, but it's a challenge that's very achievable."

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Exclusive: Israeli Supreme Court Justice Englard

By Anna Morgan
Staff Reporter

Israeli issues now relevant in N. America

TORONTO — For decades Israel has had to balance the need for public security with concerns for basic human rights and civil liberties.

In an exclusive interview with *The Canadian Jewish News*, Israeli Supreme Court Justice Itzhak Englard said these issues have now become relevant in Canada and the United States.

Englard was appointed to the Supreme Court in 1997. He was the dean of the law school at the Hebrew University of Jerusalem, has authored many books and articles and received the Israel Prize for law in 1997.

"A judicial system in a democratic country must always weigh the different legitimate objectives and interests of a society," Englard said.

In some areas of the law, such as in private law, you can often find a solution where you can be completely satisfied, he said.

However, when a society has to combat violence and crime, balancing the competing interests becomes more difficult.

For Englard, there is a big difference between common crimes and the war on terrorism.

Common criminals still play according to some rules. They accept society and the social order. They may feel they have justification for what they have done, but we aim for rehabilitation.

Therefore, Englard explained, when dealing with common crime, there might be a question of security, but it would be important to preserve basic human rights because we are still inside the general rules of the collectivity.

War, on the other hand, is not the same. During a war, the lives of all citizens are endangered.

The laws of war are completely different – there are many international conventions regulating some of the basic rules in warlike situations, Englard said. But, sad as it may sound, death and killing are part of war.

The problem is that terrorism falls somewhere between a peaceful society and a conflicted one.

"In many respects, it's worse than war because terrorists are not bound by any rules, nor do they abide by any rules. Terrorists kill innocent people with the objective of destroying the social order. Their interest is to spread fear through the very cruelty of their acts.

"This puts democracy under additional pressure. The tension heightens between basic human rights, which you want to preserve, and the need to safeguard the lives of your citizens."

The burden of responsibility this places on the courts is enormous, and the system that has developed is complex.

Itzhak Englard

As an example, Englard described a situation where a suspected terrorist has been arrested. The police believe that a bomb has been planted, but they don't know where.

The courts have been asked whether the police can use torture in this type of "ticking bomb" scenario.

On one hand, you might say it is never permissible to use torture; human dignity doesn't allow it. Yet how can you assume the responsibility for hundreds of lives because you are maintaining that principle?

In 1987, the Landau Commission in Israel decided that in certain situations it was permissible to use physical force to obtain information. In 1999, the Israeli Supreme Court overturned the commission's findings, deciding that it is not legitimate to give permission to torture.

"A legal system in a democracy cannot permit the use of torture beforehand. We are bound by international conventions.

"But in very extreme circumstances," Englard explained, "the person who used force to obtain information may have an excuse."

The courts found they could not give permission for torture in advance. However, where terrorism is concerned, and only in certain situations, they could excuse it afterwards.

When dealing with terrorism, the notion of self-defence is very important, Englard said. Most people would agree that it is better to kill than to be killed. Within the Jewish tradition, it is permitted to hurt an aggressor, but never more than necessary. It is always important to remain within the boundaries of self-defence and never resort to revenge.

When human rights are diminished in any way, Englard noted, Israel is committed to the basic principle of judicial review. Military decisions or measures, the enforcement by police, military or secret service are all subject to judicial supervision.

"The situation isn't ideal, but we are very conscious of the importance of human rights in every respect."

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A cynical facade behind which, death

Last week was a particularly bad one in Israel, the West Bank and Gaza. Violence was again ascendant; reason and the chance for calm, if not peace, were once again cut down by the swords of terrorists and their allies. The murder of Israel's Tourism Minister, Rechavam Ze'evi, brought the inevitable response from Israel. And because the murder was particularly egregious, substantively and symbolically, the response has been particularly severe.

In the new violent cycle, Palestinians have been launching mortars at Jewish neighbourhoods; Israeli tanks now ring six West Bank cities. And as of this writing, some 20 Palestinians have died in the fighting.

Acceding to the requests of American and European governments to enter into a ceasefire with the Palestinian Authority (PA), Israel, two weeks ago, also eased restrictions it had imposed on the movement of Palestinians into Israel from beyond the Green Line. Prime Minister Ariel Sharon even spoke about the creation of an independent Palestinian state.

Seeing their chance to infiltrate, operatives of the Popular Front for the Liberation of Palestine (PFLP), within hours of the lifting of the travel restrictions, crossed into Israel to execute their attack on Ze'evi, thereby sabotaging what was a suddenly burgeoning sense of mini-optimism about a ceasefire and beyond.

Israel knows who planned and who committed Ze'evi's murder and has asked for their extradition from the PA. The PA has refused.

Palestinian Authority Chairman Yasser Arafat is not being accused of having sent the PFLP operatives to their murderous mission. But he is accused of ignoring his promises, yet again, to countless governments and foreign diplomats to prevent attacks during the ceasefire. He is also accused of failing his responsibility to his own people, yearning simply to build a normal life and to get out from the economic dead-end Arafat has caused.

Having been betrayed, once more, by Arafat's duplicity and feigned impotence, Israel must take measures to protect its citizens and it alone should determine what those measures will be.

With the violence spiralling upwards, Arafat cynically plays the role of victim, calling upon the very international community he has again duped with his unreliability, prevarication and disingenuous shrug-of-the-shoulder cry of helplessness, to help him in his campaign against Israel.

But the international community should rebuff Arafat's faux cri de coeur. It should compel him, finally, to choose. Will he fulfil his promises? Will he finally put an end to the terrorism that strikes in the name of the Palestinian people, like a poisonous snake, at the heel of a limping, straggling possibility of peace? Once and for all, he must cast aside the cynical facade, which for years has been his trademark face to the world but behind which he has only ever delivered hatred, misery and death to his own people.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

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Must not accept prejudice

I cried when I read Ron Csillag's piece, "A little prejudice?" in the Oct. 11 *CJN*. As an alumnus of the March of the Living and the March of Remembrance and Hope, I am loath to accept prejudice as a necessary evil, even in our current state of crisis. For a Jewish newspaper to publish an article advocating racial profiling and bigotry is the ultimate disgrace to the memory of the victims of the Holocaust and victims of genocide throughout history. We should truly be ashamed of ourselves for promoting the very practices that resulted in the murder of six million of our people. Let us instead follow what our religion teaches, "*ve'ahavta l're'acha kamocha*," and let us be the first to condemn any sort of racism in our midst. While profiling in Israel may have prevented attacks in the past, does it not foster an environment of fear and hatred throughout the country? Prejudice solves no problems; it only exacerbates them. To distil the current situation into a choice between becoming a victim of terror or a perpetrator of discrimination would only intensify the tragedy that we are now experiencing.

Rae Brager
Toronto

(Editor's note: The column absolutely did not advocate racial profiling and bigotry. Mr. Csillag candidly admitted to struggling with the issues and felt "unnerved" by the unprecedented new situation after Sept. 11, which he felt may leave us all no choice but to be more vigilant.)

* * *

Objects to poem

My jaw dropped when I read the poem, *Palestinians* by Ken Sherman (*CJN*, Sept. 28).

Do we in the Jewish community believe that Palestinians choose the grinding poverty that marks many of their lives? Certainly, the political, social and economic factors that contribute to this "squalour" are complex. While we may have different understandings of why it exists – to convince ourselves that it is a simple matter of *choice* is not only false, but an affront to our Jewish values – such as letting other people's dignity be as precious to us as our own.

I sincerely hope that our Palestinian neighbours in Canada did not pick up a copy of this issue. They would see their entire populace reduced to a four-line rhyming jingle, chastizing them for choosing squalour and poverty. This does not foster positive relationships between our peoples – at a time when we may need it most.

Carly Steinman
Toronto

* * *

Jewish immigration

Darcie Richler's assertions (*CJN*, Sept. 20) about Jewish immigrants in general and Holocaust survivors in particular are false.

After dismissing any valuable contribution to the Jewish community by immigrants during the first half of the 20th century, Richler writes: "Many Holocaust survivors intermarried, eliminated their ethnicity and refused to be part of the Jewish community. The children of that generation did not obtain a strong Jewish identity, so they could not be expected to pass on strong values to their children."

It is beyond my comprehension how *The CJN* could have published something so outrageous. Since there are many misinformed and inexperienced young journalists like Richler, it is the paper's duty to teach them of the immense contributions in maintaining and fostering a vibrant Jewish life in North America made by the hundreds of thousands of Jewish immigrants, especially by the already three generations of Holocaust survivors.

Ben Kujawski
Cote St. Luc, Que.

* * *

Arafat could help, if he wanted

Yasser Arafat, the Nobel Peace Prize winner, now vigorously condemns terrorism and offers his full support to President George W. Bush's war on terrorism. But he began the intifadah by releasing the most dangerous terrorists from jail. He knows the leaders who inspire Palestinian youth to suicide bombings. If he wants to help the United States he can do so very easily. Many of the terrorist groups are his neighbours. Action should start at home.

Lily Kutner
Toronto

* * *

Bin there

I would like to play the "root cause game." Some see the Sept. 11 attack on America as stemming from U.S. support of Israel. Others see it as an example of dispirited people naturally behaving in desperate ways. These interpretations are flawed, as other writers have pointed out.

I see Sept. 11 as a continuation of a pattern that started when fundamentalist Iranian students took American hostages and humiliated the West. Former president Jimmy Carter, perhaps encumbered by his own fundamentalist metaphysical notions of religion, did not have his country behave as a superpower should have. We can recall that he tied himself into knots with indecision. The correct response would have been to issue an ultimatum and then punish Iran to the fullest extent possible. It may have meant losing the embassy staff, which would have been truly regrettable, but on balance, it would have been a smaller price to pay. American later lost thousands of lives, including 241 marines in Lebanon, and the approximately 6,000 on the sunny Tuesday morning of Sept. 11.

America's acceptance of the egregious assault in the '70s gave birth to the perverted Islam that bin Laden peddles today. Without that stunning defeat in Tehran, the mindset that believes that the United States can be brought to her knees could never have taken root.

R. Nathan Pila
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

The Israeli response

Israeli tourism minister Rechavam Ze'evi was assassinated by Palestinians on Wednesday, Oct. 17 outside his hotel room at the Jerusalem Hyatt. The Popular Front for the Liberation of Palestine claimed responsibility for the murder.

The Cabinet of Israel made this statement following the assassination:

* * *

The government and people of Israel are shocked and outraged by the cold-blooded assassination of minister Rechavam Ze'evi. Tonight, we mourn together with his family.

The murder of a member of the Israeli Cabinet and Knesset crosses all red lines. No democracy can tolerate such an attack on its elected officials. The responsibility lies squarely with [Palestinian Authority Chairman Yasser] Arafat and the Palestinian Authority.

Rechavam Ze'evi

The writing was on the wall. The Popular Front [PFLP] announced that it was planning terrorist attacks – but Chairman Arafat and the Palestinian Authority did nothing.

Israel included Popular Front leaders on the list of terrorist fugitives submitted to Arafat – but, again, he did nothing.

Israel began, this week, to withdraw its forces and ease restrictions - serving only to open the door for terrorists to slip through.

In the interest of creating calm and advancing the cause of peace, and at the urging of our friends in the international community, we held meetings with Chairman Arafat, roadblocks were removed, and Israeli forces withdrew from Hebron. But the Palestinians only reciprocated with violence and murder. Many promises were made, but only little steps were taken to prevent terror.

The time for words has ended, and the time for deeds has come. Israel demands the extradition of those responsible for today's assassination, and expects this to be carried out immediately.

We also demand that the terrorist organizations operating in the Palestinian areas be disarmed and dismantled. Arafat must not shelter them any longer. Failure to meet these demands, which are grounded in signed agreements between Israel and the Palestinian Authority, will leave us with no choice but to view the Palestinian Authority as an entity supporting and sponsoring terror, and to act accordingly.

Israel, meanwhile, will continue to take all necessary measures to ensure the safety of its citizens.

There can be no compromise with terror. It must be eradicated, without distinction between its perpetrators and those who harbour them. The terrorists and their sponsors, including Arafat, must be told, unequivocally, that their crimes will not be tolerated by the civilized world.

We demand that Arafat stop his double-talk, and take serious and concrete action against the terrorist factions operating freely in the Palestinian Authority.

Israel shares the commitment of the international community to peace and stability. And we want peace with the Palestinian people. But peace and stability will not be achieved without decisive action from Arafat to halt terror.

The PFLP's recent record

The Popular Front for the Liberation of Palestine (PFLP), which claimed responsibility for the murder of tourism minister Rechavam Ze'evi, has a long and bloody record of terrorism and murder both inside Israel and abroad, including the Sept. 6, 1970 hijacking of four Western jetliners to Jordan, where they were blown up.

Since the outbreak of violence in the West Bank and Gaza in September last year, the PFLP has perpetrated the following attacks inside Israel:

- **Feb. 8 – A car bomb exploded in Jerusalem wounding five Israeli citizens.**
- **March 23 – A car bomb was discovered in Jerusalem's Mea Shearim neighbourhood and safely dismantled.**
- **April 23 – A car bomb exploded in Or Yehuda wounding four Israeli citizens.**
- **May 27 – A car bomb exploded in Jerusalem's Russian Compound.**
- **June 1 – A bomb exploded in Mevasseret Tzion.**
- **June 18 – A motor scooter laden with explosives was discovered in Haifa.**
- **July 2 – Two car-bombs exploded in Yehud wounding 11 Israeli citizens.**
- **July 27 – A bomb was discovered on a bus in Jerusalem.**
- **Aug. 22 – A car bomb exploded in Jerusalem.**
- **Sept. 3 – A car bomb and three bombs exploded in Jerusalem, wounding nine Israeli citizens.**

The list of 108 wanted terrorists handed over to the Palestine Authority (PA) by the government of Israel included current PFLP Secretary-General Ahmed Saadat and PFLP miltant Aahed Awalmeh. The PA did not arrest them.

Family members mourn over the coffin at Ze'evi's funeral.

[Isranet photo]

The Americans' hypocrisy

By MATTHEW E. BERGER
Jewish Telegraphic Agency

Jewish lawmakers in Washington are accusing the Bush administration of hypocrisy for condemning Israel's policy of targeted killings – and the State Department is coming under growing pressure to review its position.

While Israeli advocates hoped the Sept. 11 terror attacks in New York and Washington would increase empathy for the Jewish State's plight and loosen the reins in Israel's fight against terror, the State Department has continued to criticize Israel's policy of killing Palestinian terrorist leaders.

After the assassination of Israel's tourism minister, Rechavam Ze'evi, last Wednesday, pressure is likely to mount on Prime Minister Ariel Sharon to take more proactive steps against Palestinian terrorism.

Sharon has demanded that the Palestinian Authority turn over Ze'evi's killers or be deemed a supporter of terrorism – with all that implies in the changed international environment since Sept. 11.

The question remains whether the United States will continue chastising Israel for its counterterrorism actions even as the Bush administration works from a similar playbook.

Several members of the House of Representatives' International Relations Committee said last Wednesday they could not understand the difference between U.S. tactics in its war on suspected terror mastermind Osama bin Laden and his Al Qaeda network – tactics that have broad popular and political support – and Israeli tactics that the State Department criticizes.

"It seems to me that if an American pilot with a very smart weapon would succeed, through targeted assassination, to kill Osama bin Laden, he would get the Congressional Medal of Honor and a tickertape parade down Fifth Avenue," said Democratic Senator Tom Lantos, the ranking minority member of the International Relations Committee.

"And I'm just wondering what degree of hypocrisy prompts a State Department spokesman to criticize an Israeli sharpshooter for successfully putting an end to the life of a man who planned, organized and directed the assassination of 22 Israeli teenagers."

The United States has decried the Israeli policy of targeting leaders of militant Palestinian movements for assassination as perpetuating the cycle of violence.

Israel says the killings are necessary to counter the constant threat of terror and head off attacks in the planning stages. Israeli officials also note that they focus exclusively on militants and do not target Palestinian political leaders.

After the United States became the target of terrorism on Sept. 11, the State Department seemed to change its position on retaliatory tactics.

"I think when you are attacked by a terrorist and you know who the terrorist is and you can fingerprint back to the cause of the terror, you should respond," Secretary of State Colin Powell said at a news conference on Sept. 12, one day after attacks on the World Trade Center and Pentagon killed an estimated 5,000 people.

"If you are able to stop terrorist attacks, you should stop terrorist attacks."

Last week, however, as Israel resumed its targeted killings, the State Department resumed its criticism. The Bush administration has recently made several statements in support of the Palestinian Authority, which it deems a crucial player in American attempts to build Arab and Muslim support for its war in Afghanistan.

Assistant Secretary of State William Burns did not elaborate on the differences between the U.S. and Israeli situations, but said he felt Israel and the Palestinian Authority should look for a "political solution" instead of meeting violence with violence.

"It's not a question of handcuffing anyone," Burns told the committee last Wednesday. "It's not a question of standing" in the way "of anyone's legitimate right of self-defence."

Burns' comments enraged Democratic Senator Gary Ackerman, who asked why the United States wasn't seeking a political solution to the threat from bin Laden.

"Why is it wrong or, in State Department terms, counterproductive, for Israel to target the terrorists who bombed the Sbarro pizzeria in Jerusalem and the Dolphinarium discotheque in Tel Aviv, but right for us to target the terrorists who attacked the World Trade Center in New York and the Pentagon in Virginia?" Ackerman asked.

"Is it hypocrisy, or is it just inconsistency?"

Burns said he understands lawmakers' concerns about inconsistencies, and denied accusations that the State Department's rhetoric is calculated to build support for the U.S. war against bin Laden and Al Qaeda.

"We continue to approach the situation between Israelis and Palestinians, first and foremost, in an effort to do everything that we can to bring about an end to violence," Burns said. "And that's the context in which we've made the statements that we've consistently tried to make – for no other purpose than that."

Besmirching a hero's memory

The other day the mail brought me a magazine, the major part of which dealt with a man whom I fondly remember and who had an enormous impact on my life. He was Rabbi Leo Baeck, who died some 50 years ago.

Rabbi Gunther Plaut in Toronto

The article that I read about him was yet another attempt to destroy his unique reputation.

For those who are not acquainted with the name Leo Baeck, let me rehearse the major details. He was the son of a rabbi, grew up to be a significant scholar whose books became classics, and for the majority of his life was the best-known rabbi in Germany.

When the Nazis came into power, they forced German Jewry to establish a nationwide organization with whom the government could deal. The new national community elected Rabbi Baeck to be its head, and it became his unpleasant responsibility to represent the Jewish community to a government out to get rid of every Jew in the country. In the end, the community was destroyed and Rabbi Baeck himself was transported to the concentration camp of Terezin.

Miraculously, he survived. In subsequent years, people asked themselves how it was possible for him to live when others perished, and they came to believe that this was due to dubious machinations on his part. The very fact that in his leadership position he had been in contact with the Nazi regime was counted against him – a nonsensical accusation.

In fact, when offered an opportunity to leave Germany and settle in America, he refused, saying that he would stay until the last Jew had been saved. Detractors of his memory conveniently forget his heroic stance.

While I was reading the magazine, I was also thinking that so often we look at the past and pretend that if we had been living then we would have known what to do and do it better.

Thus Rabbi Baeck's critics know precisely how he should have talked to the Nazis. Those who speak in these tones usually never experienced the bitter task of living under a regime like that, and having the impossible duty of representing their people to boot.

Rabbi Baeck, whose name is today perpetuated in many institutions and schools, remains for me a nobleman of the first order. I knew him personally as my teacher and will continue to defend his memory.

Tough political choices for Sharon and Arafat

The shocking assassination of Israeli Tourism Minister Rechavam Ze'evi has dramatically altered the Israeli-Palestinian equation in the short term. But although it isn't an easy analogy to stomach, these days, Ariel Sharon and Yasser Arafat have more in common than meets the eye.

Shira Herzog in Toronto

Both Sharon and Arafat are caught in a domestic political trap. Sharon is flanked on the left by the Labour party and Minister without Portfolio Dan Meridor, and on the right by extreme voices like National Infrastructure Minister Avigdor Liberman. Sharon knows the international and domestic cost of losing Labour, and has backed off every time Foreign Minister Shimon Peres' resignation threats seem serious.

But Sharon's balancing act is further complicated by Benjamin Netanyahu's appeal to Likud's rank and file who see Sharon, today, as the left's candidate! Netanyahu is poised to challenge Sharon at the first opportunity, and has exploited every indication of weakness to position himself as a better alternative.

Ironically, when Sharon took over as interim leader of Likud after the party's 1999 election defeat under Netanyahu, his stated intention was to keep the leadership seat warm for Netanyahu. Today, Netanyahu is his arch rival within the party. Even in the aftermath of Ze'evi's murder, nothing Sharon can do while preserving his coalition will satisfy Netanyahu or Liberman, whose interests are strictly political and expedient.

Arafat, in turn, is trapped between the more pragmatic wing of Fatah, and the extremist factions like Hamas and the Popular Front for the Liberation of Palestine (PFLP), the latter of which claimed responsibility for the assassination. Throughout the intifadah, he has successfully manoeuvered between, and maintained control among, these groups – whose real battle is for leadership of the Palestinian Authority. Arafat's predicament is further complicated by the radicalization of the Palestinian street, which today is more extreme than some of its leadership.

As a result, in recent months both Sharon and Arafat have believed that they have more to lose than to gain by altering the status quo. Sharon does not want to repeat his Lebanon mistake of 20 years ago, and will not wage all-out war against Arafat. If he does, he will lose the internal consensus for his own war against terror and whatever international support he has. If he resumes talking to Arafat, he will lose his traditional constituency and yield the field to Netanyahu. Arafat has had no interest in talking because he still believes that time is on his side and that he can wear down Israel and engage international support.

Sept. 11 refocused attention on the Israeli-Palestinian conflict, but within a dramatically changed international context. To maintain any international credibility, Arafat has to prove that he is part of the war on terrorism – an obvious contradiction in terms. He does not want to repeat his self-defeating strategy of the Gulf War, but he also does not want to seriously rein in the violence. His tentative measures against Ze'evi's assassins are just another case in point. Ironically, by raising the stakes and killing Ze'evi, the PFLP has made Arafat himself a more vulnerable diplomatic and military target – evidence, once again, of the internal battles among Palestinian factions that are waged by killing Israelis.

Sharon, for his part, can resist significant U.S. pressure only so long. Israelis may admire his tough talk, but they have never withstood the threat of American sanctions. In 1957, when the United States and the Soviet Union issued an ultimatum to Israel to withdraw from the Sinai after the 1956 Sinai campaign, David Ben-Gurion conceded only days after he had stated firmly that he would not withdraw. And in 1992, then-prime minister Yitzhak Shamir not only lost $10 billion in U.S. loan guarantees because he refused to freeze settlement construction, but he also lost an election.

Even though such intense pressure now seems less likely, the Americans need to maintain at least the impression of activism and movement to satisfy Arab and Muslim members of the anti-terror coalition. Arafat is feigning restraint but is committed to continued violence. Both leaders will respond to the new international constellation, but neither will do much. Arafat may slightly reduce the volume of terror, and Sharon may eventually lift a few restrictions on Palestinians' movements. If this is the case, a modified status quo may prevail again, even after the assassination, and both Sharon and Arafat will continue their respective domestic balancing acts in the short and perhaps medium terms.

Muslim-Jewish relations and multiculturalism

No Canadians have been more supportive of multiculturalism than Canadian Jews. Jewish organizations were strong early supporters of the Trudeau government's policy initiative when it was introduced in the 1970s.

Morton Weinfeld in Montreal

As both policy and reality, multiculturalism tries to offer to Canadians of diverse cultural backgrounds two options. The first is the option of maximal participation in Canadian society. The second is the option to retain a particular cultural heritage.

Underpinning the success of multiculturalism is a sense of tolerance and fraternity. The assumption is that Canadians, regardless of their heritage or identity, can find enough common ground to respect other groups and agree on some basic principles. Both Jews and Muslims have been part of this multicultural community for some time.

Today, Muslims in Canada are facing very cruel choices. In some ways all Canadian Muslims, and certainly those from the Middle East, perceive themselves as living in a climate of religious and ethnic McCarthyism. They feel asked to continually prove their loyalty. Any dissent they express regarding any aspects of Canadian foreign policy on the Afghan campaign or terrorism seems to bring them charges of disloyalty.

Of course, Muslims have every right to dissent from Canadian policy. But they have to realize that such dissent, particularly in an atmosphere charged by the threat of terrorism, will place them on the outs with mainstream Canadian opinion.

The current crisis also puts the Jewish commitment to multiculturalism to its toughest test. Defending Israel too strongly will bring forward the dual loyalty canard. And among many Jews, at least some with whom I have spoken, suspect that among Canadians of Muslim and/or Arab backgrounds there are segments that do more than dissent from specifics of Canadian or American policy. Many Jews believe that significant pockets in the Muslim community think America got what it deserved on Sept. 11, and that Bin Laden is a heroic figure worthy of admiration.

While Canadian Muslims generally – and often ritualistically – express their opposition to the Taliban and voice their regret at the loss of 6,000 lives on Sept. 11, many Muslim/Arab leaders in Canada seem quick to change the topic: to the long history of Western colonialism; to Israel's "brutal" occupation of the West Bank; to the original sin of Israel's creation and the sad fact of American support for Israel; to the possibility that the Mossad secretly engineered the attacks; to the backlash against Islamic Canadians; to the "root causes" of the terrorism, such as poverty or globalization; to the American overreaction and to deaths of innocent Afghan civilians during the bombing.

Most distressing to Jews are the attitudes toward Israel. I do not know what Muslim Canadians really think about Israel's existence and about Canadian Jewish support for Israel. And I do not know how Canadian Jews feel about the Muslim communities in their midst. I have not seen any reliable survey data on these subjects.

But it is very likely that most Canadian Jews think that most Islamic/Arab Canadians do not wish Israel well. How much ill is wished for Israel may of course vary. But it is likely that among many – and perhaps most – Muslim/Arab Canadians, whether they be secular, working class, students, (so-called) fundamentalist, or middle class professionals, there is a significant antipathy toward Israel. Some openly yearn for a Middle East without a Jewish State.

This antipathy reinforces, and is reinforced by, antipathy to the United States and the West. But it also stands alone. In its most extreme form, it is often indistinguishable from classic Jew hatred, as was suggested by the recent experience at the UN's so-called anti-racism conference in Durban, South Africa. All of this breeds distrust toward Muslims on the part of Canadian Jews.

Because of these reciprocal dynamics, Canadian Jews and Canadian Muslims in large part – there are heroic exceptions – likely regard each other with increasing suspicion, despite the obligatory rhetoric celebrating multiculturalism that is required from all ethnic leaders.

This antipathy is of course understandable, on both sides. But for inter-group relations, and multiculturalism in Canada, it is ultimately lamentable. And things may get worse before they get better.

The Kirshner File

A fine crop of movies from the film festival

The 26th annual Toronto International Film Festival presented cinephiles with an unusually fine crop of movies this year, some of which were of particular interest to Jewish viewers.

Sheldon Kirshner in Toronto

Tim Blake Nelson's *The Grey Zone* is a classic of its genre, a film about the Holocaust that is both authentic and chilling. Expected to open in commercial release next August, it is based on the memoirs of a Hungarian Jewish doctor who assisted the infamous Dr. Josef Mengele in his horrifying medical experiments at Auschwitz.

The Grey Zone turns on a Sonderkommando unit placed in a wrenching moral dilemma on the eve of an armed revolt in October 1944. The Sonderkommandos were charged with pacifying Jewish inmates, expropriating their valuables, herding them into gas chambers, shovelling the corpses into ovens and disposing of their ashes and bones. The teams, composed of Jews, were granted privileges in exchange for their services: decent food and drink, larger quarters and the right to loot. Yet, ultimately, the hard men in the Sonderkommandos were not immune to the fate of their victims. The lifespan of a Sonderkommando did not exceed four months. As one of its members ruefully puts it in the film, "You're dead already here."

Featuring a first-rate cast headed by David Arquette, Steve Buscemi and Harvey Keitel, *The Grey Zone* takes unadorned realism to new heights. The Bulgarian set doubling as Auschwitz is utterly convincing, down to the smallest detail. The crematoriums, whitish smoke wafting from their chimneys, look terrifyingly real, as do the grim barracks housing the drones of the 12th Sonderkommando, consisting of Hungarian Jews.

In his quest for authenticity, Blake Nelson avoids the trap of sentimentality. The camera pans on the eyes of newly-arrived prisoners, who suspect nothing. As they disembark, an orchestra plays soothing classical music. The facade is picture perfect.

"Cleanliness brings freedom," a Sonderkommando exhorts Jews as they are readied for "showers." Then a gentle reminder: remember the numbered hook you've hung your clothes on. When a hapless Jew refuses to part with his gold watch, he is beaten to a pulp, then shot by a German guard.

Screams fill the air as Zyklon-B gas extinguishes the lives of a batch of Jews. Bodies are shoved unceremoniously into burning incinerators. To the clanging of eerie metallic sounds, the crematoriums do their grisly work. At the end of a hideous shift, the Sonderkommandos sit down at a table groaning with smoked meats, oysters, cakes and bottles of choice alcohol.

When a 14-year-old girl somehow survives a gassing, the Sonderkommandos seize on this as a chance at personal redemption. A compassionate doctor who's normally at Dr. Mengele's beck and call attends to her, a wheezing, catatonic, pathetic form. The Sonderkommandos are under no illusion that their kindness puts them at personal risk and endangers a planned rebellion that could save thousands.

Unreeling with an inevitable sense of doom, *The Grey Zone* is a powerful and resounding cri de coeur about man's capacity for cruelty. It leaves an immense impact, greater, perhaps, than even *Schindler's List*.

***

In *Taking Sides*, the distinguished Hungarian director Istvan Szabo (*Sunshine*, *Mephisto*, *Colonel Redl*) deals intelligently and rivetingly with a gnawing question that demands an unambiguous answer: What is an artist's responsibility in a totalitarian regime? Does he or she remain, or flee?

With the rise of Adolf Hitler in 1933, Wilhelm Furtwängler, the renowned musical director of the Berlin Philharmonic Orchestra, faced this morally difficult problem. Amid the anti-Semitic campaign launched by the new Germany, Furtwängler, no Nazi himself, allowed himself be co-opted as an unwitting tool in Hitler's arsenal.

Taking Sides, which stars Harvey Keitel and Stellan Skarsgard, opens with a brilliant flourish. In a magnificent concert hall whose lights have been dimmed as a precaution against Allied bombing raids, Furtwängler (Skarsgard) conducts Beethoven's enveloping Ninth Symphony. Within minutes of this establishing shot, the ominous roar of heavy bombers mingles with the symphony's sonorous tones. The hall empties as the bombs fall.

The action then shifts to postwar Berlin. Steve Arnold (Keitel), a major in the U.S. army, is assigned to an American de-Nazification committee. His task is to nail Furtwängler. "We believe he sold himself to the devil," his commanding officer says. "He represents everything rotten in Germany."

Arnold, an insurance adjuster in civilian life, relishes the challenge, though his knowledge of music is nonexistent. But, having seen the horrors of Nazi Germany first-hand, he sets out to investigate Furtwängler, hoping to prosecute him. Indeed, the evidence suggests that he was a Nazi in good standing. He served Hitler faithfully, having been a "flag carrier" of Nazi culture and a Prussian privy counsellor. He played at one of Hitler's birthday parties, and, more incriminatingly, he appeared to be an anti-Semite.

As Arnold relentlessly grills Furtwängler's associates, who consider him a demigod, he discerns shades of grey. Furtwängler, he learns, refused to shake Hitler's hand, and he helped Jewish musicians who had been evicted from the orchestra.

Arnold, having contemptuously referred to his prey as a mere "bandleader," interrogates Furtwängler ruthlessly, trying to humiliate him. Such are his methods that Arnold's assistants, a German secretary (Birgit Minichmayr) and a U.S. lieutenant (Moritz Bleibtrau), rise up in protest.

In his defence, Furtwängler claims that he fought the Nazis from the inside, did not seek honorific titles and did what he could to help Jewish colleagues. He admits that he was politically naive and that he peppered his speech with anti-Semitic references to please officials. But he claims that he loved his country. "What was I to do?" Unimpressed, Arnold lashes out, branding Furtwängler as a coward and a "piece of shit."

The cat-and-mouse game between Arnold and Furtwängler is tantalizingly played out, with Keitel and Skarsgard delivering scintillating performances and with Szabo directing flawlessly. *Taking Sides* is strong and memorable.

***

Elida Schogt's poignant short, *Silent Song*, concentrates on the sad, flickering image of a young Jewish boy playing the accordian after Dachau's liberation by American forces. The footage, taken by a U.S. army cameraman, is the departure point of Schogt's brief examination of the ephemeral nature of the moving image and of life itself. Intriguing.

***

By turns scabrous and shocking, Henry Bean's *The Believer* is a foray into the mind and heart of Danny Balint, a self-hating Jew – a former yeshiva student who transforms himself into a hate-spewing professional anti-Semite. Balint is modelled after an American Nazi who committed suicide after *The New York Times* in 1965 exposed his Jewish identity.

Portrayed exquisitely by Canadian actor Ryan Gosling, Balint is a neo-Nazi skinhead who demonizes Jews, roughs them up at every opportunity and plots to blow up a synagogue. "We hate (Jews) because they exist," he rants. "There's no reason." In fact, he professes to have many reasons for despising Jews.

Balint is not your garden-variety Jew baiter. He is familiar with Jewish texts, possesses a working knowledge of Hebrew and is bright and articulate. No wonder a budding neo-fascist movement wants to recruit him as a speaker. But, as he discovers to his great disappointment, anti-Semitism is not on its platform. "Anti-Semitism is what we trying to leave behind," says Curtis Moebius (Billy Zane), the chief ideologue.

Never less than interesting, *The Believer* is a searing portrait of a smart, wayward young man who consumes himself in a fireball of malice and hatred.

***

Nazareth 2000, by Israeli Arab filmmaker Hany Abu-Assad, is a charming small film with disturbing undercurrents. Two middle-aged gas station attendants – a Muslim and a Christian – scramble to adapt to new management techniques, a dress code and a non-smoking policy. But *Nazareth 2000*, which unfolds against the backdrop of Pope John Paul II's visit to Israel last year, also probes the latent tensions between Muslims and Christians and the simmering grievances of Israeli Arabs.

***

The Sun Behind the Moon is extremely relevant, focusing on the arduous journey of a Canadian Afghan woman into the heart of Taliban-controlled Afghanistan in a bid to find her maimed sister. In addition, Mohsen Makhmalbaf's visually striking film deals with such issues as Islamic fundamentalism, the position of women and the plight of disabled civilians disfigured by land mines.

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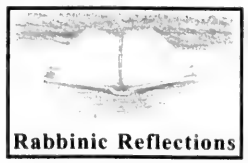
Jewish Life

Did Abraham sell out?

By RABBI AARON FLANZRAICH



Does everything in life have a price?

Our Torah portion for this week finds Abraham and Sarah facing some "good old-fashioned" family issues, the kind each and every one of us is familiar with. Read the text and see if you can spot a problem.

"There was a famine in the land, and Abram went down to Egypt... and he said to his wife Sarai, 'I know what a beautiful woman you are. If the Egyptians see you, and think, "She is his wife," they will kill me and let you live. Please say that you are my sister, that it may go well with me because of you'... Because of her, it went well with Abram; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels..."

See a problem yet?

Our forefather Abram (later to become Abraham) doesn't say to his wife Sarai (soon to be renamed Sarah), "Tell them you're my sister so they won't kill me." No, he tells her to lie so that he can make a profit, and that's precisely what happens. Sarai follows through with the plan: although she really says nothing to us, her silence is her answer, and there are many possible answers we could read from her silence.

However, in the end Pharaoh discovers the truth – that Sarai is another man's wife – when he is afflicted with a plague. So Pharaoh sends Abram away with all the money and sheep Abram can carry, with one final word of bewilderment, "Why didn't you tell me she was your wife?"

This is a telling remark, showing that even a Pharaoh couldn't bear the stigma of moral corruption in the eyes of his people.

Yet, I wonder why would Abram allow this to happen? In fact, this behavioural legacy is carried on with Isaac, who does the same thing with his wife Rebecca in Egypt during another famine.

So did Abraham sell out his morality?

Let me say that I believe that Abraham was a tzaddik, a saintly man. But I also believe that no one achieves greatness by being a pushover. So, at times he became aggressive in achieving his goals. But we also know that this is the kind of price we pay for living in a less than perfect world, and Abraham clearly made his errors along the way.

But perhaps there is another interpretation we can gather from this reading. And this is that we look at Abraham and the whole Torah through the prism of our own "weaknesses." We take what seems to be an ambiguous story and read it down – and not up – because this is what we do to everything else we encounter. We look for the negative and fail to see the positive.

In spite of this, I believe the real meaning of the text is unimportant.

I know that Abraham was a man who was worthy of being chosen by God – our nation is living proof of that. So why ask these questions? It is important that we ask and probe into these holy texts because this is the way that we create the awareness that they are of value to our lives as people – as spouses, parents, children and friends. What is important is not that they represent some ancient record of what happened, because in the end, what we see in these people and their problems is what we see in ourselves. And nothing has a greater value than that.

Shabbat shalom.

Rabbi Flanzraich is spiritual leader of Beth Sholom Synagogue in Toronto.

Learning the sad truth about terrorism

Guest Voice

By STACEY ORDAN

I was very fortunate to have recently experienced the lesson of a lifetime. I was in Israel on Project Otzma, a 10-month volunteer program for university graduates from Canada and the United States that allows participants to live in different parts of the country while volunteering for communities in need. Project Otzma is an initiative of UJA Federation of Greater Toronto.

Living in Israel this past year forced me to become accustomed to a completely different lifestyle from the one I was used to. My weekends were Friday and Saturday. Sunday was the beginning of the work and school week. On Saturdays everything was closed, including the ATM in the old city of Jerusalem. These changes were all frustrating at first, but the hardest thing I had to get used to took place in September 2000: living with the fear of terrorism.

When I first arrived in Israel, I rode the bus two or three times a day. I would go to the malls without a second thought. This all changed as terrorism became a part of my everyday existence. I became paralyzed with the fear of being on a bus with a bomb on it, or being in the mall at the wrong time. This led me to stay home and only leave when I had to.

I soon realized that by not leaving my house, I was letting the terrorists win. Not because they had detonated another bomb, but because they made me afraid to live in the place where I felt safest in the whole world. I realized I could just as easily be walking in the street or riding in a cab next to a bus that blows up. So, I changed my mindset.

Just as my parents warned me when I was younger not to cross the street without looking both ways, so I instilled in myself what Israeli parents tell their children: "Always be cautious of what and who is around you and pay close attention to suspicious objects."

This is the type of life many Israelis lead, and I praise them for it. I have never met people who are so dedicated and proud of who they are, and rightfully so. They have fought very hard to get to where they are. It is not everyday in North America that you meet people who can live in conditions like this, but in Israel they do. And when disaster strikes, the tragedy is never forgotten, but life always goes on.

On Sept. 11, the United States was hit with possibly the worst terrorist attack in history. The lives that were lost and the courage that was found by survivors and rescue teams will never be forgotten. It is so sad to think of all the lives that have been lost to terror in both the United States and in Israel. But what is even more tragic is that it took a disaster such as Sept. 11 to bring the fear of terrorism to North America.

Our continent finally understands what terrorism can do and how difficult it is to live with it every day. It strikes at any given time and for seemingly no reason at all. We have been given a glimpse of what Israel has had to live with for the past five decades.

Thousands lost family and loved ones in New York and Washington, D.C., just as in Israel there are dinner tables without fathers, desks without students, carriages without babies, and mothers without their children. The losses involved are immense.

Hatred should not be a reason to kill; it should be a reason to talk. Now, as a nation, we must teach future generations to be stronger than we were before, more united rather than more divided, and we need to live our lives as free and loving individuals. And most importantly, we must teach that there is no room in our world for hatred.

Stacey Ordan lives in Toronto.

Jewish Life

The ancestral legacy

By RACHAEL TURKIENICZ

We have begun to read the Torah portions that relate the ancestral stories in the book of Genesis. They are wonderful accounts of people, couples, families, siblings, all the individuals that encounter God and forge the first Jewish relationships with covenant. There has been much dialogue in today's world about trying to label these people and their families.

The dialogue ranges from viewing our ancestors as righteous individuals who could do no wrong, to dysfunctional models of spouses and parents. Often, the view of our ancestors will be dictated by what is politically correct that week. Interestingly, the text in all its richness can generate these debates and once again keep a community linked to its contents for even a disagreement can be a rich dialogue.

Yet in all the controversy over labeling our ancestors, there is a subtle commonality that the text presents to us as an unbroken characteristic thread through all the generations. In each case and usually several times over, each of the matriarchs and patriarchs encounter challenges both on the physical and the spiritual levels.

The challenge begins with "lech lecha", the beginning of the discourse between God and Abraham. God instructs Abraham to leave everything familiar behind and venture on a journey that will change him, his family and humanity for all time. The stakes are high, the risk is great but the reward that is promised is equally phenomenal. God promises a future filled with children and a homeland upon which to settle them.

As enticing as God's promise is, people are creatures of habit and the journey must have raised elements of fear within its participants. The challenge has been laid out and Abraham and Sarah proceed into areas unknown. They are following a God they cannot see to a land they do not know into a relationship they cannot even imagine. We often minimize how brave these people were and the strength it took to overcome their fears.

The invitation to partake of this journey is only the beginning of many such invitations to engage in a challenge whose outcome is uncertain.

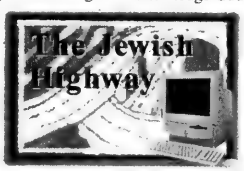
Each generation is invited in and each individual must make their choice accordingly. Isaac and Jacob both marry women from Abraham's original land and consequently each of these people must choose to embark on the journey. Their lives are filled with struggles where they must balance the harshness of life in the ancient world and a growing relationship with a unique Divine Being.

Whether we conclude that every decision they made was correct or productive is a detailed discussion that should not overshadow the tremendous strength shown by these people. No challenge is backed away from and no decision is left open-ended. These are leadership qualities that are rare and should be appreciated.

Genesis Rabbah offers advice to each person learned from the strength of our ancestors: "A man walking on a road saw a pack of dogs and felt afraid of them, so he sat down in their midst."

Grief, Judaism and the Web

By MARK MIETKIEWICZ



It is hard to find the right words when trying to help someone dealing with the loss of a loved one or a community tries to cope with a disaster. But Jewish scholars say the place to look for answers is in our tradition. Today, some insights into grief and consolation from the Internet.

The Mishpacha Web site comments that when someone close to us dies, we lose interest in everyday activities, and sometimes, in life itself. Jewish mourning rituals, it says, both honour the dead and provide a structure for the mourning process. The Web site then explains the stages of mourning (death, burial, shivah, shloshim, the first year and remembrance) and explains that that structure is crucial in aiding the grieving process **[http://www.mishpacha.org/deathintro.shtml]**. The Web site also has a bulletin board where people have shared their thoughts about loss and grief. You can read their comments or write your own **[http://www.mishpacha.org/qdeath.shtml]**.

Rabbi Naomi Levy, author of *To Begin Again: The Journey Toward Comfort, Strength and Faith in Difficult Times*, offers this lesson: "There is a beautiful legend that describes God coming to visit Abraham when he is in pain after his circumcision. What is fascinating about this scene is that God goes to all the trouble of visiting Abraham but doesn't cure him. You would think that God, after all, could just repair the wound. But… God simply offers the healing power of comfort, of being by Abraham's side in a time of pain" **[http://www.beliefnet.com/story/6/story_608_1.html]**.

Rabbi Berel Wein suggests that in order to be comforted, we must acknowledge God in the affairs of humans. "Giving insipid and feel good answers to explain God's behaviour and explain or marginalize the Divine Presence in tragedy is demeaning to Jewish tradition and faith. Acceptance of God's will and the appreciation that God need not 'think' or 'behave' according to our finite minds and standards opens the way for closure and consolation" **[http://www.torah.org/learning/rabbiwein/5761/vaeschanan.html]**.

Patricia Fischer's son Gregory was killed in Lebanon in 1982. In her moving article "On Being the Kaddish," she traces her feelings from the day she heard the news and then over the next year and a half. I highly recommend her piece for its insights into loss and mourning – and into healing and living **[http://uahc.org/rjmag/301pf.html]**.

How long after a loss should one still be grieving? Rabbi Earl Grollman, chairman of the National Center for Death Education, was one of the participants in a National Public Radio discussion that examined that subject. Some of the issues brought up in the conversation are mourning the death of a child, how death is portrayed by the media, and the tendency for people tend to compare loss. You can read a transcript of the discussion at the NPR Web site **[http://www.npr.org/programs/death/971125.death.html]**.

Judith Bolton-Fasman says that the just-concluded festival of Sukkot can teach us about dealing with grief. Sukkot "celebrates both the power and fragility of life… On the first Sabbath of Sukkot we read from… Ecclesiastes… The most famous passage of Ecclesiastes **[http://www.breslov.com/bible/Ecclesiastes3.htm]** proclaims that there is 'a time for being born and a time for dying.' That cycle is celebrated during Sukkot. On… Simchat Torah – we celebrate the cycle of the Torah reading and its stark juxtaposition of passages about life and death. We recount the death of Moses in Deuteronomy and immediately follow it by reading about the creation of the world in Genesis. The message is simple… life goes on" **[http://www.jflmail.com/articles/1469.html]**.

And David Sacks has looked at the most famous phrase of consolation in Judaism, "May God comfort you among the mourners of Zion and Jerusalem." He points out that the Hebrew word used for God's name is Hamakom, literally, "the place." "As much as we think there's a separation between a departed parent and us, or [worse] between God and us, it's not the case. So God consoles us by saying, 'I am 'the place,' so wherever you go and whatever you feel, I am with you'" **[http://www.olam.org/magazine/issue4/treasure.cfm?treasure_id=12]**.

To all those in grief, may you be comforted among the mourners of Zion and Jerusalem.

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

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Future of JIAS Toronto still undecided

By FRANCES KRAFT
Staff Reporter

TORONTO — A grassroots group known as the Russian Jewish Initiative (RJI) is fighting to preserve the independence of Jewish Immigrant Aid Services of Toronto.

Last week, about 65 people – among them JIAS clients, board members and employees, and at least one immigration lawyer – attended a meeting convened by the RJI at the B'nai Brith Canada building to argue passionately against UJA Federation proposals to make JIAS Toronto part of another agency.

"I want to stress that the folding of JIAS' immigration services into another agency is not a fait accompli," Howard English, UJA Federation of Greater Toronto's director of communications, told the meeting.

English said a transition committee formed earlier this year by Federation and JIAS Toronto to examine ways of integrating the agency more closely into the federation system is still discussing the issue, and a final decision would be based on administrative and financial efficiency.

But an audience member who identified herself as a JIAS board member contradicted English, saying a merger was "almost a fait accompli."

One option under consideration is merging JIAS with another agency, most likely Jewish Family & Child Services, that also provides services to immigrants.

JIAS – which provides services such as help locating housing or obtaining tuition assistance – is funded jointly by the Jewish community and both the federal and provincial governments, said meeting chair Valentin Simanovsky, a former JIAS board member and former JIAS client.

Jack Kugelmass, JIAS's national director, said if JIAS Toronto were to be folded into another agency, it would not necessarily continue to have a central address with its own staff, executive director, e-mail system and board of directors, although there would continue to be services for immigrants.

Kugelmass said it wouldn't be a catastrophe if JIAS Toronto lost its independent status, but it would be a terrible loss. He said an agency whose sole mandate is to look after immigrants would be more effective than an arm of another organization competing for resources to deal with other issues.

He also wondered whether government funding could be affected if JIAS Toronto were to be merged with another agency.

For example, he noted that JIAS runs a Jewish-oriented language school serving 400 to 500 students a year. "The government gives $450,000 to JIAS to run this school. If JIAS didn't exist or was a different kind of organization, we fear this might be affected."

RJI wants agency to remain separate organization

English was the sole federation staff member to attend the meeting. Others were at a previously scheduled Community Planning and Allocations meeting, English said, adding that he would report back about concerns raised – among them, the future of funding for immigrant services, how potential changes would affect quality of service, and the issue of name recognition, since JIAS' name is known internationally.

He also said that if a delegation would like to meet with federation representatives, "we'd be happy to accept."

Last year in Canada, JIAS welcomed 1,000 Jewish families, representing more than 4,000 men, women and children, Kugelmass said. Of those, 675 families came to Toronto.

Since 1922, when the organization was formed, it has welcomed more than 200,000 Jews to Canada.

Even though many immigrants now arrive with money and resources, Kugelmass said, it's still JIAS' job to welcome them. "That's what we're trying to preserve."

Kugelmass and others mentioned the contributions immigrants make to society once they are established, and the need to foster that. One immigrant after another testified from the audience to the critical difference that JIAS, as a stand-alone agency, made for them.

Currently, JIAS receives hundreds of e-mails per month from prospective immigrants in places like South America, Europe, the United States and even places like Bangladesh, Pakistan and Afghanistan, Kugelmass said.

A letter sent by the RJI executive to friends of JIAS before the meeting emphasized that for new Canadians, JIAS "is the Jewish community."

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Greater Toronto Area

Book Fair celebrates 25 years

By PAUL LUNGEN
Staff Reporter

TORONTO — The people of the book will celebrate the book as the Leah Posluns Theatre hosts the 25th edition of the Jewish Book Fair from Nov. 1-11.

The fair will kick off on Thursday Nov. 1 at 8 p.m. with author Edwin Black discussing his latest book, *IBM and the Holocaust*. Closing night on Sunday Nov. 11 will feature doctors Steven Stein and Howard Book , co-authors of *The EQ Edge Emotional Intelligence and Your Success*, who will speak on bringing menschlichkeit (ethical behaviour) into human relationships and the workplace.

In between, book fair organizers have lined up a number of authors to discuss topics to appeal to most readers' tastes.

TVO journalist Steve Paikin, author of *The Life The Siren Song of Politics*, will discuss Israel and the media at 4 p.m. on Nov. 4 while at 8 p.m. on the 5th, Israeli journalist Tom Segev, author of *One Palestine Complete: Jews and Arabs Under the British Mandate*, will provide an update on Middle East peace prospects.

Programming for children will be available on Sunday Nov. 4 and on the 11th while school programs under the direction of Eva Wiseman are scheduled for Nov. 6, 7 and 8. Two performances by the students at She'arim Hebrew Day School will also be held at the Leah Posluns Theatre on Nov. 6 and 7.

A tribute to Mordechai Richler is scheduled for Saturday evening Nov. 10, with actors Paul Soles and Marilyn Lightstone and author Allan Gould reading selections from the late writer's works.

And on Sunday Nov. 4, an evening with a Yiddish flavour will help celebrate 25 years of "life and books" at the book fair. The evening's entertainment will feature the klezmer band, Beyond the Pale, along with readings by author Norman Ravvin from his latest book on Canadian Jewish short stories, *Not Quite the Mainstream*.

Meanwhile, in the theatre lobby, book lovers will have the opportunity to choose from 8,000 books of Jewish interest, said Helen Rudner, director of the fair.

Rudner, who has served as director for the last 21 years, said sales have been brisk in recent years, with an average of 60-65 percent of available copies being sold.

The Jewish Book Fair is a program of the Koffler Centre of the Arts at the Bathurst Jewish Community Centre, in co-operation with UJA Federation. All book fair programming will be held at the Leah Posluns Theatre, with the exception of the launch of the 10th edition of *Parchment*, Canada's journal of Jewish creative writing, which will be held at the Miles S. Nadal Jewish Community Centre on Bloor Street on Nov. 11 at 11 a.m.

For more information, call 416-636-1880 ext. 368.

Alpert was a longtime community leader

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Patricia Alpert, immediate past national president of Canadian Hadassah-WIZO and a long time community leader died recently at age 70.

Obituary

Alpert, who joined the organization as a young bride, quickly became actively involved. Among a number of other positions she has been president, vice-president and corresponding secretary of Toronto Hadassah-WIZO.

Her national positions included vice-president; chair, Canadian Hadassah-WIZO Foundation; and chair, council presidents.

She has also held positions in such organizations as State of Israel Bonds, Jewish National Fund, Jewish Women's Federation, B'nai Brith League for Human Rights, Holocaust Centre of Toronto UJA Federation, Baycrest Hospital, Reena Foundation and Canadian Jewish Congress.

Alpert taught for the North York Board of Education for 11 years, and was an artist. As part of her community work, she designed gift cards and a membership campaign brochure for Canadian Hadassah-WIZO, and program books for a number of organizations.

Taube Zeifman, past Toronto president of Hadassah-WIZO, and Alpert's friend for 25 years, said, "Pat excelled in everything she attempted, from her artistic accomplishments, to her work as a teacher, to her role as a community leader.

"As national president of Canadian Hadassah-WIZO, she was recognized as an outstanding leader both here and in Israel. She guided the organization through three successful years with an open minded and a creative approach to all the challenges she faced," said Zeifman.

Beyond her volunteer life, she said, Alpert distinguished herself as a highly praised and award winning artist. Her work was exhibited at group and solo shows in galleries and museums in Canada and the United States. "She was modest to a fault, but her peers recognized her exceptional talent," said Zeifman.

Alpert was also committed to her family and friends, she said. "She shared passionately in all our joyous occasions and held our hands [with] empathy in sadness.

"Pat was a remarkable woman of impeccable moral integrity...the quintessential mentsch. She always took the high road in pursuit of her goals and taught me by example how to behave with dignity. She was an inspiration to all who knew her and made an indelible mark on our lives."

In a letter written to Alpert when she became ill, Judy Feld Carr and her husband Donald, also friends and community leaders, said that they remember [Alpert] for her strength, graciousness, wonderful sense of humour and her beauty. "We admire you for your increasing commitment to our people."

Alpert is survived by her husband Herbert, daughters Lisa and Nancy, and four grandchildren.

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Kenneth Keith Forbes, *Portrait of the Hon. Leslie M. Frost*, 1962, oil on canvas
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Many of the individuals he treats have difficulty regulating their self-esteem and as such suffer from unfulfilled ambitions, depression, anxiety, shame sensitivity, and the variety of ways in which they protect themselves from these disturbing emotions such as anger, contempt, or envy.

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Interested candidates should fax their resume with a cover letter, in confidence, to:
416-640-8555 no later than October 31, 2001
Only those applicants invited for an interview will be contacted.

HOLOCAUST EDUCATION WEEK PROGRAM CHANGE

The lecture Prelude to the Holocaust with Rabbi Erwin Schild, sponsored by Centennial College, will be held on **WED., NOV. 7** at 7:30 - not Tuesday, November 6. For details on all program changes or to receive a brochure of Holocaust Education Week events from Oct. 27 — Nov. 10, call **416-631-5689**
or visit **www.jewishtoronto.net**

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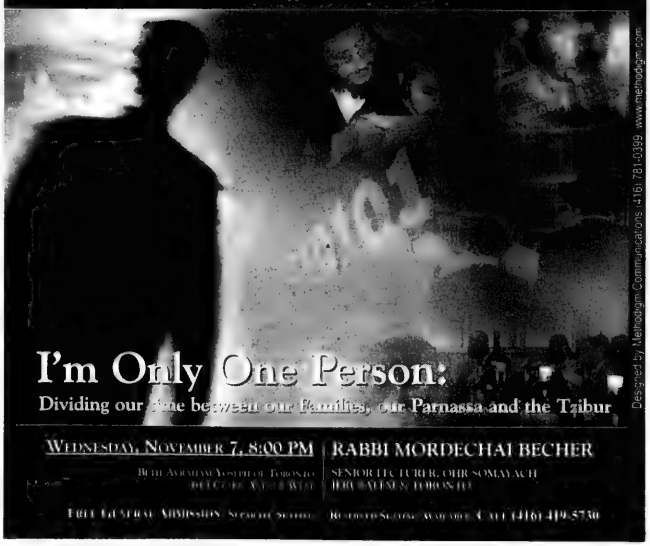

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Greater Toronto Area

Birthright winter program oversubscribed

By FRANCES KRAFT
Staff Reporter

TORONTO — A last-minute surge of Canadian applications for Birthright Israel's winter break program means that the Canada-Israel Experience Centre (CIEC) now has 1,843 applicants for 1,700 spots.

The Oct. 5 application deadline for the free trip was extended until the beginning of November across North America because of the terrorist attacks on the United States. The free trip is available to 18- to 26-year-olds who have never visited Israel on an educational program.

As of Oct 15, there were 810 Toronto applications for the trip, said Adam Minsky, UJA Federations Canada's director, Israel & Overseas Programs and director, National Jewish Campus Services.

"This year, given the exceptional circumstances in the United States and Israel, the beginning was slower, but the typical pattern is that people wait almost until the deadline date," Minsky said. "The last weekend [before the original deadline], I would say I had 400 applications come in that weekend alone."

The countrywide breakdown of applicants is as follows: Atlantic Canada 20; Calgary, 26; Edmonton, 10; Hamilton, 28; Kingston, 57; London, 94; Montreal, 485; Ottawa, 57; Regional communities of Ontario (those without Jewish federations), 74; Saskatchewan, 5; Vancouver, 66; and Winnipeg, 11.

Minsky said he may be able to obtain more spots than the original 1,700 allocated by Birthright Israel organizers. Initial allocations are based on community estimates of how many people will apply.

It's too early to say how the itinerary will be affected by security concerns, Minsky said. "In the Middle East two months is a long time – I can't tell you right now."

Security measures were already increased on previous trips over the past year, in light of the intifadah that began in September 2000.

For further information on Birthright Israel, or to register, the Web site address is www.israelforfree.com.

Lubavitch program to examine Jewish women throughout history

TORONTO — The Jewish woman throughout history will be the theme of a gala evening sponsored by the sisterhood of Chabad Lubavitch of Markham.

The event, called Brides of the Ages, Children of Israel, will be held at the synagogue, 83 Green Lane, in Markham on Nov. 7 at 8 p.m. Part of the proceeds will go to the Shabtai Levi Home in Haifa, which offers residential and emergency care to young children in need.

The feature of the evening is a fashion show called Jewish Brides Through the Ages and Around the World, a production which has travelled all over the world. This is its only Canadian stop on the current tour.

Women and teenage girls from the synagogue will model biblical and historical figures who have contributed to Jewish survival and bolstered Jewish identity through costume and song.

There will also be a Chinese auction, and refreshments, dessert and coffee or tea.

The cost is $25 per person.

For more information, or to reserve, call Chabad of Markham, 905-886-0420.

An elaborate Sephardi bridal gown is part of "Jewish Brides Through the Ages" presentation currently on a world tour.

New regional chair of CCRJ connects two jobs

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Jack Kugelmass, the new regional director of outreach for Canadian Council for Reform Judaism (CCRJ), actively encourages people to make Jewish choices in their lives.

Kugelmass, originally from Montreal, also serves as national director of Jewish Immigrant Aid Services. He was JIAS's Toronto director as well before he took over the position at CCRJ from Jessie Caryll, the pioneer of outreach in Canada.

"The two jobs are connected in that they both deal with outsiders – with people on the boundaries of the system," says Kugelmass, who was trained as a social worker at the University of Michigan.

The Reform movement began its outreach program in order to reach people who were otherwise marginal, such as immigrants, interfaith couples, those people considering a return to Judaism, converts and people who just want to learn, says Kugelmass.

"Each Reform congregation in Canada makes an effort to be inclusive. We continue to abide by the mitzvot, but we find ways to include everyone in synagogue life, and help them deal with issues such as raising children in an interfaith family.

"Children are confused when they are raised in a multi-faith home. Our position is that it is important to raise children in one faith. It is better to be steeped in one tradition while maintaining respect for the other."

The Reform movement believes that Jews by choice are like any other Jews, and "we want to be sensitive to their needs, and be inclusive."

Synagogue life, he says, is the centre of Jewish life, and is an important bridge to the Jewish home. "It gives family life deeper meaning. It is the challenge of the synagogue to be inclusive of all groups and find places for them amongst us.

"We do, however, believe in boundaries. We don't include people by lowering our standards; that could be a precursor for chaos."

People need to be educated about Reform standards of Jewish life and "our expectations about the observance of mitzvot. There are limits to how non-Jews can participate.

"Reform rabbis will not, for example, perform interfaith marriages. That would lead to a lowering of our boundaries and to confusion. Jewish survival depends on the observance of mitzvot," says Kugelmass.

Conversion is something that has to be taken very seriously, he says. "A person's status is very important."

People have asked him, he says, how interfaith dating and marriage can be prevented. "It is very difficult to prevent relationships that are based on romance. The only way they can be prevented is to prevent any contact with non-Jews or go back to arranged marriages.

Jack Kugelmass

"The Reform movement recognizes that Jews will interact with non-Jews, so we need to reach out and find ways to bring people into the community rather than reject them. People who are not Jewish can contribute to the life of the Jewish family," he says.

They are not trying to promote interfaith marriages, he stresses. "We are responding to them."

His job, he says, is to be a resource person for Reform synagogues, educators and other professionals. "I will work with rabbis and lay people to help them respond to the needs of their community."

He plans on meeting with outreach people across the country, and attending an annual five-day workshop at Hebrew Union College in Cincinnati in which lay people are trained to be outreach fellows.

Kugelmass, who belongs to Holy Blossom Temple, says he first attended a service because he is interested in Jewish music.

"I began to appreciate how serious Reform takes Judaism, how meaningful prayer is, and how rich their programs are. I also like that it is egalitarian; it respects the role of women."

The Reform movement is very rich in tradition, and it promotes family life, he says.

"Families, however, come in many different configurations; the nuclear family is no longer the norm. We have to address those issues," he says.

CORRECTION

In the article, "Ontario campuses relatively peaceful in post-Sept. 11" (Oct. 18), Josh Shuval was mistakenly identified and quoted in the last two paragraphs as president of the Jewish Students' Association at the University of Waterloo. He is actually the president of the Jewish Students Union at the University of Western Ontario. *The CJN* regrets the error.

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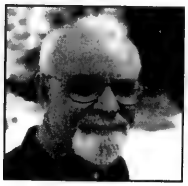

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Dr. Vivian Rakoff,
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Harris resigns

Continued from page 3

fordable housing crisis, deduction of the National Child Benefit from non-working families – all challenged our traditions of *tzedakah, tikkun olam,* and struggles against injustice and discrimination."

"Regardless of who replaces Harris in the coming months, our fight for a kinder and more equitable Ontario has been greatly bolstered by his resignation," she added.

Harris was long a visible presence on the Jewish scene, even before he became premier. He attended Yom Ha'atzmaut rallies and never missed the annual co-operative effort between Queen's Park and the Canadian Society for Yad Vashem to honour a select group of Holocaust survivors.

Harris visited Israel twice, once in 1994 as the leader of the third party, and again as premier in 1998, when he met with Israeli government leaders. He would often emotionally remark that he would never forget his visits to the Yad Vashem Holocaust memorial.

At a 1997 Toronto dinner to honour Righteous Gentiles (at which members of a Jewish social action group protested), the chair of Yad Vashem, Avner Shalev, presented Harris with a special scroll making the premier an honorary trustee of the institution. Harris was also listed as a board member of the Canadian Society for Yad Vashem.

"Frankly, I'm going to miss him," said Attorney General David Young. "I think he's been a great leader. I got into politics because of Mike Harris."

David Young

Young, Ontario's second consecutive Jewish attorney general, summed up his boss's main achievements: three straight balanced budgets, reduced welfare rolls and Canada's strongest economic growth. "He had the courage and strength to do the right thing," Young said.

Harris's departure "was not unexpected," remarked longtime Liberal MPP Monte Kwinter. "There had been rumours around here for weeks."

Monte Kwinter

Kwinter had genial words for the premier. "Love him or hate him, he was the leader and he kept the factions in line." Kwinter wondered whether Harris's successor will be able to keep moderate Red Tories and more right-wing neo-conservatives from splintering the party.

The Jewish community, by and large, applauds Harris for instituting the private school tax credits. "Many of his initiatives have had an impact. Some worked, some didn't. But for others, we won't see the results for some time," Kwinter said. The Tories' policies in areas like education, the environment and health care, he added, often fell short.

On the other hand, Harris "had a genuine appreciation for Israel."

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

ייִדישער בוך־יאָריד אין סאָראָנטאָ

פֿון אַלעק סילווער

דעם 10טן נאָוועמבער, וועט מען עפֿענען דעם זיבעטן יאָרגאַנג „ייִדישן בוך־יאָריד" אין סאָראָנטאָ. במשך דער צייט וועלן פֿאָרקומען אינטערעסאַנטע פֿונקציעס אין סאָראָנטאָ, צאַל ביכער, לעקציעס אין רעפֿעראַטן וווּ עס וועלן אויפֿטרעטן באַקאַנטע פֿערזענלעכקייטן, אָן מען וועט באַווייזן ייִדישע לייטערן אין קולטור־מעגטשן. דאָס אַלץ מיטן צוזאַץ צו באַציִען דעם אינטערעס פֿונעם ייִדישן ליינער צום ייִדישן בוך. אין די דאָזיקע אינטערעסאַנטע וווּרט באַגריסט צו וווּרן. מיר וויינטשן זיי אויך גרויס דערפֿאָלג.

עס איז אויך פֿאַסיק צו גיבן אַן איבערבליק איבער דער כאַראַקטעריסטיק פֿון אַזא געשעעניש. אין וויין, אַז וועט מען רעדט וועגן א „ייִדישן" בוך־יאָריד מיינט מען אויסגאַנג אויף ייִדיש טעמעס. רעפֿערענטן וועלן רעדן וועגן ייִדישער ליטעראַטור אין קולטור. אָבער דאָס אַלץ וועט זיין אין פֿאָרמאַט שפֿראָך. דאָס ייִדיש לשון וועט זיין זייער וויינציק אַנטעוווּרפֿן אויף דעם „יאָריד". אַן צוליב דעם טוט דאָס ייִדישע האַרץ וויי. די דאָזיקע שפֿראָך דאַרף זיין דער חריפֿ־מחותן אויף אַזא שמחה.

אויב דער ציל איז טאַקע צוריקצובראָכט דעם ייִדישן לייענער צום ייִדישן בוך, פֿאַר וואָס טאָקע נישט פֿונדעסטוועגן צו מאַכט־לשון? איך וויס אויך, אַז עס איז נישט קיין גרינגע זאַך. ייִדיש פֿידעס וועלן זאָגן, אַז זיי טוען אַלץ, וואָס איז נאָר מעגלעך, פֿרי דאָס צו דערגרייכן. אָן מיר גלויבן זיי. אָבער אפֿשר דאַרף מען טאָן מער וויי ס'איז מעגלעך? אפֿשר זיינען דא אַנדערע וועגן צו דעם ציל . . . מען טאָר נישט אַדורכלאָזן די מינדסטע געלעגנהייט.

• • •

דאָס ברענגט אונדז צו א זייער אַנגענוויטקטן ענין, וואָס האָט וויניק צו טאָן מיטן בוך־יאָריד. איך וויל רעדן וועגן דער ייִדישער פֿאַלקס ביבליאָטעק אין סאָראָנטאָ. לויטן לאָגישן פֿאָרשטאַנד דאַרף אַן אינסטיטוציע, וואָס רופֿט זיך „ייִדישע פֿאַלקס ביבליאָטעק" האָבן אויף אירע פֿאַליצעס ביכער אין דער ייִדישער שפֿראָך. פֿאָרשטעהלעך, אז אויך ביכער אויף ייִדישער טעמאַטיק איז אַנדערע שפֿראָכן דאַרפֿן זיך אויך דאָרט געפֿינען. אָבער דער גרעסטער טייל דאַרף זיין אין מאַמע־לשון.

עס וויזוט זיך אָבער אויס, אז די פֿידעס פֿון דער ביבליאָטעק האָבן אַן אַנדערן חשבון. לויט זיי זיינען ביכער אין דער ייִדישער שפֿראָך נישט וויכטיק. נישט נאָר זיינען זיי וויניק אין צאָל, נאָר זיי זיינען נאָר נישט בנמצא. מיט עטלעכע חדשים צוריק בין איך אַריינגענגענגן אין דער „ייִדישער" ביבליאָטעק צו געפֿינען געוויסע אינפֿאָרמאַציע. איך בין געוואָרן דערשטונט, וועג כּהאָב נישט געקענט געפֿינען קיין איין ייִדיש ביכל אויף די פֿאַליצעס. אויף מיין פֿראָגע: וווּ זיי זיינען, האָט מען מיר געענטפֿערט: זיי געפֿונען זיך אין קעסטלעך. מען האָט זיי נעמאַכט אַראָפּגעמען צו מאַכן פּלאַץ פֿאַר „ייִדישע" ביכער אין אַנדערע שפֿראָכן, וויי ענגליש, רוסיש אוּן עבֿריה. מען האָט מיר צוגעזאָגט, אז נאָכן רעמאָנט וועט מען די ייִדישע ביכער צוריק אַרויפֿשטעלן אויף די פֿאַליצעס.

(אגב, האָט מען מיר געלאָזט וויסן, אז אין דער ייִדישער ביבליאָטעק אין מאָנטרעאַל איז די זעלבע סיטואַציע. איינגעפֿאַקט אַלע ייִדישע ביכער אין קעסטלעך).

איז דאָס א גרויסע חרפּה פֿאַר די אינסטיטוציעס אוּן פֿאַר אונדזער שטאָט. ווערן דאָך די דאָזיקע אינסטיטוטן ציעס אויסגעהאַלטן פֿון ייִדישע אונטערשטיצערס, צווישן וועלכע עס איז זיכער פֿאַראַן א גרויסע צאָל ייִדיש־ליִבנערס. עס זיינען דאָ אזעלכע, וואָס באַרגן אויס אַמאָל א ייִדיש בוך.

די פֿראָגע איז: פֿאַר וואָס האָט דער ייִדישער ישוב נישט פֿאַראַנטוואָרטעט קעגן אַזא חילול־ייִדיש? וווּ זיינען די פֿידעס פֿון ייִדישע אַרגאַניזאַציעס, פֿון „קאַמיטעט פֿאַר ייִדיש", פֿון „ייִדישע קולטור גרופּעשאַפֿט", פֿון „פֿרייַד פֿון ייִדיש", אוּן אַנדערע. פֿאַר וואָס האָט קיינער נישט געוואָגט אָפּצוהעלפֿן בי דער ייִדישער ביבליאָטעק, וועג האָט זיי געוואָלט די רעכט דאָס צו טאָן? דאָס מוז אויסגעטרעט ווערן אוּן וואָס שנעלער.

"Unto Every Person There is a Name"

The Canadian Society for Yad Vashem
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Canadian Society for
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The Holocaust Martyrs' and Heroes' Remembrance Authority

זכור

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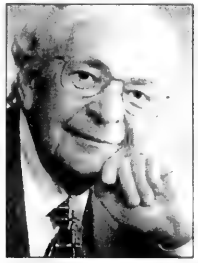
Greater Toronto Area

Memoir writer Rabbi Schild will discuss Kristallnacht

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Erwin Schild has no intention of changing his plans to travel to Israel and Germany in the coming month as a result of the terrorist attacks on the United States Sept. 11.


Rabbi Erwin Schild

"We always live with a certain amount of risk," the 81-year-old rabbi emeritus of Adath Israel Congregation said in a recent interview at the synagogue.

A native of Cologne who was imprisoned briefly in Dachau in 1938, Rabbi Schild rejects as specious any comparison of Sept. 11 to Kristallnacht. "It isn't what we went through.

"We were a tiny minority surrounded by a hateful majority that singled us out, whereas here we have the comfort that we are in the same boat. We're all in it together. We support each other."

The rabbi, who will speak about Kristallnacht as part of Holocaust Education Week, was named a member of the Order of Canada this year, an honour he downplays as "not so remarkable." (He was among 104 recipients.)

What is more remarkable is that he entered the country as an enemy alien and spent two years in an internment camp. "The camp commander told me the only way I could stay in Canada would be six feet under the ground."

It should be noted that his Holocaust Education Week address will be held Nov. 7, not Nov. 6 as listed in the program. On Nov. 6, the rabbi, whose memoir, *The Very Narrow Bridge*, was published earlier this year, will speak at Toronto's Jewish Book Fair.

Last year, Rabbi Schild received an honour comparable to the Order of Canada from the government of Germany, in recognition of his contributions to Jewish-Christian dialogue in that country. He has visited there numerous times since he was first invited in 1982 and will return for another three-week lecture tour next month.

This time, his talks will include more autobiographical material, particularly when he addresses high school students. In the past, he has preferred to focus on Judaism rather than on his own story, he said.

His new book, begun originally as a document for family members, is not available in German, but the German edition of his previous book, *World Through My Window*, sold more copies than the English version.

Speculating on whether this trip will be different in light of the terrorist attacks in the United States, the rabbi said that now, "all of a sudden, we have to confront the fact that we, the people of the West – and I throw the Jews in with [that group] – are hated by a substantial part of humanity."

The new division lines are "almost a religious demarcation," the rabbi said. Whereas the western world's opponents are defined largely by their Muslim religion, the West is no longer defined by Christianity, he said.

He does not believe Islam is spiteful or hateful from a theological point of view but that it is being used to feed animosity against the West.

Rabbi Schild has spoken publicly about the hatred he once felt for Germany as a result of the Holocaust, in which he lost his parents, other family members and friends. With time, however, his feelings changed and he moved toward rapprochement. He doesn't think he is unique in that respect.

"The problems of anti-Semitism cannot be overcome by hating those who hate us," he said. To overcome hatred, "you need a passage of time after the removal of the cause of hatred… Like all kinds of passions, hatred has to be fed by something."

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On Campus

Students in Kitchener-Waterloo celebrate opening

By LAUREN S. BRESLIN
Special to The CJN

TORONTO — The University of Waterloo-Wilfrid Laurier University Jewish Students' Association (JSA) celebrated the official opening of its new house on Sunday, Sept. 23, with a ceremony in honour of its benefactor, Albert Latner.

Students from the two universities came to express their gratitude to Latner, as well as to kick off the inaugural event of the fall semester. Through speeches and presentations, the ceremony catalogued the development of Waterloo's Jewish community and explained the significance of having a self-contained Jewish student centre, pointing out that a sound Jewish infrastructure helps further the JSA's educational and social efforts.

The house, known as the Albert and Temmy Latner Jewish Students' Centre of Kitchener-Waterloo, will act as club headquarters for JSA members from both universities.

"This marks an important moment in the development of Jewish campus life," commented Michael Soberman, director of community development for the Regional Jewish Communities of Ontario (a partnership between Canadian Jewish Congress, Ontario region, and UJA Federations Canada). "Local Jewish communities are essential for the well-being of the whole."

The JSA students consider the home to be more than just a space to host bagel brunches and Shabbat dinners; to them, it is a milestone in the local community. Students see their new house as a symbol of permanence and feel that the voice of the JSA is becoming stronger and more resonant.

An affiliate of Hillel, the Foundation for Jewish Campus Life, the JSA, which has a membership of approximately 500, works to preserve and protect Judaic integrity and to encourage students to take an active interest in their heritage. It also works to sustain Jewish identity in students living away from home for the first time, and in many cases, it attempts to cultivate a notion of spirituality in students who come from secular backgrounds.

The organization hosts a wide range of programs from Holocaust education nights to province-wide Chanukah parties, providing students with a place to socialize, carry open discussions and enjoy kosher foods.

"Whenever I go to JSA events, I feel like I'm at home," remarked JSA member Aron Pinto. "There's something very welcoming about being around people with whom you share a similar background and value system."

Rosanne Brown, director of Regional Campus Organizations, Canadian Jewish Congress, Ontario region and a doctoral student at the University of Toronto's Ontario Institute for Studies in Education (OISE), organized this kickoff event.

The event's speakers were Paul Socken, chair of the dean's advisory committee on Jewish studies at UW, and Barbara Banks, the chair of Canadian Jewish Campus Services. Lynne Woolstencroft, the mayor of Waterloo, also made a brief appearance to show her support. Due to illness, Latner was unable to attend.

Anticipating an influx of Jewish enrolment over the next few years, the JSA of Kitchener-Waterloo will now be able to accommodate students in a community-based establishment.

Lauren Breslin is a member of the JSA in Kitchener-Waterloo.

Former JSA president Beth Suraski, right, and Rosanne Brown, director, Regional Campus Organizations, Canadian Jewish Congress, Ontario region, present a plaque to Jeremy Freeman, a member of the Latner Centre board of governors. [Bernie Moskoff photo]

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What's New

By Miriam Herman
(This week's column prepared by Rebecca Nadler)

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WHAT'S NEW AND ABOUT PEOPLE DEADLINES:
Monday, Oct. 29, is deadline for Nov. 8 issue and Monday, Nov. 5, is deadline for Nov. 15. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, or fax 416-391-0829.

Saturday, Oct 27

HAVDALAH AND MUSIC
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Sunday, Oct. 28

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FRIENDS OF YIDDISH
Friends of Yiddish Shtudir Grupe presents **Norman Shneidman**, professor of eastern studies at U of T, discussing Resistance and Survival in the Vilna Ghetto. Breakfast 9:45 a.m., lecture 10:30 a.m. at Antibes Community Centre, 140 Antibes Dr.

BRUNCH FOR SINGLES 35+
Dynamic Singles of Adath Israel and Intersynagogue Singles present A Concert Style Tribute Show to the World's Greatest Singers, featuring **Alan Gaensbauer** and **Brian Roman** at 11:30 a.m. Adath Israel, 37 Southbourne Ave. $10 if prepaid by noon Oct. 26, $15 at door. 416-635-5340.

RECOVERING WWII ASSETS
Canadian Friends of Simon Weisenthal Centre for Holocaust Studies presents a panel discussion and question period on how to identify and document assets confiscated by the Nazis. Panelists include **Rabbi Moshe Shulman** of Shaarei Shomayim Congregation; **Leo Adler**, director of Canadian Friends of Simon Wiesenthal Centre; Holocaust survivor **George Preger**; and **Terrell E. Hunt**, president of Living Heirs Foundation. 2 p.m., 470 Glencairn Ave. Information 416-543-7650.

LECTURE
Prof. David Novak, chair of Jewish studies at U of T, speaks on Why Should Jews Be Interested in Christians? 2-5 p.m. at First Narayever Congregation, 187 Brunswick Ave. No charge.

VICTIMS OF TERROR
Shaarei Shomayim Israel action committee and NCSY president **Jay Greenwald** and **Noam Rozenmen** of Kids 4 Kids, an organization that helps young victims of terror in Israel, discuss stories of personal challenges, struggles and triumphs. Rozenmen is a survivor of a terrorist bomb. 8 p.m. 470 Glencairn Ave. For information 416-789-3213 or 905-761-6279.

IDEAS, COFFEE & FRIENDS
Temple Kol Ami hosts **Adam Fuerstenberg**, director of UJA Federation's committee for Yiddish, on the topic The History of Yiddish and the Destruction of Ashkenazi Culture in the Holocaust, at Indigo, 8075 Yonge St., 8 p.m.

Monday, Oct. 29

ORT FILM PRESENTATION
Toronto ORT, in association with Alliance Atlantis, presents a premiere screening of *Amélie* a film by Jean-Pierre Jeunet in support of Toronto ORT Technology and Study Skills Program. 7 p.m. at the Eglinton Theatre. Tickets $50. 416-787-0339.

SLAVERY IN SUDAN
Blacks and Jews In Dialogue present **Manock Achuil Lual** and the video, *Spoils of War: Exposing the Horrors and Truths of Chattel Slavery in Sudan*. 15 Hove St. Registration at 7 p.m., program at 7:30 p.m. Call **Shelley Stillman** 416-663-6309.

Continued on page 23

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Continued from page 22

THE CHURCH & THE JEWS

Adath Israel and Holocaust Education Week present **James Carroll**, a former priest and author of *Constantine's Sword: The Church and The Jews*. Carroll will speak about the Church's role in anti-Semitism from the time of Jesus to the Holocaust. 8 p.m. 37 Southbourne Ave. No charge.

HEALTHY CUISINE

An evening of cooking, sampling and fun for the whole family with **Rose Reisman** at 8 p.m. at Temple Emanu-el. Call 416-449-3880.

Tuesday, Oct. 30

LUNCH AND MUSIC

Shaarei Shomayim Sisterhood luncheon meeting presents **Mickey Lewin** with a special musical program of Israeli, Yiddish and English music. 12:30 p.m. $8. For reservations call **Ruth Fruitman** 905-731-6660 or **Kay Burger** 416-787-8463.

FREE LOAN CASSA MEETS

The annual meeting of the Toronto Jewish Free Loan Cassa G'milath Chasodim Association will take place at the Borochov Centre, 272 Codsell Ave. at 6:30 p.m. Dinner $36. RSVP 416-635-1217.

ON S.Y. AGNON

Rabbi Irwin Witty will discuss the story *Sh'vuat Emunim/The Bretrothal Oath* by Israel's Nobel Prize-winning laureate **S.Y. Agnon**, looking at the language of tradition in which Agnon speaks to contemporary issues. Beth Tzedec Fall Beth Midrash, 1700 Bathurst St., 7:30 p.m. 416-781-3511.

Wednesday, Oct. 31

100 YEARS LATER

Dr. Stephen D. Smith, founder and director of the Beth Shalom Holocaust Centre, U.K., will discuss What Will the Impact of The Holocaust Be 100 Years Later? At Beth Tzedec, 7:30 p.m. No charge.

GENEALOGICAL SOCIETY

The Jewish Genealogical Society of Canada welcomes the public to its monthly meeting. Discussion will include a report on the recent international conference in England. Shaarei Shomayim Synagogue, 470 Glencairn Ave., 8 p.m.

LEARNING DISABILITIES

The Learning Disabilities Association of Ontario will host **Dr. Paul Gerber** with a presentation regarding employment for adults with learning disabilities. North Toronto Community Centre, 200 Eglinton Ave. W. 7:30 p.m. $5. For information call 416-229-1680.

NEW JWI PRESIDENT IN B.C.: Debbie Cossever was recently installed as president of Jewish Women International of British Columbia (formerly B'nai Brith Women). With some 160 members, the B.C. chapter supports JWI's Residential Treatment Centre in Jerusalem and local causes such as the B.C. Children's Hospital.

And What Else Is New

DEALING WITH A HERETIC

Dr. James Diamond, chair of Jewish studies at Waterloo University, discusses A Walk In The Garden with Elisha ben Abuya: Reflections on a Rabbinic Heretic, a 4-part series for women and men, Nov. 7, 14, 21 and 28. Sponsored by Mekorot Institute of Torah Study at Yeshivat Or Chaim, 159 Almore Ave. 8-10 p.m. $40 fee. Call 416-398-1510.

STUDY SKILLS

A 4-sesssion course designed to help students in grades 6 to 8 with organization, note-taking, listening, time management, test/exam preparation and other study strategies, sponsored by Jewish Vocational Services, Nov. 7, 14, 21, and 28, 7:30-8 p.m. For information call 416-787-1151 ext. 209 or 219.

OUT OF THE COLD

Mandatory volunteer information and sign-up meeting for Temple Har Zion Out of the Cold Program. Monday, Nov. 12, 8 p.m. at the temple.

SING WITH KOL SHIRA

The Kol Shira singing group invites you to join them Wednesday evenings, 8 p.m., at Beth Tikvah to sing Jewish music and expand your singing abilty under the direction of composer-conductor **Srul Glick**. For information call **Stan** 416-491-0194.

JEWISH SINGLES CRUISE

The 9th annual National Jewish Singles Winter Cruise is set for Dec. 9-16 on Royal Caribbean's Adventure of the Seas. The cruise draws singles in their 20s, 30s and 40s and costs $1,299 US/pp. For information call **Bill** 412-521-8011 or go to www.amazingjourneys.net.

LEARN HEBREW IN 2002

Keren Hatarbut Institute is taking registration for adult, teenager and preteen conversational Hebrew for beginner, intermediate and advanced students. Starts Jan. 15. Call **Joseph Klinger** 416-787-0197.

JF&CS GROUPS

Jewish Family & Child Service groups. Information/registration, call **Shawna Sidney** 416-638-7800 ext. 215.

Parenting The Challenging Child for parents of children 5 to 11. Starts Oct. 25 for 6 sessions.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Oct. 25, video. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Symposium on Fire Safety and Falls Prevention, Oct. 25, 10 a.m.; Soaring Eagle Casino and Hotel, Nov. 11-14; Dances Oct. 28, Nov. 11 and 25.; Casino Rama, Oct. 31, Nov. 14 and 28. Membership open. 416-395-7881.

LZA Seniors Club is taking registration for the Miami trip. Rooms are available for 4, 6 and 8 weeks. For more information and registration phone **Libby** at 416-782-2059 or **Stanley** at 905-669-1347. The Seniors Cultural Club meets Wednesday, Oct. 31 and Nov. 17, with **Ritasue Fisher**, folk singer/guitarist/storyteller, 11 a.m. at Beth Tzedec Congregation. Register with **Marlene** 416-781-3514, ext. 34.

WAGMAN CENTRE

The Joseph E. and Minnie Wagman Centre, 55 Ameer Ave. 416-785-2500, ext. 2267.

Lunch and Learn Tuesday, Oct. 30, at The Gathering Place. Make reservations at the service desk, members $4, non-members $8. Contact **Mara**, ext. 2275.

Computer classes for beginners and intermediate users. Internet and e-mail courses. Registration required, call Mara, ext. 2275.

Senior Jewish Bowling Group meets every Tuesday at 1 p.m. at Pro Bowl 1077 Wilson Ave for 10-pin bowling. $1 per game, no stairs and free parking. The price is right and the time is right. Call **Milt Cohen** 416-495-1999.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Fun with Yiddish every Thursday, 1 p.m. in the synagogue. Information, **Bookie Kwart**, ext. 116.

An award winning video *Out of The Fire* by **Faye Schulman**, survivor, photographer and author. Discussion follows. Wednesday, Oct 31, 1:30 p.m. Free admission.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Oct. 30, sing-along. **Anna** ext. 110.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Come to one of many Holocaust Education Week programs, Oct. 27-Nov. 10, including: Sunday, Oct. 8, at 2 p.m., a special children's program, with **Sherie Posesorski** reading and discussing her new book *Escape Plans*; Thursday, Nov. 1, at 2 p.m. the film, *The Lost Wooden Synagogues of Eastern Europe*; Thursday, Nov. 1, at 7:30 p.m. The Holocaust: A Cultural Perspective with veteran actor **Maury Chaykin**, readings in English and Yiddish by **Richard Greenblatt** and **Eileen Thalenberg**, a dance by The Canadian Children's Dance Theatre and the film *The Jews of Poland: Welcome to Warsaw*. Members free, non-members $10.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416 636-1880.

Rah! Rah! Tzedakah! The Jewish Discovery Place Children's Museum, opens its newest exhibit exploring ways we can help others. Exhibits crafts and fun for all. Also, celebrate the museum's 3rd birthday. Sunday, Oct 28, 11 a.m.-4 p.m. $2.50 admission, members free.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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UJA FEDERATION

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UJA to Israel: We Are With You!

Since the Palestinian uprising more than a year ago, UJA Federation has been organizing monthly solidarity missions to Israel. One of the most recent missions – involving past UJA Federation Chairs – turned out to be more eventful than expected.

On September 11th, as the mission, chaired by **Leo Goldhar, David Goldstein, Dr. Gerry Halbert,** and **Julia Koschitzky,** travelled to the Syrian border, news quickly spread about the horrors unfolding in New York and Washington.

Undeterred, the mission immediately took on an even more determined and urgent tone.

Originally scheduled to conclude on September 14th, the mission was extended because many participants were unable to fly home. Additional visits were quickly arranged so mission members could use the unexpected time to travel even more of the country, meeting with countless thankful citizens.

For many taking part in this mission, it was not their first visit to Israel under difficult circumstances. Some had chaired the annual UJA Federation campaign during other unsettled times, including the Six Day War, the Yom Kippur War, and the war in Lebanon.

"Israel has lived under the dark cloud of terrorism for far too long," said Dr. Halbert, "I knew it was right for us to be there. They need visitors. Their appreciation was quite evident as everyone from cabinet ministers, to taxi drivers, to people on the street, continually thanked us for being there."

Mission participants were briefed on the current situation by several government and military representatives, including **IDF Deputy Chief of Staff, Major General Moshe Yaalon.** The mission also included a visit to the Mabat missile plant in Yehud; a meeting with **Deputy Foreign Minister Rabbi Michael Melchior;** a panel discussion with media representatives and a memorial service in Tel Aviv for victims of the recent terror attack on the Dolphinarium disco.

"Like many others on the trip, my friends and children did not think that this was the best time to go on this mission," relates **Rabbi Gunther Plaut,** the 1970 UJA Chair. "The mission was full, with stops in different parts of the country and important meetings with government officials, journalists, academics, and just plain people. The Israelis were making the best of their current situation. The absence of a tourism industry was all too plain to see. My plea to you would be to visit Israel – the sooner the better," concludes Rabbi Plaut.

ABOVE: Participants in the September 11-14 UJA Federation Past Chairs Mission to Israel pose proudly with the Israeli flag, upon their arrival. LEFT: Mission participant, Mendy Sharf, poses with an Israeli soldier, originally from Ethiopia, in the Old City.

PHOTOS BY DAVID GREEN & MENDY SHARF

Those who participated on the Sept. 11th mission are: Allan Brown, Marty Goldberg, Gerry Goldenberg, Leo Goldhar, David Goldstein, Earl Gorman, Harry Gorman, Al Green, David Green, Gerry Halbert, Henry Koschitzky, Paul Morton, Neil Nisker, Rabbi Gunther Plaut, Lionel Robins, Harold Rosenstein, Mendy Sharf, Skip Sigel and Mel Wolfond.

Sign Up for Future Missions

Israeli students pose in front of the JCC in Gilo, which has been under periodic Palestinian attack.

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December 23, 2001 - January 3, 2002

FOR MORE INFORMATION, CONTACT AVIVA MALKA,
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E-mail: amalka@ujafed.org

*Minimum family gift required to UJA Federation Campaign 2002

Safe and Sound in Israel on Sept. 11

Seventeen Past Chairs of UJA Federation found themselves on a tour bus in Lebanon the morning of September 11th, when suddenly a chorus of cellular phones began to ring.

Most of those calls were coming from loved ones back in Toronto as they watched – on television – the terrors unfolding in New York and Washington.

"We were on the bus, leaving the Syrian border, going to the Lebanese border, when almost everyone's phone started to ring," recalls mission participant **David Green,** who was accompanied by his father Al, a former UJA Chair. "It's strange, but there I was in Israel feeling totally safe and secure. I called my wife to make sure everyone was okay and to tell her to take the kids out of school – just to be sure. She asked me, 'What about you, are you okay?' I told her, 'here I am at the Syrian border and I'm probably the safest of all.'"

According to past Chair **Leo Goldhar,** the irony of being safe in Israel while North America was in turmoil did not go unnoticed. "Naturally, my family was concerned for me being in Israel. We felt safer there than anywhere else," says Goldhar. "Still," adds Goldhar, "we all remained calm and focused, and really – despite the fact that we didn't know when we would get out of there – we made the best of the situation."

"The crisis definitely brought us closer together," says **Julia Koschitzky,** co-chair of the Past Chairs Mission with **Goldhar, David Goldstein** and **Dr. Gerry Halbert.** "Actually, I have probably never felt safer then when we were in Metullah (on the Lebanese border), and I hope that this mission will encourage others to go. There can't be a better time to be in Israel," concluded Koschitzky.

Al Green (l), former Chair of UJA Federation Campaign, and his son, David (r), meet with Jerusalem Mayor Ehud Olmert.

For participant **Paul Morton,** the timing of this mission couldn't have been better. "I've been on seven or eight missions over the years, but this one was definitely the best. It was the combination of being there when tourism is so abysmally low, combined with what happened in New York and Washington," explains Morton. "We couldn't believe it when the news started filtering in about the terrorist attacks," he adds. "When I heard about the first plane hitting the World Trade Centre, I thought it was an accident. Then, I heard about the second one, and we all just kind of sat there – at the Syrian border of all places – in total disbelief."

Morton made good use of his extra, unscheduled days in Israel. "Because we were hung up there longer than expected, I had the opportunity to jog around the countryside. I ran by the Sbarro pizzeria the day it reopened. It was incredible. I stuck my head in the door and it was packed with people. What really was amazing was that at least one-third of the patrons were there the day it was bombed. That illustrates Israel's indomitable spirit as much as anything."

Participant **Allan Brown,** whose late father-in-law **Harold Lederman** was a UJA Chair, marveled at the positive outlook of Israelis despite the chaos. "The people we met in Israel were so positive, thankful, and helpful to us," he says.

Coincidentally, members of the UJA mission came upon a group of New Yorkers who had just heard the terrible news. "It was sad because there, while in Israel, we felt safe and secure," says Brown. "But this poor group of people from New York were, of course, very nervous and panicky as they tried to reach their friends and loved ones by telephone."

David Goldstein, a former campaign Chair, sums up the mission's success. "While the events of September 11 monopolized our meetings for the remainder of the mission, we never lost sight of why we were there. Everyone from high ranking leaders to average citizens was grateful for our presence," says Goldstein.

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On Campus

CSU controversy hurting Concordia University's coffers

By JANICE ARNOLD
Staff Reporter

MONTREAL — University fund-raising is being affected by the controversy surrounding the radical activities of the Concordia Student Union (CSU) over the past two months, Concordia University's chief development officer says.

Tamas Zsolnay, executive director of Advancement and Alumni Relations, said he is being told by a significant number of donors or prospective donors that they will not give to the university because of the CSU's behaviour or political positions, or they will be delaying their gift until they see what the university administration does about the situation.

"Some say that they are going to cancel their pledge if we do not do something. But after we have had a chance to speak to them, they usually change their mind, or at least defer rather than cancel," he said. "Most say they are willing to give us a second chance, but they will be watching."

Zsolnay said he can't be certain the concern is greater among Jews, "but anecdotally we have heard more from the Jewish community."

He said his office is trying to reassure supporters that the CSU and its positions are independent of the university and that the administration, under the leadership of Rector Frederick Lowy, has been doing all it can to see that the CSU and its executive abide by both the university's bylaws and the provincial legal framework within which the union operates.

The university's annual campaign was to have been launched toward the end of October but will be delayed "to provide time for the turmoil to settle."

Zsolnay insists, however, that the bottom line does not yet show any significant drop in giving by major donors.

The extensive and, what he terms sensationalistic and sometimes inaccurate, media coverage the CSU has received, especially since September with its publication of the student handbook, *Uprising 2001-2002*, did not come at an auspicious time for his department. The tome was denounced by B'nai Brith Canada as an "aggressive, pro-Palestinian propaganda tool" that amounted to a "call to arms" because of its glorification of the intifadah, and by others for the anti-establishment directives and suggestive violence.

Not only is the annual $3-million campaign about to get under way, but Concordia is in the midst of collecting the $77 million in pledges it received in its capital campaign.

Concordia is on the eve of a major long-term construction and renovation project, whose total bill is set at $350 million. Concordia has traditionally enjoyed strong financial support from the Jewish community, and Jewish individuals represent a majority of the chairs of the building fund campaign, among them Jonathan Wener, Mel Hoppenheim, Leonard Ellen and Ned Goodman.

"A lot of the people who call in want to express concern or outrage and threaten to stop giving if the situation is not brought under control. I think their concerns are legitimate, and their reaction understandable," said Zsolnay.

"Those who do initially wish to cancel their pledges usually agree to hold off once they have heard the full story, and not just the over-dramatized media version."

Zsolnay said he was particularly disturbed by certain media reporting a rumour that Palestinian students at Concordia were seen dancing on the day of the Sept. 11 terrorist attacks. "The fact was that these were students of no particular origin who were partying on the corner of Guy and de Maisonneuve at the beginning of the school year. They had likely not even heard yet of what happened in the U.S."

Zsolnay hopes that the Quebec government will uphold the university's position that the CSU is "a separate legal entity, [and Concordia] is relatively powerless to intervene in its affairs."

Earlier this month, the university asked the Inspecteur général des institutions financières and the ministries of education and justice to investigate whether the actions of the present CSU leadership contravene the legal mandate of the CSU.

Education Minister François Legault's initial reaction was that his ministry would not intervene.

The CSU was officially incorporated in 1982 as a separate entity from the university, and its current accreditation authorizes it to act as the legal representative of and to control dues collected from all Concordia undergraduate students.

"The CSU has defended political positions and proposed illegal actions that do not reflect the opinions of the majority of the student body," the administration said in a statement. "The university is very concerned with the statements, language and the incitement to commit illegal acts put forward in the CSU-produced handbook titled *Uprising 2001-2002*."

While deploring much of the handbook's contents, Lowy has maintained the position that the CSU is "an independent and wholly autonomous corporation accredited under provincial legislation," and, as a result, is legally separate from the university, which has no authority for its activities.

Lowy called many of the statements in the handbook "inflammatory and possibly libellous" in its comments about the university, its officials and some companies that employ its graduates and support it.

"The university disclaims all responsibility for this publication, dissociates itself from its content, and will take appropriate action where necessary. The publication sends a message that certainly does not represent the views of the university or those of many students. The CSU alone bears full legal and moral responsibility for the contents of the handbook," Lowy stated.

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תהא נפשו צרורה בצרור החיים

Coast to Coast

Ritter says goodbye CIC; hello Newfoundland

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — After 13 years as executive director of the Canada-Israel Committee (CIC), Rob Ritter has submitted his resignation and is moving on, both professionally and geographically.

Ritter will be heading to St. John's, Nfld., to become executive director of the Newfoundland and Labrador Medical Association. He said he is finishing up some projects with the CIC and expects to leave for his new post in mid-November.

Rob Ritter

"Health care is going to be an important and dominant issue for Canada well into the decade ahead," he said. "I am enthusiastic about the opportunity to play an active role in addressing the coming challenges."

A background in health policy, combined with the desire to make a major lifestyle change, convinced Ritter that the offer in Newfoundland was too good to refuse.

"I am at a point in my life where I need to make some choices," said Ritter, 52. "I want to try some new things before I wind things down."

Ritter said he and his wife visited Newfoundland about four years ago, and "were truly seduced by the land and by the people, both of which are remarkable... and the opportunity to experience this new cultural adventure is tremendously exciting to us."

He said he did not take the decision lightly, since he has enjoyed both professional success and warm personal contacts at the CIC.

"You become very close with your colleagues, almost like family, which is how I feel. It is certainly not easy to say goodbye."

In an interview with *The CJN*, Ritter reflected on his accomplishments at the CIC.

"One of the major focuses of an organization like CIC is to be able and ready to defend Israel in the international arena and to make sure that Canadians in particular understand Israel's situation," he said.

"From my side of it, I tried to bring about a change in the mindset of the organization. I wanted very much to move with a proactive agenda...with such efforts as the free-trade agreement between our two countries.

"I also feel we have been able to establish a good climate of co-operation and cohesiveness in our Jewish community."

Ritter said he enjoyed working with several ambassadors over the years and that he was honoured "to have had the opportunity to work with so many senior political figures in both countries."

Israel's ambassador to Canada, Haim Divon, praised Ritter for his dedication.

"The State of Israel is indebted to Robert Ritter for the immense contribution he has made towards furthering Canada-Israel relations.," Divon said.

"During his tenure as executive director of the Canada-Israel Committee, many goals – such as the drafting and implementation of the Canada-Israel Free Trade Agreement, enhancing relations with the Canadian government and elected officials, arranging numerous parliamentarian exchanges, and improving Israel's image with the media – were achieved.

"His presence in Ottawa will be sorely missed both by Israelis and Canadians that have worked with him."

CIC National Chairman Joe Wilder said Ritter was particularly good at intra-community relations.

"The CIC is predicated on maintaining relations between all of the organizations in the Jewish community that are represented on it, and he was very good at making sure that everyone was on the same page," Wilder said.

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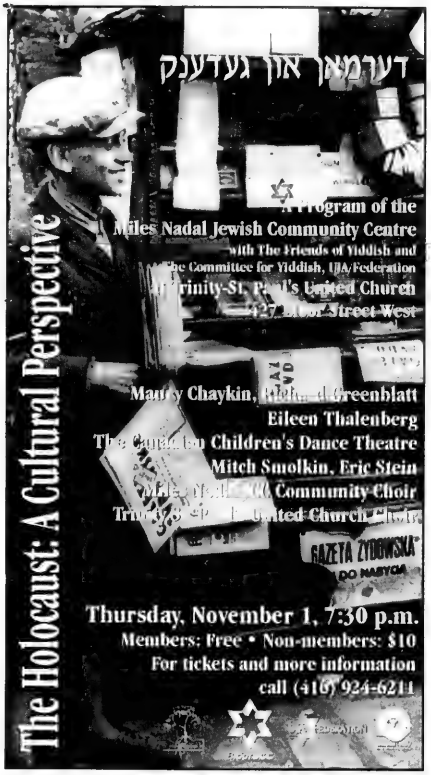
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Coast to Coast

Commonwealth Jewish Council meets for biennial conference

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Delegates from around the world met recently in Montreal and Ottawa for the Commonwealth Jewish Council biennial conference.

The Commonwealth Jewish Council and Trust, established in 1982, is comprised of representatives of 37 Jewish communities, with Hong Kong having observer status. Headquartered in London, England, the council provides links between Commonwealth Jewish communities, and helps those communities to preserve their religious and cultural heritage.

Following the opening weekend in Montreal, delegates arrived in Ottawa on Sunday, Oct. 14 where they joined members of the community at a concert sponsored by the Embassy of Israel, the Canada-Israel Cultural Foundation and the Vered Israel Cultural and Education Program. The Silver-Garburg Piano Duo – Gil Garburg and wife Sivan Silver – performed three works, including one which had been written for them as a wedding gift by the Israeli composer Sergiu Natra.

The concert, billed as a program of "Solidarity with Israel," was attended by over 450 people.

"By you being here," Israel's ambassador to Canada, Haim Divon, said, "all of us, we are not going to be intimidated and we are not going to cave in. This is our way of expressing solidarity – not through rowdy demonstrations, but through music. This is our way and we shall continue that way.

"With your permission," Divon added, "I would like to dedicate this concert to the well-being of the brave soldiers – American, British and Canadian – who, at this very moment, are risking their lives in order to enable us to continue to attend concerts and to live our lives."

Deliberations continued throughout the day on Monday on Parliament Hill. Keith Landy, president of Canadian Jewish Congress, welcomed to Canada the delegates from such countries as New Zealand, South Africa, Zambia, Barbados and India.

Following a panel discussion on The Campaign to Delegitimize Israel: Challenges and Responses, a luncheon was held with Liberal MP Irwin Cotler as keynote speaker.

The events of Sept. 11 overshadowed the Durban conference, said Cotler, but in many ways, the Durban conference foreshadowed Sept. 11.

"A conference against racism was turned into a conference of racism against Israel," he said, citing many examples of how the proceedings were aimed directly and specifically against Israel. In particular, he pointed out, the NGO (non-governmental organizations) forum was a "cacophony of hate – every discussion, every pulpit, every expression was underpinned by this cacophony of hate."

Cotler said the hope for the future lies in Jewish youth. He praised university students' efforts but added that the organized Jewish community must provide more support and education for them in order to make them feel comfortable defending Israel and being Jewish.

"We have to stand up and be count-

Deputy Prime Minister Herb Gray honoured

OTTAWA — Deputy Prime Minister Herb Gray was honoured at a recent dinner on Parliament Hill amidst the commotion caused by an anthrax scare.

While emergency response teams dealt with two possible cases of anthrax throughout the afternoon of Oct. 15, the organizers of the Commonwealth Jewish Council biennial conference hastily regrouped and moved its evening banquet from the House of Commons to the nearby Delta Hotel.

Though Prime Minister Jean Chrétien was unable to attend the dinner hosted by Marsha and Edward Bronfman of Toronto, many other members of parliament, senators and diplomats joined the delegates and Jewish community leaders in attendance, including Canadian Alliance leader, Stockwell Day and Alliance House leader, John Reynolds; Lt.-Gov. of Nova Scotia, Myra Freeman; and high commissioners from South Africa, New Zealand and Sri Lanka.

Emergency response teams deal with anthrax scare

Lord Greville Janner, the council's president, referred to the scare in his welcoming address, remarking that the move of such a carefully planned event into a new venue in record time was "a triumph unknown in the world of catering."

In her introduction of Gray, Senator Sheila Finestone added, "If this is the worst that ever happens to us, we can say, 'Thank God.'"

Gray, she said, "has earned the trust, the love and the affection of all sides of the House."

Gray addressed the delegates with a quote from Pirkei Avot (Ethics of Our Fathers): "'Which is the right path a person should choose for himself? Whatever is a credit to himself and earns him the esteem of his fellow men.'"

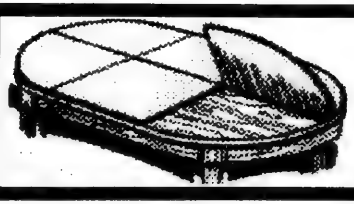
He quoted Rabbi Shimon ben Gamliel, saying, The world endures on three things: justice, truth and peace and adding that, "today, more than ever, we must strive for these three things, together with people around the world."

Gray praised Council members for their concern for their communities and spoke of his gratification for being recognized for his own public service.

"I have always believed that public service should be looked upon as one of the highest callings of society," he said.

Conference co-chairs were Nancy Cummings Gold and Marc Gold of Montreal. Administrators were Jody Goodman, from Canada, and Maureen Gold and Jo Silverman, from the council's headquarters in London, England. A local Ottawa organizing committee was headed by Carol Greenberg. The council's next conference is to be held in London in two years.

– D.K.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Coast to Coast

Barak accuses Arafat of encouraging terrorism

Continued from page 1

Arafat should also halt terror activity among his own people, including the Palestinian security services, and end the incitement against Israel disseminated by Palestinian television, radio and newspapers, Barak stated.

Although the Camp David peace talks ended in failure 15 months ago, Barak said the "calculated risk" of offering unprecedent concessions to the Palestinians served to "unmask" Arafat as a man not ready to make "the painful decisions" for peace that Israel was.

"We found that Arafat is not ready to recognize the Jewish people, just [their] religion, nor their moral right to have their homeland in the State of Israel," he said.

Israelis, he said, are more united than ever because they now know they are not dealing with a "Palestinian [Anwar] Sadat or King Hussein," but rather "fighting the forces of evil."

Barak, who was defeated by Ariel Sharon in the vote for prime minister last February, spoke to almost 1,500 people at Congregation Beth Israel-Beth Aaron, under the sponsorship of the Mike Dym Memorial Lecture.

He said he believed the continuing Israeli-Palestinian conflict had little to do with the Sept. 11 terrorist attacks on the United States.

"Israel is not high on the priorities of Osama bin Laden," he said. "First, radical Islam wants to destroy the western way of life."

As well, he continued, "Radical Islam did not attack the United States for its support of Israel, but the other way round: Israel is hated because it represents an outpost of western values... It is ridiculous to argue that Israel is the cause of what happened Sept. 11."

Barak expressed full confidence in the commitment and ability of U.S. President George W. Bush and British Prime Minister Tony Blair to defeat global terrorism. But he believes this war may take 10 years or more. He warned against any flagging of resolve by the coalition, even though victory may be far off.

"The choice for the [free world] is to destroy or be destroyed... Nothing short of unconditional surrender will suffice. Otherwise, no world order is possible."

Barak said it will not be an easy campaign. "It will have its ups and downs; many innocent civilians will lose their lives... It will be a bloody business."

It should be assumed, he said, that the terrorists will strike a second and possibly third major blow against the West. He called on the free world to be "unflinching" in its will to fight terrorism to the end by all means: military, diplomatic, economic and through the sharing of intelligence.

There should be no "double standard" when it comes to defining terrorism, he said. "There is not 'bad' terrorism when it hits Manhattan, and 'good' terrorism when it hits Israel's discos and restaurants," he said.

He said it should be remembered that the 200 Israelis killed by terrorism in the past year is, in terms of population, proportionally the equivalent of 9,000 Americans.

Barak also took exception to those who try to draw a "moral equivalence" between terrorism against Israeli civilians for political objectives and Israel's "pre-emptive" killings of individuals who have perpetrated or are planning terrorist acts. The latter he described as self-defence.

"Do you think the United States would not have taken steps if it knew in advance its [World Trade Center] towers would be exploded?" he asked.

In response to a question about whether Israel is concerned about being "sold out" by the United States in order to keep the Muslim countries in the coalition, Barak said, "We are strong enough to stand on our own."

However, he added that Sharon's comparison to the fate of Czechoslovakia on the eve of World War II was not "accurate."

"We, as Jews, should be very careful not to draw examples from that period. We have made a point not to draw equivalence between the Holocaust and anything else, because we want that imprint left on the memory of the world like the mark of Cain."

Barak was warmly introduced by Rabbi Reuben Poupko, well-known for his conservative view of the peace process, as "representing the best of the Jewish people and the State of Israel."

Describing Barak as Israel's most decorated soldier and a man who puts principles above politics, Poupko noted: "[Barak] risked his political career so the children of Israel would have a better future. He took risks on the battlefield and at the negotiating table. He deserves our eternal gratitude and respect."

White powder is mailed to Jewish groups

Continued from page 1

Len Rudner, community relations director for Canadian Jewish Congress, said a UIA staffer opened an envelope and found a white, granular substance. Police were contacted and access to the office was restricted. Fire department and emergency services also responded and the letters were removed for analysis. Unlike precautions taken in Montreal, Toronto police told building staff they could remain at work. Staff were instructed that if they felt ill in the next few days, they should visit their doctors and be tested for anthrax, Rudner said.

Rudner declined to name the UIA staffer who opened the mail, saying only that "the person is angry and annoyed. Everyone in this building is doing work on behalf of the Jewish community. This level of harassment is unconscionable.

"It is clearly an act against the Jewish community."

Meanwhile, at the headquarters of Na'amat Toronto, executive director Lorraine Levene said she opened the letter to find it contained a white powder that spilled onto her hands. After washing up, Levene contacted police who immediately ordered the evacuation of the building. After about one hour, she and her staff were allowed back to work.

"I felt anger at what our society is coming to, that we sit here in a country that is supposedly safe and these things are happening even in Canada," she said.

One of the letters included a short note describing the lethality of the anthrax bacteria. The rest of its message was even more ominous. It went on to say:

"Jews everywhere will learn about this and other things. The great Jihad is beginning and in its end we will destroy the Jewish satan and all his servants throughout the world. Islam is coming. Just as you have invaded and occupied the lands of Islam, we have also invaded Europe and North America. We are everywhere and you are powerless to stop us.

"We will bring you misery and death, not only in occupied Palestine but also New York, Frankfurt, London, Toronto, Los Angeles, Paris, Madrid, everywhere you once felt safe.

"We do not want to negotiate or to be appeased or to reconcile. We want to watch you die. This is our global goal and even your mighty armies and wealthy banks will not turn the tide."

At the Bloor JCC, executive-director Bill Emery said something about the letter raised his suspicions and he put it aside rather than open it. When later informed about the anthrax scare, he alerted police, who arrived quickly and removed the letter.

Congress immediately sent out a bulletin to Jewish organizations across the country warning them to to be alert to letters matching the description of the ones received in Toronto and Montreal.

Winnipeg businessman trying to build garment factory in Jordan

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Businessman Stephen Freed believes that trade and commerce are the key to peace between Israel and the Palestinians.

To that end, the longtime Winnipeg garment manufacturer (Freed and Freed International) has been trying for the last six years to develop a business, first in Gaza, and now in Jordan. The bureaucrats in Israel and the Palestinian Authority spoiled his efforts in Gaza, he says.

Those efforts began in 1995 when Freed took a sabbatical from his business and took his family to Israel for a year. It was his and his family's first time in Israel and they loved it. They rented a home in Herzlia Petuah and arranged schooling for the three Freed children.

"It was a very exciting place to live," Freed says. "We really enjoyed the lifestyle."

While in Israel, Freed became involved in building a condominium project in Kiryat Chaim near Haifa. He also learned through a Canadian commercial attache that the Canadian Embassy was looking for people to generate some commerce between Canada and Gaza.

"I went to Gaza with a consultant to look into a joint venture," he says. "Canada and Israel had recently signed a free trade agreement which included Gaza. Labour costs were significantly lower in Gaza. And the major commerce between Israel and Gaza was in clothing."

Freed's first hurdle was finding a Palestinian partner. Although he met many people, none were suitable. There was also the problem that bank financing as we know it doesn't exist in Gaza.

Freed was finally put in touch with a Palestinian consultant whose family heads the Bank of Palestine. He was also introduced to an individual who could help coordinate the project "for a small fee."

Freed worked out a system whereby he would provide the raw materials to Gazan workers who would make coats for export. After three years of effort, he received his first and last shipment.

"The quality was fine," he says, "but politics made it impossible to continue."

Under the Canada-Israel free trade agreement, he was supposed to be reimbursed by Israel for the duty he was charged to bring in the raw materials. It didn't happen.

Then the Palestinians slapped an export tax on the finished product.

The two factors increased expenses to the point where the project was no longer feasible.

"A number of businesspeople with whom I spoke have found the areas under Palestinian rule to be a very difficult environment for doing business," he says. "The taxes are exorbitant."

Freed is still working with the same Palestinian family, as well as with an Israeli partner, to build a garment plant in Jordan. The partners have received some funding from CIDA (the Canadian International Development Agency) to conduct a feasibility study.

If the project goes ahead, Freed's role would be to offer technical and marketing advice. He notes that there are already a large number of Israeli manufacturers who have opened plants in Jordan and that there is a great deal of commerce between Israel and Jordan. In fact, Jordan uses the port of Haifa to ship products in and out, he says.

Montreal election offers lesson

Scene in Ottawa

By G.K. SIMCOE

Nic Discepola is an affable MP from Montreal's West Island. He comes to federal politics through a long stint in the municipal fray and he'll tell you that no level of government is tougher or more volatile than the municipal political arena. Other municipal vets who made the transition from local to national levels, like Elsie Wayne, would likely agree.

So perhaps one can take some comfort in an encouraging development within the current municipal election campaign in Montreal and hope that the Jewish community begins to approach all levels of politics with the strategic thinking evident on that Island city.

The most explosive issue that has emerged in the campaign concerns the issue of Montreal: the mega city. Like Ontario, La Belle Province succumbed to the seductive illusion that bigger is better, and more importantly, bigger is cheaper. So throughout the province, towns, villages and established suburban cities were consolidated into regional behemoths.

Nowhere was resistance to this plan more pronounced than on the Island of Montreal where each former municipality had developed a unique character and identity.

Thus we turn to this campaign, wherein the incumbent mayor, Pierre Bourque, and his well-established team (he's going for a Drapeau-like third term) are declaring that the merger is a done deal and it is time to move on to other things. His chief contender is Gerald Tremblay who is closely aligned with the forces committed to challenging the forced merger all the way to the Supreme Court.

The Jewish dimension surfaces when we consider that prominent city counsellor and Orthodox Jew, Saulie Zajdel, is a key Bourque protégé, and Robert Libman, the much- liked and admired young mayor of Jewish Cote St. Luc is one of the star candidates running on the Tremblay ticket.

What to do? Support Bourque (as most Montreal Jews are naturally inclined to do) and Libman, a potent and effective voice for Anglo and Jewish rights may be sacrificed. But if Zajdel cannot deliver the Jews, will he retain the same influence in a Bourque administration?

It seems that with the wisdom of Solomon, the Jews of Montreal are hedging their bets. It may not be the result of conscious design, but while a comfortable majority of the community has declared for Bourque, a significant number are lining up behind Tremblay and his slate. Ultimately, whether by design or inherent maturity, the development reflects a savvy assessment of the campaign situation. It's an example the overall Jewish community would do well to emulate.

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Paris Jews fear for safety after attacks

By ANDREW DIAMOND
Jewish Telegraphic Agency

To stroll through parts of the 19th and 20th districts of Paris on a Friday evening or a Saturday afternoon is to encounter a thriving Jewish community.

Comment

Since the beginning of September, however, insecurity and mistrust have disrupted the Sabbath tranquillity for members of this predominantly Sephardi Jewish community.

During the High Holy Days, the Paris police dispatched heavily armed detachments to guard synagogues throughout the city. The vigilance reflects the heightened fear since the Sept. 11 terror attacks in the United States and the threat of renewed violence to mark the one-year anniversary of the Palestinian intifadah.

There also were other reasons, closer to home, to fear an attack.

On the first Sunday of September, a group of 50 or 60 Arab youths attacked Jewish teenagers and tourists on the Champs Elysées. Shouts of "Death to the Jews" and "Heil Hitler" filled the air, according to witnesses, as the assailants hurled bottles and stones at the Jews.

Fortunately, a unit of crowd control police arrived in time to prevent a clash between hundreds of Jewish and Arab teenagers.

Jewish youths involved in the incident claimed the Arab teens had instigated a fight by groping Jewish girls.

Za'ava, a student in the northeast of Paris, suggested the attack had been coordinated by Arab youths from the suburbs.

"They knew that we always go there on that day," she claimed, "and they came to start a fight."

The following Sunday, a group of Arab youths attacked the crowded terrace of a kosher restaurant in the 19th district.

At 6 p.m., as the youthful clientele of Papy Youda sipped drinks on a sidewalk lined with Jewish businesses, an Arab youth took a chair and slammed it into the restaurant's door and windows. His partner used a wrench to hit several cars that were double-parked in front of the café.

This was hardly the first time Jewish businesses on the street had been vandalized, but most of the previous incidents had occurred anonymously, at night.

Such direct confrontations do not bode well for Jews in the 19th and 20th districts, who for several decades have shared their neighbourhoods with *Maghrebins*, the French term for Arabs of Algerian, Moroccan and Tunisian descent.

Both Jews and Muslims from the former French colonies poured into these low-income areas from the late 1950s through the early 1970s after the North African wars of independence. Immigrants and their French-born children still constitute a large proportion of residents here.

While relations between Jews and Arabs of North African origin have been strained in the past, anti-Semitic incidents have sharply escalated in the past year.

Many fear that the latest hostilities could signal a return to the tense situation of last October, when a wave of arson and graffiti attacks against Jewish synagogues struck Paris and its suburbs.

Rabbi Sitruk

Since then, leaders of the Jewish community have been criticized for not speaking out strongly enough against such violence – or against a French government that has been unwilling to punish the perpetrators and a French press that has been reluctant to report on the incidents.

France's chief rabbi, Joseph Sitruk, responded to such complaints by focusing a meeting with Prime Minister Lionel Jospin last July on the more than 1,000 anti-Semitic attacks that had been recorded since October 2000.

"The way in which the events are reported has an influence on public opinion that is consequently negative toward the Jewish community," Rabbi Sitruk told Jospin.

After the latest episode on the Champs Elysées, Jews called a radio show to express their outrage that no arrests had been made and that the only newspaper to cover the situation, *Le Parisien*, portrayed it as a brawl between youths rather than as an anti-Semitic attack.

Thus far, however, leaders of Jewish organizations in France have remained silent about the affair.

Their reticence may indicate the continuation of a policy by Jewish leaders and French government officials of portraying such incidents as the acts of "disaffected Arab youths" rather than as a reflection of the larger Arab community. Given the youth involvement in the desecration of synagogues and the more recent physical attacks, this may not be an unreasonable approach.

Many fear that publicity would only embolden the young men who carry out anti-Jewish aggression. Many of these youths have seized upon the Palestinian cause to attain a sense of personal honour in North African communities beset by high unemployment and school dropout rates.

The danger is that, beneath the community's veil of silence, feelings of anger and fear grow among Jewish youths who encounter their Arab neighbours each day.

Reflecting on relations between Jews and Arabs in the 19th district, Sephardi teens gathered in the Buttes Chaumont park after one recent Shabbat articulated a militant but defensive posture.

"The Arabs in France are like the Arabs in Palestine, but we are not afraid," said Yossi, 18, displaying the button of a Zionist youth group on the lapel of his shirt.

His friend Mikael proudly explained how they had joined the French chapter of Betar, a worldwide Jewish youth organization, to protect the community here against terrorism.

But others in the park seemed less assured. Sabrina, 16, said her parents talked of moving to another part of Paris because their current neighbourhood was too dangerous.

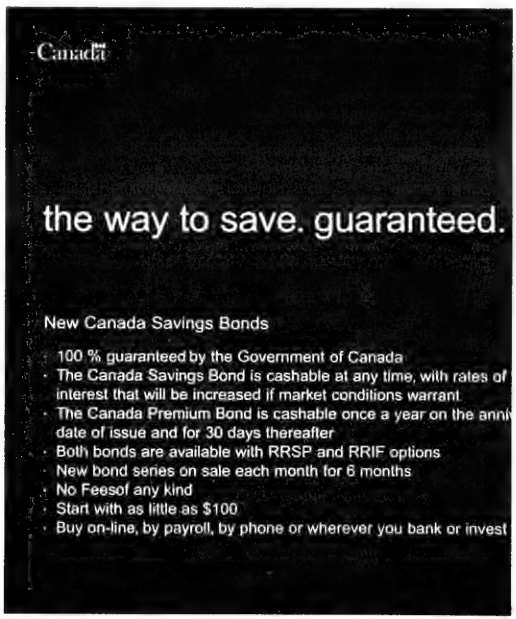
Another girl said her parents wanted to move to Israel, where they would feel safer.

Such sentiments suggest that Jews in Paris are bracing for the worst. Yet there are preliminary indications that the Sept. 11 terror attacks actually may have caused aggression against Jews in France to decrease.

In the five weeks since the attacks, only a few minor acts of vandalism against synagogues have been reported. Moreover, the French paper *Libération* recently reported a drop in both delinquency and religious activity in the weeks after Sept. 11.

This represents a departure from the period of the 1991 Persian Gulf War and the months after the intifadah began, when mosque attendance, delinquency and anti-Semitic violence rose rapidly.

There may be some hope, then, that the latest calls for holy war will not be heeded in Paris. Either way, the young will be first to know.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British Jews skeptical of anti-terror proposal

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — British Jews are welcoming proposed new anti-terrorism legislation, but warn that it must be backed with action.

The government has announced new legislation designed to make it harder for terrorists to operate in the United Kingdom, including attempts to combat money laundering and measures to ease the expulsion of people suspected of having criminal links.

Jews have been particularly pleased that the proposed Emergency Anti-Terrorism Bill, which comes in the wake of the Sept. 11 terror attacks in the United States, tightens laws against incitement to include religious hatred as well.

It also would criminalize incitement to commit terrorist acts against groups or individuals abroad. The Community Security Trust, an organization dedicated to Jewish security issues, praised the principles behind the bill.

"We would welcome stronger legislation that gets to the heart of terrorism planned in this country," a spokesperson for the trust told JTA. But "there has to be political will to prosecute for incitement."

The Board of Deputies, the umbrella organization that represents most British Jews, echoed the trust's analysis.

"We can welcome in principle new powers to outlaw incitement to religious hatred," Neville Nagler, the director general of the board, said. "But the existing powers to prevent incitement to racial hatred have clearly proved ineffective. There has been a lack of will to initiate prosecutions, even in cases where there is clear evidence of the organized distribution of leaflets calling for the killing of Jews.

"If they are to have any value, new powers to deal with religious incitement will have to overcome the clear deficiencies of the existing laws against racial incitement," Nagler said.

Jews are protected under existing hate laws because British law considers them a visibly identifiable race.

The only other religious adherents covered by current legislation are Sikhs, who are considered recognizable by their turbans and beards.

Criminologist Paul Iganski of the University of Essex said only 41 cases of incitement were prosecuted under existing legislation between 1990 and 1997.

Under current laws, he explained, the attorney general must approve prosecutions "in order to avoid political prosecutions."

Historically, there has been a "reluctance" on the part of the attorney general to push cases forward, Iganski said. For the state to prosecute someone for incitement, he noted, "the words must be pretty strong."

Offensive language not closely linked to violence falls outside existing law, said Iganski, the editor of a forthcoming book on making hate a crime.

The Board of Deputies has pushed for Holocaust denial to be covered under existing incitement legislation, for example, but the government has refused because it says such speech is not directly linked to violence, Iganski said.

As a result, existing laws "have hardly been used because you rarely catch speech that is severely insulting," he added.

Iganski also said he objects to the emergency bill on civil liberties grounds.

"Trying to criminalize expression has a potentially chilling effect," he said. "Even if the new laws were framed in the same way as the racial hatred laws, because of how the new laws are perceived, it's likely to have a chilling effect" on free speech.

Possible bin Laden link to Buenos Aires bombings

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

BUENOS AIRES — Investigators in Argentina are looking into the possibility that Saudi dissident Osama bin Laden masterminded the 1992 attack on the Israeli Embassy in Buenos Aries, and the attack on the Jewish community centre in the Argentinian capital two years later. Some 115 people were killed in the attacks, and 200 others injured.

The main suspect behind the attacks until now has been head of Hezbollah's special operations, Imad Mugniyeh, and other operatives from Iranian intelligence organizations. The new lead in the investigation came from an Argentinian diplomat who served in his country's embassy in the Saudi capital.

The diplomat, Juan José Echeguan, was the Argentinian economic attaché in Riyadh. In an interview with an Argentinian radio station last week, he said the embassy in Riyadh received several anonymous phone calls during September 2000.

The callers said they spoke in the name of al Qaeda, bin Laden's organization, and warned of future attacks, though they did not give an exact location.

During the calls, one of the callers said in Arabic, "We claim responsibility for the bombing in Argentina, and warn that America will receive a surprise on Tuesday, Sept. 28." A later warning changed that date to Sept. 26, when a dinghy armed with explosives slammed into the U.S.S. Cole, anchored in a port in Yemen.

A spokesman for the Argentinian Foreign Ministry said the warnings had been passed on to the American Embassy in Riyadh, which took the necessary steps. The spokesman did not, however, say what these steps were.

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The Week in Israel

Oct. 15

• The speaker of the Knesset, Avraham Burg, protested to the Nobel Peace Prize awards committee the awarding of the prize this year to UN Secretary General Kofi Annan and to the UN.

Oct. 16

• Israel backs the creation of an independent Palestinian state, but Palestinian Authority President Yasser Arafat has to rein in terrorists, Foreign Minister Shimon Peres said.

Oct. 17

• Prime Minister Ariel Sharon rescinded his decision to ease the blockade on Palestinian areas. Echoing U.S. President George W. Bush, Sharon said, "From today, everything has changed" in response to the murder of Tourism Minister Rechavam Ze'evi.

Oct. 18

• The Palestinian Authority rejected an Israeli ultimatum to hand over those responsible for the murder of Ze'evi.

• IDF troops entered Ramallah and Jenin; three Palestinians died in the gun battle.

• An Israeli was critically wounded and two others moderately so when Palestinian gunmen opened fire on their car on the Jerusalem-Jericho Road. In a separate incident, an Israeli was wounded in an attack on his car near Qalqilyah. As well, a mortar was fired at the Jerusalem neighbourhood of Gilo.

• Three Palestinians were killed when a car exploded in Bethlehem. One of the men killed was Atef Abayat, a member of Fatah sought by the IDF for a number of murders of Israelis. Israel denied any involvement in the explosion.

Oct. 19

• Three IDF soldiers were injured by Palestinian gunfire near Rachel's Tomb in Bethlehem.

Files from JTA & Ha'aretz

Navy chief warns of Egyptian threat

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The buildup of Egyptian naval forces is a cause for concern, the commander-in-chief of Israel's Navy, Maj.-Gen. Yedidia Ya'ari, said last week.

Ha'aretz recently reported about Israel's attempts to prevent a large U.S.-Egyptian arms deal, with the Americans planning to sell Egypt advanced Harpoon missiles, which are fired from a sea vessel and have the capability of hitting land targets with great precision.

The balance of naval power in the Middle East "has changed over the past 20 years, since the Yom Kippur War, and has changed primarily because of the strengthening of the Egyptian navy with American weapons," Ya'ari told a press conference to mark Navy Day. "We are worried about this."

Commenting that "some of the deals could change the balance of power in the area," the naval commander said: "This is why we are expressing our concern. What will the Americans do about this in the long run? We don't know."

Despite the peace treaty with Egypt, the Israel Defense Force views the Egyptian arms buildup, particularly in the navy, with apprehension. A few weeks ago, Israel's Defense Ministry sent a memo to the U.S. State Department warning that advanced arms sales to Egypt could put an end to Israel's strategic advantage.

At the same time, however, Ya'ari noted that Israel's navy had vastly improved its operational level over the past few years.

Despite some media views, assassination not justifiable

The assassination of Israeli Tourism Minister Rechavam Ze'evi on Oct. 17 by the Popular Front for the Liberation of Palestine (PFLP) sent shock waves through Israel and beyond.

A trend emerged among some media outlets, one that focused primarily on Ze'evi's very controversial political views (especially his often offensive characterization of Palestinians and his advocating of their "voluntary transfer" from the West Bank and Gaza) – the implication being that these views somehow made his assassination justifiable. On the Canadian scene, this emphasis was most apparent in a report on CBC Television's "The National" (Oct. 17), which drew attention to the fact that "Ze'evi believed in anything but passive resistance. His mini Uzi machine-gun was his trademark. He once said he would shoot any Palestinian policeman who so much as asked him for his identity papers."

According to Reports

Some journalists drew a facile moral equivalence between Ze'evi's assassination and Israel's policy of preemptive "targeted killings" of Palestinian extremists caught in the act of planning or committing terrorist attacks against Israelis.

The comparison is baseless. As the *Ottawa Citizen* editorial of Oct. 18 ("It's not tit-for-tat") put it: "Mr. Ze'evi's death was an act of terror; the killing of Abdel Hamad ['the Hamas militant who helped plan the suicide bombing that killed 21 people in a Tel Aviv night club in June'] was clearly intended to stop terror."

The *National Post*'s editorial, "Arafat's responsibility" (Oct. 18), while not ignoring or condoning Mr. Ze'evi's controversial views, nevertheless also drew more important attention to the faulty moral equivalence argument: "The execution of a civilian [Ze'evi] speaks amply for the morality of those who perpetrated the deed, but it is important to emphasize that the assassinations of Mr. Ze'evi and [PFLP commander] Mustafa Zibri are not morally equal. While Mr. Ze'evi qualified as an extremist, he attacked the Palestinians with words alone. Zibri was a terrorist who repeatedly attacked Israeli civilian targets with deadly force." In this regard it is also crucial that, while making no secret of his attitudes toward the Palestinians, Mr. Ze'evi nevertheless recognized and respected the fact that these attitudes were not shared by the vast majority of Israelis.

The *Post* is also surely correct about Yasser Arafat's role in Ze'evi's assassination: "Mr. Arafat controls which terrorist cells are closed down and which are given free rein in the Palestinian Authority. Last year, he emptied his prisons in hopes [partially fulfilled] of unleashing a terrorist war that would improve his bargaining position. The Israeli government has repeatedly presented him with a list of killers known to be on the loose. Mr. Arafat refused to comply, with the result that a 75-year-old man lies dead."

Prepared by Paul Michaels of the Canada-Israel Committee.

The Future Jew
by Michael Carin

www.thefuturejew.com

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AMIA trial reopens wounds for relatives

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — Since the trial began last month, Olga Degtiar has not worked at her clothing store 50 miles from here.

Instead, Degtiar, 58, has taken a train to downtown Buenos Aires and spent the afternoon inside a courtroom.

In the basement of the court building, 20 people are on trial for their alleged role in the 1994 bombing of the AMIA Jewish centre in which 85 people, including Degtiar's son Cristian,were killed, and some 300 wounded.

Behind reinforced glass, Degtiar and others who lost family members in the attack sit in one of the 22 available seats for victims' relatives.

For several hours, they watch the backs of the 20 defendants – some of whom are accused of supplying the stolen van used in the attack; others with offenses discovered during the investigation process.

Seven years ago, Cristian Degtiar was 21, a law student and an employee at the AMIA centre, the central address for Argentine Jewry that housed communal and social activities and a jobs centre.

"I didn't think the trial was going to impact me so much," Olga Degtiar told JTA. "Facing the people accused and listening to the whole process of the bombing makes me sick."

Pain relievers can't alleviate her headaches and tranquilizers can't help her sleep.

Attending the trial has brought back memories of the July 18, 1994 bombing.

"I recall my daughter's call. I was at my shop," Degtiar says. "My husband started to drive. He had convulsions. When we got to the building, I realized that was the end for me."

Since the attack, Degtiar no longer goes to synagogue – even though her son-in-law is studying to become a rabbi.

"The support comes from my family. But it is not easy," she said. "Inside the family, everyone is living through their own pain, and it makes it hard to hold others."

Some of the victims' relatives – and others in the Jewish community – are skeptical about the trial. After seven years, they say, those who masterminded the attack have yet to be apprehended.

Jorge Lew lost his son, Agustin, who was 21 and working for the AMIA department that handled Jewish burials.

Lew belongs to Memoria Activa, a group of relatives that is critical to the investigation process and asked for the suspension of the trial. "I was not ready to listen about how Agustin was found," he told JTA. "My everyday life has not changed with the beginning of this trial. I will attend the trial on and off," Lew said. "It is only that I feel more anger, unfairness."

As the trial continues, many of the victims' relatives will be seated, with pained looks on their faces, behind the reinforced glass.

Sofia Guterman generally sits next to Degtiar and shares the same empty look of exhaustion. Guterman lost her only daughter, Andrea, who was 28 and at AMIA's employment office looking for a job teaching kindergarten when the bomb went off.

Sofia Guterman's husband, Alberto, is not emotionally prepared for the trial, so Sofia goes every day.

"I don't want an empty chair for Andrea," she said. "Sometimes I do not even hear what is being said. I only keep looking through the reinforced glass to the defendants. I look for a detail that could be different from other humans. I cannot find it."

After Sept. 11, Argentine Jews hope bombing case taken more seriously

BUENOS AIRES — Jewish representatives attending the trial of 20 people implicated in the 1994 bombing of the AMIA Jewish centre here are hoping that last month's terrorist attacks in the United States will help focus attention on this unsolved crime.

"The terrorist episodes in the United States made it even more important to follow the AMIA trial. And the Argentine government knows it, and the court knows it, too," said Jacob Kovadloff, Latin American affairs consultant for the American Jewish Committee (AJC).

Kovadloff has attended the trial along with Kara Stein, assistant legal director for the AJC.

Samuel Kaplan, representing B'nai B'rith International, has also been attending the trial for the bombing, which killed 85 people and wounded 300. Leonard Cole and Martin Raffel of the Jewish Council for Public Affairs attended the first two days.

Israel's ambassador to Argentina, Benjamin Oron, attended the trial's opening as well.

Jewish observers agree that this trial – which focuses on the "local connection" in the attack – is just a first step.

"As long as the people responsible for the attack are not found, there is always the chance that it will happen again, like in September in the United States," Kaplan told JTA.

In addition to the AMIA attack, the 1992 bombing of the Israeli Embassy in Buenos Aires that killed 29 people also remains unsolved. **F.A.** *JTA*

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Shoppers Stop caters to every taste and budget. If it's for the home — practical or whimsical, classical or modern — it's here, at a show-stopping price. Once you've adjusted to the notion that you *don't* have to run to a handful of places, you can relax and enjoy the Shoppers Stop experience.

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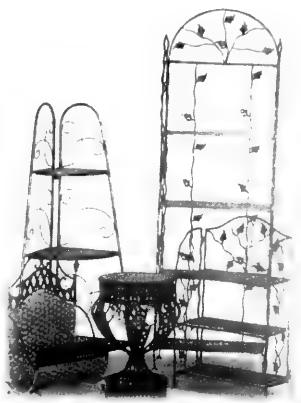

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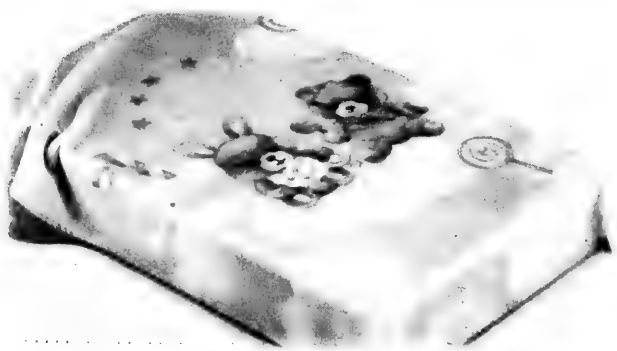

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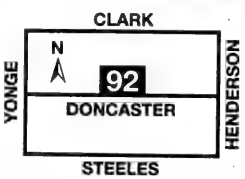

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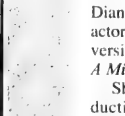
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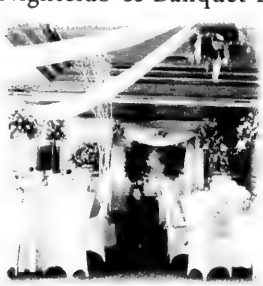
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Artists thrilled to be in all-female version of Bard's classic comedy

BY BEN ROSE
Special to CJN

TORONTO — Stage and TV star Diane Flacks is one of a group of actors working on an all-female version of William Shakespeare's *A Midsummer Night's Dream*.

She is also scripting TV productions for CBC and for an English TV group. She enjoys performing, she says, adding however, "I really like writing a lot."

Flacks is playing both Titania and Theseus in the new production of *A Midsummer Night's Dream*, at Theatre Passe Muraille, Nov. 1 to 18.

The music for Shakespeare's comedy is by Rick Sacks, another Jewish artist, a well-known percussionist who will play his music offstage, using, among other things, a glass harmonica invented by Benjamin Franklin, a ploughshare to sound like an Athenian clock chime, and kettle drums.

Both Flacks and Sacks were recruited early by Kate Lynch, the director, who spent years nurturing the idea for this production of the Bard's play. And both are thrilled to be in it.

"I was one of the people who encouraged Kate to make sure it happened," Flacks said.

Other artists are Catherine Fitch, Erin McMurtry, Karen Robinson, Wanda Storms, Camilla Stubel and Kristen Thompson.

Flacks performed in the same play, directed by Lewis Baumander at the Leah Posluns Theatre, when she was a teenager, just starting out on a career that has taken her to the heights.

She starred in *PR* and *Broadsides*, two CBC TV programs, and in *Sibs*, revived in Toronto and currently playing in Manitoba Theatre Centre Warehouse, with music also written by Sacks, who appeared on stage.

She likes her role in *A Midsummer Night's Dream* , she said, because it gives her a chance to do stage work and is broader in scope than the roles she usually plays in TV and drama.

"Originally, I was supposed to be Puck in the play, because I have a puckish personality and am goofy, mischievous and a clown, but I agreed with Kate when she changed my role and I'm very happy with it. I think it's good at this time in my career to play as an adult and a more serious role."

Flacks said she would only play on the stage if she could make a living at it.

"You must be doing all right now," *The CJN* commented.

"Thanks God," she replied.

One of the things Sacks, 49, has to figure out is how to get to Pittsburgh during a weekend of the run to play with the Glass Orchestra. Several of the instruments he uses for the music in *A Midsummer Night's Dream* come from his colleagues in that band.

"I agreed with Kate that in a Shakespeare play, the text is everything and none of the music should come over the text," Sacks said.

"I wrote a song for it, and of course I play transitional music to denote the change in genders. Everybody's got their own thematic material, without getting too film-like in the score. We're trying to keep it natural and playful, the whole thing is just a playful endeavour. We don't want to get grounded. The music is very specific. I use drums for thunder to denote the entrance of Oberon, the King of the Fairies. There will be sound and music all through, but it will be sparse."

Sacks will do all the music himself, working in a separate wing offstage, and will have all the instruments within reach. It's the first time he has done a Shakespeare play and he said he is having fun.

"The wonderful thing about this play is that some of the transformations are being done right on stage – a woman who is playing a man will change back into a woman. Kate is a wonderful director, enabling 17 people to play 12 roles."

Sacks is working on music for *Danny, King of the Basement*, directed by Richard Greenblatt, at the Young People's Theatre, opening in early November. His first love is chamber music and every chance he gets he plays it or hears it, he said.

One of the finest Canadian movies in years

By SHELDON KIRSHNER
Staff Reporter

At first glance, Bruce Sweeney's *Last Wedding* seems like an insouciant, harmless romp into the terrain of contemporary relationships.

On closer inspection, however, its witty exterior is really nothing more than a lulling ruse.

Premiered at the Toronto International Film Festival and now playing at local theatres, *Last Wedding* is far darker than initial appearances suggest.

The subjects of Sweeney's alternately sweet and acrid film, set in Vancouver, are three warring, thirtysomething couples.

But the focus is on Noah Berger (Benjamin Ratner), a waterproofing specialist, and Zipporah Steinberg (Frida Betrani), an aspiring country rock singer of scant talent. They are secular, middle-class Jews who are planning their wedding as the movie opens in an upscale bridal gown shop.

The two other couples, Peter (Tom Scholte) and Leslie (Nancy Sivak) and Shane (Vincent Gale) and Sarah (Molly Parker), play second fiddle to Noah and Zipporah in terms of screen time.

Although Noah and Zipporah met only six months ago, they are ready to tie the knot, for better or worse.

On a fishing trip, Noah's friends, Peter, a Canadian literature professor, and Shane, an architect, urge him to think it through before he takes the plunge.

Noah's father, having told him a story about his mother and a diseased toilet seat in Tel Aviv, encourages his son to proceed.

Zipporah's mother, a rather crass woman, expresses skepticism about the prospect of an early wedding. Pointing out that they barely know each other, she warns Zipporah to postpone it.

Despite the naysayers, Noah and Zipporah go ahead with their plans. Not being too conversant with Judaism, they learn from a rabbi that their notion of a Saturday wedding ceremony flies in the face of Jewish tradition.

Sweeney works in these cautionary telltale signs of looming trouble with equal dollops of mordant wit and heavy tension.

It's clear that Noah and Zipporah, who seem temperamentally incompatible, are not heading toward the gauzy realm of marital bliss. Indeed, from almost the first moment, they are launched on a disastrous collision course.

After Zipporah hits Noah over the head with an object, an event that exposes their unsuitability once and for all, Noah says lamely, "I think we should have a little talk."

Subsequently, their marriage swiftly deteriorates. Maybe Noah should have listened to his friends' advice.

But lest you think that they are better off than Noah, perish the thought immediately.

Peter and his unsmiling partner, Leslie, a librarian, are far from being happy. And when Peter, out of boredom, starts what he later describes as an "inconsequential" affair with a fetching student fond of erotic poetry, their relationship crashes into a wall of jealousy and resentment.

Zipporah (Frida Betrani) and Noah (Benjamin Ratner) in *Last Wedding*.

The glue that holds Shane and Sarah together also comes unstuck in short order.

For starters, Shane, who has grown disillusioned with his craft, does not exactly appreciate Sarah's PhD thesis on architecture. She is disappointed by his reaction. He tries to make amends, but to little avail.

To add insult to injury, Shane is no admirer of the blue chip firm that employs Sarah. She does not take kindly to his jaundiced opinion. Making matters worse is Shane's disinterest in sex.

Sweeney, a director and writer of immense promise, skilfully turns these separate but interconnected stories of marital dysfunction and disillusionment into a compelling script.

The actors help him immeasureably. Ratner and Betrani personify restraint and fickleness, while Scholte and Sivak convey stolidity in the face of disintegration. Gale and Parker both seethe with quiet angst.

In short, *Last Wedding* is an accomplished film, certainly one of the finest Canadian ones in several years.

Classic Schlesinger thriller ages remarkably well

By SHELDON KIRSHNER
Staff Reporter

Marathon Man, John Schlesinger's 1976 thriller turning on a vicious Nazi war criminal, has aged remarkably well.

Twenty five years on, it's as taut and riveting as the first time around.

A film with unexpected twists and turns, TVOntario will screen it on Saturday, Oct. 27 at 8 p.m.

Starring Dustin Hoffman and Laurence Olivier, *Marathon Man* is set in New York City, Paris and the South American jungle.

Two hours long, it brims with foreign intrigue and violence and is coated by a thin layer of romance.

The protagonists are a graduate student in history (Hoffman), a U.S. secret agent (Roy Scheider), a Swiss overseas student (Marthe Keller) and a German war criminal (Olivier), known as the White Angel, who has yet to be brought to justice.

He is loosely based on Dr. Joseph Mengele, the infamous Angel of Death in the Auschwitz concentration camp.

Christian Zell, the wily, ruthless character skillfuly portrayed by Olivier, has emerged from his steamy hideout in Uruguay to claim an ill-gotten prize: a cache of diamonds he extorted from Jewish inmates in Auschwitz.

In his zealous quest, Zell crosses paths with Hoffman, Scheider and Keller, sometimes with fatal, messy results.

It doesn't take long for Schlesinger to establish the mood of menace that frames much of the movie.

In one of the first scenes, which takes place on Yom Kippur, two elderly men – a Jew and a German – taunt each other in a bumper-car display of bravado as they drive through the crowded streets of Manhattan.

Shortly afterward, in Paris, a man's throat is slit at the opera and Scheider is attacked by an Oriental assassin wielding a razor-sharp whip. Back in Manhattan, Hoffman and Keller are assaulted by two thugs in Central Park.

The most famous scene, a Hollywood classic still remembered by viewers who might otherwise have forgotten the film, concerns dentistry of a primtive, cruel kind as practised by the calm and collected Olivier.

Another scene worth recalling is when Hoffman forces Olivier to swallow his glittering baubles.

Marathon Man, while hardly the stuff of great cinema, churns and rumbles with excitement and even élan. Call it a pleasurable night of entertainment.

Adventurous travel destinations

By SHELDON KIRSHNER
Staff Reporter

If you're an active, adventurous person, a sandy beach may not be enough. You may want to spend your vacation doing something rather more strenuous, like hiking or cycling.

Lonely Planet, distributed in Canada by Raincoast Books, has just published several books that may help you plan such a vacation.

Trekking in the Moroccan Atlas advises you which trails to choose, how to stay healthy on the trek, how to identify Moroccan flora and fauna and where to stay at the beginning of the trip.

Japan is an extremely crowded country, but two-thirds of its surface area consists of mountains. *Hiking in Japan* pulls you away from Japan's congested cities and allows you to zero in on its pristine natural wonders, including its high peaks, gorges and subtropical jungles.

If you're a cyclist, look no further than *Cycling in Britain*. This guidebook recommends the backwoods roads to use, the bike shops to visit in case of problems and the camping grounds, bed and breakfasts and hotels to frequent after a long day on the saddle.

Western Canada is an ideal destination for travellers who revel in the outdoors. So if you're thinking of heading west, try reading *British Columbia*, your guide to its mountains, forests, lakes and rivers (as well as its towns and cities).

You should always be prepared for trouble. What if you're bitten by a scorpion? How do you survive if you're lost in a jungle? How do you purify water? How do you control a runaway camel? *The Worst-Case Scenario Survival Handbook* answers these and other questions. You're in good hands with this book.

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Rabbi Alper tickles his congregation's funny bone

By CYNTHIA GASNER
Special to The CJN

TORONTO — There may be little to laugh at these days but it's a sure thing that rabbi/comedian, Bob Alper will find many topics to jest about that will make you laugh.

Rabbi Alper, called "the world's only practicing clergyman doing stand-up comedy, intentionally," will present his internationally acclaimed 90-minute show on Nov. 1 at 8 p.m. at Beth Tikvah Synagogue, 3080 Bayview Ave. The funds raised at the comedy evening will support adult education programs at Beth Tikvah. The event is headed by Alf Kwinter and Maurice Kulik. Kwinter, who is Beth Tikvah's legal chair and resident comic, has performed comedy acts in many synagogues and organizations.

"I thought I was funny but this guy is a riot, and he can daven too," Kwinter said.

Kulik, a member of the shul's executive says, "Bob Alper has taken Catskills style stand-up comedy to a refined new level. His comedy is thoughtful and self-deprecating and full of the funny vignettes so close to home for the whole audience."

The one-man show does not resemble the humour of most contemporary comedians. He has many funny God related stories and his humour is clean, funny for people of all ages, not insulting, and is based on the foibles of life--marriage, family, children, pets, community--you name it.

Rabbi Alper, 56, believes that part of his calling as a clergyman is to make people laugh. He performs over 100 times a year throughout North America for synagogues, conventions and at comedy clubs.

He is the author of, *Life Doesn't Get Any Better Than This* (Liquori Press). The book combines his rabbinical experiences and wisdom with life's many challenges, all with gentle humor. He has been seen recently on TV's top-rated entertainment programs. He writes for a number of newspapers and has produced audio tapes. Rabbi Alper was featured in London, England at The New End Theater for a full week and at the West London Synagogue where he also presented a guest sermon.

A Vermont resident and native of Providence, R.I., Rabbi Alper is a graduate of Lehigh University, was ordained at Hebrew Union College in Cincinnati and is the first Jewish person ever to earn a Doctor of Ministry degree from the Princeton Theological Seminary in New Jersey.

He served congregations in Buffalo and Philadelphia. He is on the road full time but continues to conduct services on the High Holidays.

Recently, he performed in Montreal for three days to sell-out audiences at the Just For Laughs Comedy Festival. Tickets are $21 if purchased in advance and $24 at the door. Tickets are available at Beth Tikvah Synagogue, 416-221-3433, and at Negev Book & Gift Store, Matana Judaica, and Israel's The Judaica Centre.

Steve Martin look-alike Rabbi Bob Alper.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 47.

S	T	A	G	E	■	B	E	T	H	■	L	E	S	T
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Arts & Travel

Eye on Arts

By Bill Gladstone

NEW BOOK FOCUSES ON CANADIAN JEWS

McGill professor **Morton Weinfeld** has written a new book about the Jews of Canada that explores the history and diversity of the Jewish people in our particular corner of the Diaspora.

According to a press release, *Like Everyone Else... But Different* presents an alluring and credible thesis: "Despite their troubled history, Canada's Jews are on their way to becoming the world's second-most important Diaspora community, and enjoy a quality of life unmatched since the Golden Age of Spain."

Weinfeld reads from and discusses the book at the Miles S. Nadal JCC (formerly the Bloor JCC), where he is to be introduced by historian **Harold Troper**. Wednesday, Oct. 24, 7:30 p.m. Members free, non-members $5. 416-924-6211.

* * *

***Parchment* Launch:** The launch of the 10th anniversary issue of *Parchment*, Canada's journal of Jewish creative writing, is set for Sunday, Nov. 11, as part of the Jewish Book Fair. Please note that the date was incorrectly listed as Nov. 4 in the Book Fair program.

The event is also part of the regular Books & Bagels series; refreshments to be served. Writers scheduled to read include **Ken Sherman**, **Marc Litovitz**, **Ron Ruskin**, **Lisa Lidor**, **Ron Charach**, **Dan Goorevich** and **Shirley Kumove**. Miles S. Nadal JCC, Bloor and Spadina. Nov. 11, 11 a.m.

* * *

A Dance on Film: A half-hour film of the **Allen Kaeja**-choreographed *Resistance*, produced in association with Bravo! Canada, is being screened with **Moze Mossanan's** *Rings of Saturn* as part of the Moving Pictures Film Festival. An awards ceremony and reception follow. $8 at the door. Bloor Cinema, 506 Bloor Street W. Saturday, Nov. 3, 8 p.m. 416-961-5424.

* * *

Mishnah Illuminated: Montreal professor **Jack Lightstone** returns to his native Ottawa soon to speak on Mishnah's Rhetoric and the Social Formation of the Early Guild of Rabbis.

Lightstone, a professor at Concordia, is the author of many scholarly articles as well as the forthcoming book, *Mishnah and Social Formation of the Early Rabbinic Guild*.

The National Library of Canada and the Council of the Jacob M. Lowy Collection are jointly sponsoring the free lecture. Lightstone will discuss the linguistic conventions and rhetorical models of the Mishnah as well as the rabbinical masters who dominated Judaism in the first centuries of the Common Era, using visual aids from the Jacob M. Lowy Collection of rare Hebraica and Judaica.

Cheryl Jaffee, curator of the collection, likens Lightstone's work in this area to detective work.

"The text of the Mishnah is the heart of the Talmud, and the Talmud is the core text of rabbinic Judaism," she said. "But we have little information about the scholars whose discourse is captured here, beyond what the text itself may reveal to us. Just as an archeologist examines an artifact to uncover its historical significance, Prof. Lightstone will examine language for the layers of information it can impart to us."

Auditorium, National Library of Canada, 395 Wellington St., Ottawa. 7:30 p.m. Reception to follow. Thursday, Nov. 1, 7:30 p.m.

* * *

Children's Rescue: An hour-long Czech-made documentary, *Power of Humanity – Nicholas Winton*, focuses on Winton's courageous rescue of 669 predominantly Jewish children in 1938 and 1939. Its narrator is CBC correspondent **Joe Schlesinger**, who was one of the children Winton managed to transport to Great Britain. Winton, who is a 92-year-old resident of Maidenhead, England, also participated in the film, which aired recently in the Czech Republic and Slovakia.

The film is due for broadcast, and for inclusion in several film festivals, in North America, Europe, Israel, Australia and New Zealand this autumn. The Simon Wiesenthal Center in Los Angeles plans to present Winton with the Simon Wiesenthal Award at the film's American premiere.

* * *

Arts Briefs

• The jazzy new **Canada Pops Orchestra,** featuring conductor **David Warrack** and guest artists **Guido Basso** and **Carol Welsman**, plays pieces by **Bernstein**, **Strauss** and several Canadian composers. $25 to $75. Oct. 27, 8 p.m. George Weston Recital Hall, Toronto Centre for the Arts. 416-870-8000.

• The Merry Widow launches the National Ballet's 50th anniversary, Oct. 31, 7:30 p.m. Hummingbird Centre. $26 to $110. Until Nov. 4. 416-345-9595.

Nicholas Winton, pictured, rescued 669 predominantly Jewish children in 1938 and 1939.

• **Marilyn Westlake** exhibits 53 black and white photographs shot in Buenos Aires and Moises Ville, Argentina. Moises Ville is a town on the pampas eight hours from Buenos Aires, built by eastern European Jews who emigrated in 1889. Glendon Gallery, Glendon College, York University, 2275 Bayview Ave., Toronto. Call 416-487-6859. Until Oct. 27.

• Recent paintings by **Alan Bateman** are on view at Beckett Fine Art Ltd., 120 Scollard St., until Nov. 10. Web site, www.beckettfineart.com

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Baycrest Centre addresses financial deficit

By CYNTHIA GASNER
Special to The CJN

TORONTO — Senior staff, family members and volunteers of Baycrest Centre for Geriatric Care have embarked on a mission to maintain Baycrest's role as a leader on the international scene while addressing its financial deficit.

In a recent interview, Stephen Herbert, president and chief executive officer, and Laurie Harrison, vice-president, finance and administration, spoke of Baycrest's attempt to cope with reductions in government subsidies and decreasing income, and the growing demand for services as people are living longer.

Baycrest – which operates the Apotex Centre, the Jewish Home for the Aged, Baycrest Hospital, Community Day Services for Seniors, the Wagman Centre, the Terrace and Elmridge residence, and also provides home services – has been recognized for its high level of care.

Its problems are the same as those faced by other health-care facilities. But Baycrest has special needs that require additional funding – maintaining a Jewish environment with cultural and religious facilities and kosher food, and providing special programming for more than half the residents who are Holocaust survivors.

Harrison said few in the community are aware that the actual cost of care for a resident at the JHA is $147.31 a day while the revenue is $102.04 – a shortfall of $45.27 per resident per day.

This, along with the deficits in operating the other departments, will result in a projected budgetary deficit of more than $10 million in 2001-2002, before grants from the Baycrest Foundation.

Facing this reality, Baycrest has embarked on its new mission.

Herbert said the first phase in dealing with these realities was to share information with those involved with Baycrest and interested parties in the community.

"We have been blown away by the response," Herbert said. "We have centralized our data and our mandate is to keep the client's best interest as our primary role."

There is a growing demand for services as people live longer – people who now reside in Baycrest and those who use the services are older and more disabled and many have advanced cognitive problems. Throughout the centre, the waiting lists continue to grow.

"As an example of the changes, the people who now reside in Baycrest Terrace, which was created for the well elderly, are people who previously lived in the JHA," Herbert said.

In past years, some five percent of those in the JHA needed additional help, he added, and "today most residents are in wheelchairs or use walkers, and many are not mobile at all."

Herbert noted that until recently, most residents were able to go down to the dining room for meals. "Today, we see more and more swallowing disorders. These individuals require special pureed food and one-on-one assistance at mealtime."

Funding, he said, has not kept pace with needs. With more frail elderly people remaining in their homes, many of them on waiting lists, the centre has developed community-based services that include nursing, caregiver relief, companions, escort to medical appointments, telephone support to seniors and an osteoporosis program. There are now several thousand people taking advantage of these services, which do not receive any government funding.

So why did Baycrest embark on a new building? Herbert explained that the old JHA building no longer met government standards and required extensive renovations. As well, the government acknowledged that the JHA required an additional 100 beds.

When the situation was examined almost a decade ago, three options were open to Baycrest, Herbert said: Renovate the existing building, floor by floor, which would disrupt the home, be very costly and reduce the number of beds. Add a new wing and upgrade the existing building to meet government standards, at a prohibitive cost and again with a loss of existing beds. Or build a new structure.

"The board and the ministry agreed that the most viable and cost efficient plan was to create a new building, and it was then that a building campaign was undertaken."

Harrison said the major drop in expected funding came during the building of the new Apotex Centre. North York committed some $17 million to the new building and with amalgamation in Toronto, this funding was wiped out.

"The shortfall had to be funded through a mortgage, which requires steep interest payments," Harrison said.

Over the past few years, the mounting deficit has been covered through Baycrest Foundation grants, which come from community donations.

"If we continue funding the deficit from the foundation at this rate, we will deplete the resources in the foundation," Herbert said.

"This coming year," he said, "we must increase the revenue and we must decrease expenses so that we can eliminate approximately $2 million in inflation and significantly reduce the existing deficit."

He is pleased that Baycrest's new independent living building Two Neptune Drive, a condominium-style seniors' building, is open and filling up. But recently plans to develop two new nursing homes in the Greater Toronto Area and York Region have been put on hold.

Baycrest has created an Information Line, (416-785-2500, ext. 6397) and Herbert said "the community is invited to send in suggestions and ideas to improve the current crunch at Baycrest."

At the centre's annual meeting Geoffrey Matus, the new chair of the Baycrest board of directors said that, like other health-care organizations, Baycrest is "facing significant challenges that will test our willingness and ability to lead through change.

"Some changes may be welcomed while others may be unpopular, but we are doing all we can to minimize any negative impact. Baycrest needs the help of the community as well as the government if we are to fulfil our mission to enrich the lives of the elderly.

"I am committed to intensifying our fund-raising efforts and to streamlining operations so that we can achieve our mission and be fiscally responsible."

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About Nutrition

By LISA WEINBERG

Q. Is it OK to give my seven-month-old son fork-mashed food?

A. Yes, as long as he is accepting the texture and not gagging, and as long as it is soft food that is very well mashed, it does not need to be puréed. In fact, this will likely make for an easier transition to solids. Try fork-mashed banana, baked apple, ripe peaches, sweet potato, boiled carrots, potato or squash, etc.

Q. Now that school has started again, I am focusing on what I can offer my kids for healthy breakfasts that are quick and offer some nutrition while still pleasing them. They love frozen waffles, grilled cheese and muffins, and always ask for chocolate milk.

A. Your children's favourites are not terrible choices. Make the following modifications and rest assured that they're heading off with a full tummy. Buy multigrain frozen waffles; make muffins with whole wheat flour or oatmeal (it's OK to add chocolate chips or raisins) ; use whole wheat bread for the grilled cheese. Try mixing the chocolate milk with half plain milk so that it will be a little less sweet.

Lis Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition. If you have any questions, please send them to The CJN.

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55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
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68 HOUSE SITTERS AVAILABLE
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331 IN MEMORIAM
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SERVICE DIRECTORY

345 ACCOUNTING
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368 CARPETS
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385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
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396 ELECTRONICS
400 ENTERTAINMENT
404 FITNESS
405 FURNITURE
407 GIFT SERVICES
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
416 HOME INSPECTION
420 INVITATIONS/PRINTING/CALLIG.
425 JEWELLERY
427 JUDAICA
430 LEASING
431 LANDSCAPING/LAWNCARE
432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
435 LIQUIDATION
438 LOCKSMITH
439 MAKE-UP
440 MISCELLANEOUS
442 MUSICAL SERVICES
445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING
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515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

5 HOUSES FOR SALE

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NEW CONDO - YONGE/YORK MILLS - $480K
Bright, s/exp., over park. great layout, 2 bdrm, lrge. liv & din, 2 lux baths, 9' clngs - move right in, most convenient for Sub, TTC, & lifestyle. **Choice Suite** Michele Noar* Ext. #268

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This family approved 5 bdrm fully fin home with "pool" on 1½ acres challenges comparison. Distinctive architecture! Selective areal Brenda Abramson*/Ellie Parker* Ext. #593/355

12 RIDGE HILL - UPPER VILLAGE
$724,900. Contemporary design with great space, 4 bedrooms, 4 baths, finished basement, in-ground pool and mature garden. Open House Sun. 2-5. Robert Greenberg* Ext. #325

"NEW LISTING" - "CUSTOM BUILT HOME"
$729,000. 38 Danby Avenue. Approx. 4200 sq. ft., 4 bdrms, 4 baths, grd. flr. family rm, gourmet eat-in kit., hrwd. flrs, granite countertops, top quality finishes, partially fin. bsmt with walkout. Close to school, shuls & shopping. R. Greenberg* Ext. #325

PERFECT FAMILY HOME
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Pompano-Ocean. Pretty 2/2. FULLY furn. spotless, sunny, activities, security. 3-6 mo. $2700/mo US. 416-443-8909.

Century Village East - Deerfield. 2 bed. condo. 3-4 mos. starting Dec. 1st. 416-244-4845.

Longboat Key (west coast), beautiful 2 bdrm., 2 bth. condo on beach, pools & tennis. Dec. 1-Jan. 15. Call 905-731-0880.

Boca Raton, Century Village. Beautifully furn. 2 bed, 1½ bth, condo, pool, tennis, yoga, nightly entertainment, nr. golf course. mid-Nov.-end Feb. 3 mo. min. $1650 US/mo 416-491-6076.

Century Village-Boca Raton beautiful 1 bdrm., 1 bth., completely furn. & equipped. Elevator bldg. $1,300 US/mo. 3-4 mos. 416-638-5441.

Aventura area - Del Prado on Biscayne Bay. Spacious 1 bedroom, 1½ baths, fully furnished & equipped. Tennis, 2 pools, restaurant on premise. Season, 1500/mo. **416-733-3252**

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N. Miami Beach - 2 bdrm., 2 bth., 2-3 mos. avail. from January. $1,500 US/mo. 416-650-6008.

Century Village-Boca Raton 1 bdrm., 1½ bth.condo. Decorator furnished, light & bright. Yearly $765 p.m. US. Bobbie 561-789-8647.

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135 FLORIDA PROPERTY FOR RENT/SALE

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150 FLORIDA TRANSPORTATION

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Bayview/401. 75 x 190 lot; 3 bdrm. 2 bths, 6 appl. new hdwd. flrs. & paint, CAC, fin. bsmt., dbl. gar. $2700/mo+. 416-458-0879.

15 HOUSES FOR RENT

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Widow in Oak Park, Michigan looking for a man between the ages of 43-52. I am slightly physically challenged & would accept somebody who is also slightly physically challenged. I would consider someone with children for a possible steady relationship. Would relocate. Respond to CJN Box #7377.

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275 PERSONAL COMPANION

A sincere, loving man, early 60's, seeks to meet honest, caring & religious partner. Reply to: Bathurst Outlet #41006, T.O., Ont. M6B 4J6

Independent, stable late 40's, div., father of 3 is looking for a Besheret. A quality lady that's full of life. CJN Box. #7383.

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280 ANNOUNCEMENTS

BIG VENDOR SALE at Borochov Centre, 272 Codsell Ave., Sun., Nov. 18th from 11am-4pm. Giftware, jewellery, handbags, toys & more! Raffle/ prizes. 416-633-4128 for info.

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ZILBERBLAT, Felga – on Oct. 1, 2001.
STEIN, Lola – on Oct. 1, 2001, late of 2900 Yonge St.
SHEINFELD, Harry – on Oct. 2, 2001.
KADOCH, Sara – on Oct. 2, 2001.
SCHOR, Lev – on Oct. 3, 2001, late of 50 Ruddington Dr.
HOROWITZ, Gordon – on Oct. 4, 2001, late of 4266 Bathurst St.
EWENSTEIN, Blima – on Oct. 4, 2001.
KLUGER, Leon Jacob – on Oct. 8, 2001, late of 29 Lockmere Terrace.
KAUFMAN, Nathan David – on Oct. 9, 2001.
WEISZ, Matylda – on Oct. 9, 2001.
KRYSTAL, Jennie – on Oct. 8, 2001.
KAGANOVSKY, Mikhail – on Oct. 10, 2001, late of 6101 Bathurst St.
LENGA, Kiwa – on Oct. 9, 2001, late of 3560 Bathurst St.
RAPPAPORT, Sheila – on Oct. 10, 2001, late of 120 Promenade Circle.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late

BEN POSNER 5?1

will take place

Sunday, Oct. 28th, 11:00 a.m.

Dawes Road Cemetery

Drildzer Society Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ROCHELLE (Shelly) STRAUSS 5?1

will take place

Sunday, Oct. 28th, 1:00 p.m.

Pardes Shalom Cemetery

Community Phase 3, Section BBB, Row 1

Relatives and friends are invited to attend

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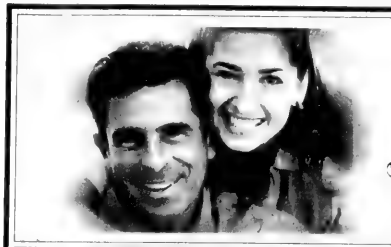

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SHARE HER WORLD
Single pleasant romantic 60 years old who likes music dancing and travel seeks someone to share her world with **AD#1216**

LOVE & LAUGHTER
Smiling redhead, hazel eyes senior loves holding hands enjoys music, sunshine theatre the arts, and companionship please give me a call **AD#1315**

LIKES NATURE
Single female 45 yrs 5' 4", slim non smoker, enjoys dining and dancing movies country drives, nature travel seeks male kind honest great sense of humour confident **AD#1086**

SPECIAL LADY
Intelligent, funny active romantic 5' 4" (4"), with brown hair green eyes seeks an established confident and generous man. She is self-employed, loving and loveable and likes travel, antiques, wine tasting, dining, theatre and music **AD#1039**

FEELING LUCKY
Female, single Jewish, 43 yrs, works in special education loves arts, antiques flea markets, auctions, gardening, cooking films, time with family friends, enjoys life seeks male 40-50 with good happiness and soul to share and must be right spot **AD#1389**

CALL ME
Jamaican female 55 yrs, flexible down to earth, enjoys dining dancing, music, reading seeks male nice, kind, likes sports, reading walking dining, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks travel, cooking seeks male, kind hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship **AD#1429**

FUN LOVING
Female, looking for male who is fun loving enjoys movies, dancing and travailing **AD#1257**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5" brown hair/hazel, brown eyes, non smoker kind sincere creative, good natured, emotionally stable fit seeks single Jewish traditional gentleman, 6' 0", 45-55 yrs established handsome, exciting, kind, funny honest sensitive, caring, non smoker loves life, children welcome **AD#1603**

WORTH A CALL
Jewish female, loving attractive very affectionate, desires Jewish male 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES
Single female, 34 yrs beautiful educated petite, fit long brown hair soft brown eyes enjoys cycling swimming, working out seeks Jewish male, 33-46 yrs, athletic professional for long relationship **AD#1423**

GIVE ME A CALL
Very attractive female, 35 yrs 5' 7" auburn hair, blue-green eyes medium build, great shape, seeks Jewish male above average looks 5'11" or taller, dark hair fun to be with outgoing confident, great sense of humour enjoys a wide variety of things **AD#1085**

CUDDLE UP
Cuddly petite 5' 2" widowed teacher fit kind secure loves life auburn hair brown eyes artistic, good sense of humour, enjoys music theatre travel, bridge seeks male 55-67 yrs good sense of humour, intelligent secure with similar interests **AD#1518**

FRIEND FIRST
Jewish female, retired, 70's, 5'0 white hair sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance friends, first, maybe spend time in Mexico sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour eclectic tastes, for long term relationship **AD#1192**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty witty intelligent very evolved, humanitarian non materialistic, seeks male handsome, warm hearted, romantic for long term commitment **AD#1191**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit university educated, professional financially and emotionally stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male Jewish 33-46 yrs professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU
Single female honest, sincere wide variety of interests, eclectic tastes seeks male evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

COFFEE & CONVERSATION
Female, down to earth outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs similar attributes, with different interests for serious relationship let's go for a coffee and talk **AD#1019**

GLAD YOU CALLED
Single mom 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun enjoys arts, photography, film, sculptures, theatre dance, outdoor, activities, hiring, cycling, tennis, seeks male intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring considerate, enjoys children **AD#1325**

BEAUTIFUL GREEN EYES
Single female 45 yrs, long red hair, green eyes, adventurous intelligent business oriented enjoys world travel, California seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant very classy enjoys travel, music, the opera playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child blonde pretty witty, progressive professional creative, talented, enjoys good conversation movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests **AD#1414**

FAMILY VALUES
Single female, 32 yrs, female, attractive fun loving, professional, tall, easy going sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and wellness, ready to start a family **AD#1018**

SERIOUS INTENTIONS
Single female, respectful, intelligent attractive, compassionate, charming, non smoker wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities **AD#1190**

DOWNTOWN WOMAN
Single female, sensitive, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving relationship **AD#1648**

YOUNG AT HEART
Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker would like to form a friendship with someone that has similar interests **AD#1452**

SEEKING SOULMATE
Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere **AD#1003**

SHARE LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male, handsome, financially secure, clean shaven, professional, slim, very understanding **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing **AD#1160**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, 30-40 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate good sense of humour, enjoys theatre, concerts, quiet times at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5'5", down to earth, emotionally, stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

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LOVING & CARING
Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going sincere, honest Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family **AD#1358**

TOTALLY ACTIVE
Divorced female enjoys running marathons cycling, skiing museums, art galleries is not too extreme or eccentric, likes to enjoys life, seeks male, tall, dark and handsome very funny who enjoys musicals, sports, quiet times, his careers, animals and kids, not a couch potato **AD#1256**

BE MY SUNSHINE
Attractive Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative and lots of fun to be with Seeking Jewish traditionalist, over 48 yrs handsome, 6' 0", kind intelligent, non smoker, financially stable humourous, to share in life's dreams **AD#1610**

LONG TERM RELATIONSHIP
European born Jewish female 32 yrs young 5'8" tall, long hair green eyes, professionally, employed, romantic enjoys theatre, movies, dining, dancing, seeks Jewish male, financially stable good sense of humour, for long term relationship **AD#1318**

COMPANIONSHIP FIRST
Single Jewish female, 36 yrs, intelligent, warm and caring, down to earth, enjoys dining, dancing, theatre, movies, travel, long walks, enjoys life, seeks male, 37-50 yrs, established, no children, with similar qualities and interests, for companionship, leading to lasting relationship and maybe children of our own **AD#1512**

A VERY SPECIAL PERSON
Single female, attractive, interesting, a very special person, romantic, passionate, enjoys life to the fullest, seeks male, 65-75 yrs, somebody to share life's dreams **AD#1484**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, great sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests **AD#1489**

FUN LOVING
A single male, 22 yrs, university student slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1681**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1016**

ROMANTIC AT HEART
Divorced female, 42 yrs, 1 child, blonde hair, green eyes dimples 5' 3", 132 lbs petite, exciting, passionate, creative, sensuous, wide variety of interests, not religious, seeks male professional, creative fun loving, no head games please **AD#1051**

BEAUTIFUL GREEN EYES
Single mom of 2 children, 41 yrs, 5' 1" slim long brown hair green eyes attractive, enjoys dining and dancing, movies travel, outdoor activities, seeks male sweet, sincere, successful and loves life **AD#1353**

LET'S WORK OUT
Single Jewish female, 5' 3" 130 lbs brown hair, brown eyes, active, works out, caring, seeks friendly, nice man 60-65 yrs, to share life with **AD#1508**

WORTH PURSUING
Single female, 51 yrs, bright caring sincere attractive professional, fit, spiritual, enjoys music, tennis long walks, golf travel seeks male, single, dashing spiritual with similar qualities, and interests and values **AD#1480**

LOVING & CARING
Single mom of 2, Jewish , European background, attractive, spiritual employed, own her own home, seeks male, 50-58 yrs, spiritual or modern orthodox, handsome, respectful **AD#1676**

GIVE ME A CALL
Single Jewish professional female, physically active, loves to run, going to the beach, dining, movies, down to earth, sweet, compassionate, towards others, seeks single, Jewish male, 30-48 yrs, professional, sense of humour, easy going, and family oriented **AD#1007**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners Seeking complimentary lady, 36-48 yrs, with same interests **AD#1468**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30'ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship **AD#1317**

ARE WE COMPATIBLE
Single white male, 59 yrs, self employed business man, romantic, likes to travel, movies, great conversations, quiet times, like to laugh and enjoy life, seeks female, to have fun with, great sense of humour, someone to talk to that I am compatible with **AD#1314**

It's absolutely **FREE** to place your personal message

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LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc seeks Jewish female, with similar interests Please contact me **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5'6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

PRICELESS
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CALL ME
Male, 46 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message **AD#1004**

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'The Jewish Horse' is all the rage at Fort Erie

By HARLAN ABBEY
Special to The CJN

BUFFALO — Point Given, winner of the Preakness and Belmont Stakes, may get headlines on the nation's sports pages, but around the backstretch at Fort Erie Race Track, the talk is all about "The Jewish Horse."

Academic Educator, a five-year-old bay mare, got that nickname because the racing colours of her owners, Conrad and Susan Cohen, are white with a blue magen david on the front, back and sleeves.

Dan Hill, Cohen's assistant, carries the religious motif further by having the six-pointed star painted on Academic Educator's stall door, the box containing the mare's grooming equipment, and also embroidered on the saddlecloth she wears during early morning exercise runs. The colour motif continues on race days, when her four white support bandages get two strips of blue trimming.

Neither Cohen nor Hill has ever heard an anti-Semitic remark regarding their horse or the colours she carries or the Jewish star decorating her stable. This is in line with an old racing adage: "On the turf, as under it, all men are equal."

Of course, Academic Educator's colours would get unnoticed if she was just an average race horse. But she isn't. Last year she won six of 10 starts at Fort Erie, plus a second place finish, to earn $42,886 and merit the title, "Horse of the Year, Mare Long-Distance Runner."

This year, she finished second in her first start, but the Cohens, Hill and jockey Mike Quong expect to be in the winners' circle often.

Horse racing is one of the most tradition-bound sports there is. It took centuries before women could be licensed as trainers, and there was a lawsuit before they could become jockeys. Horses' names cannot have a commercial connotation, which also is barred from racing silks.

"I guess the powers-that-be weren't as strict when I applied for my colours some 40 years ago," said Cohen, now semi-retired after years of being one of the top trainers in Canadian racing. In fact, Academic Educator is the only horse the Cohens own.

"I wanted to spend more time with our four grand-daughters, so I thought I'd just get one horse for us to have some fun with. I figured if she won some seconds and thirds she'd pay her way," Cohen said.

Academic Educator has done a lot better than that, but she almost didn't get claimed by Conrad. "Our granddaughter Lauren was born last June 25 at 11 a.m. I had to do some fancy driving to get to Fort Erie in time to make the claim.

Conrad Cohen (right) with jockey Mike Quong.

"Of course, that wasn't as important a time as when I turned down a $5,000 offer 10 years ago for Ready Roadster, which I bought for $2,500.

"I told my wife 'Don't worry, this horse will pay for our son Howard's bar mitzvah.' "

The horse won over $250,000 during his racing career. Other top horses Cohen trained during his many years on the backstretch included Silken Wrapper, a winner of 21 races after being claimed for $3,200; Royal Colleen, winner of over $1 million; Come In Dad and Centrillium, both winners of the Sovereign Award as Canadian Horse of the Year in different age/sex categories.

Those racetrack success stories hardly seemed probable when the lifelong horseman started out: "I bought a thoroughbred mare as a riding horse, bred her to a stallion and raised the foal, who drank milk instead of water his first several months. A veterinarian examined him and said he had a damaged heart and [he told us] to destroy him.

"I wouldn't do that. He was my pet, he did tricks, he won ribbons in the breeding divisions at the Royal Winter Fair. After six months of stall rest and Vitamin E injections, he finally was OK. I named him Sir Conrad, after asking a rabbi for help in naming him. He won his first start easily, then a pasture gate was left open, and he was hit by a car and killed.

"In horse racing, the 'elevator' can come down as fast as it goes up."

Besides being a leading trainer, Cohen has been a vice-president of the Horsemen's Benevolent and Protective Association, which represents owners and trainers in negotiations with race track management.

"The slot machine income has had a fantastic short term benefit, helping horsemen who have been through hard times," he noted. "Simulcasting outlets and the casinos help increase income that would drop because of bad weather. We have to maintain live racing to support all the people employed in our sport."

Conrad is married to the former Susan Rosenberg, who was supportive of his career choice even though it meant her husband woke at 4:30 a.m. seven days a week. His parents also did not object to his unusual career path: "They thought I had the brains to succeed at any job I chose."

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Soccer shocker: Hapoel stuns Chelsea

By ORI LEWIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hapoel Tel Aviv wrote yet another chapter of the still unfinished first volume of Israeli soccer upsets when it stunned Chelsea 2-0 in their UEFA Cup second round, first leg match last week in Jaffa.

Two late goals gave the Israelis a real chance at advancing to the next round, as a Shimon Gershon penalty in the 87th minute and a Sergei Clescenko goal in injury time sealed the result.

The Tel Aviv side started the game as clear underdogs, despite the fact Chelsea fielded a depleted lineup. Citing security concerns, six first-team players decided not to travel to Israel.

Tel Aviv played as equals for most of the game against their more illustrious opponents and closed down the chances for the London club, as both its forwards, Jimmy Floyd Hasselbaink and Gianfranco Zola, hardly got a chance for a shot on goal.

Hapoel's defence, led by captain Gershon, kept up with Chelsea's big men and ran down all their attempts to attack the Tel Aviv goal.

While Chelsea only had three shots at Shavit Elimelech's goal, Hapoel set up a string of good opportunities, but failed to find the finishing touch.

Chelsea picked up the pace in the second half, but suffered a severe setback when Mario Melchiot was sent off for kicking Gershon in the Hapoel zone after a corner kick in the 54th minute.

With the minutes ticking away, Hapoel's players were tiring, but so were the Chelsea's. Hapoel again had some excellent chances on the counter-attack and in one flurry in the 79th minute, a string of Hapoel chances failed to yield a goal.

With all Hapoel's players pushing forward and veteran midfielder Yossi Abuksis controlling play in the rear, the breakthrough finally came in the 87th minute when John Terry mishandled the ball deep in his own zone to give Hapoel a clear scoring chance.

Gershon made no mistake with his kick, as he put the ball firmly in the back of the net to send the crowd of 17,000 into wild delirium.

Clescenko added the second goal, deep in injury time, when he sneaked in a header which rebounded off the left upright.

"This is the one of the greatest victories for Israeli soccer ever," Hapoel coach Dror Kashtan said after the match.

Chelsea coach Claudio Ranieri said: "I don't want to talk about the players who stayed at home. It was an incredible end to the match...It will be very difficult to stay in the UEFA Cup. A one-goal [deficit] is not too bad, but two makes it very difficult."

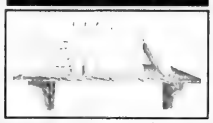
Recommended Reading

Fiction

• ***The Pickup***, by Nadine Gordimer, The Penguin Group, $34.99, HC.

This psychologically insightful novel by the Nobel Prize-winning author famous for her depictions of apartheid South Africa involves a privileged South African woman and an impoverished foreigner in the post-apartheid era.

• ***Everybody Has Somebody in Heaven: Essential Jewish Tales of the Spirit***, by Avram Davidson, Devora Publishing, $37.50, HC.



A thoroughly enjoyable collection of poetry and short stories by a brilliant, award-winning writer. Includes a biography as well as reminiscences about Davidson, a religious and committed Jew, by some friends. Edited by Jack Dann and Grania Davidson Davis.

Non-Fiction

• ***Jerusalem Diaries***, by Judy Lash Balint, Gefen Publications, $29.95, SC.

The articles in this compilation were written by a journalist who dares to enter the most dangerous situations. According to Prof. Walter Reich, former director of the U.S. Holocaust Memorial Museum, Balint "pierces the cant and hypocrisy that characterize much of today's reportage... no friend of Israel can afford to ignore her." A must read.

• ***The Life: The Seductive Call of Politics***, by Steve Paikin, The Penguin Group, $35, HC.

The well-known co-host of *Studio 2* and host of *Diplomatic Immunity* interviews a diverse group of leaders (Brian Mulroney, William Davis, David Peterson, Kim Campbell and others) in order to discover what would motivate an individual to choose a life of politics.

• ***The Rebbe, the Messiah and the Scandal of Orthodox Indifference***, by David Berger, Littman Library of Jewish Civilization, $49.99, HC.

The author, who received his PhD from Columbia University and rabbinic ordination from the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University, argues that the position taken by many leaders within the Lubavitch movement that the deceased Rebbe will return to proclaim his messianic identity is totally in contradiction to basic Jewish values.

• ***Best Contemporary Jewish Writing***, edited by Michael Lerner, Jossey-Bass, $45.50, SC.

I disagree completely with some of the ideas expressed in the introduction; nevertheless, Lerner has put together a wonderful collection of creative literary, Zionist, political and philosophical work by diverse contributors (Yehuda Amichai, Joseph Talushkin, Anita Diamant, Philip Roth, Joseph Lieberman, William Safire, among others).

Youth

Young adult

• ***Rivka's Way***, by Teri Kanefield, Front Street/Cricket Books, $24.95, HC.

This optimistic historical fiction, with a fairy tale-like ending, centres upon a 15-year-old Jewish girl in 18th-century Prague.

All ages

• ***Daughters of Fire: Heroines of the Bible***, by Fran Manushkin, Harcourt, Inc., $32, HC.

A unique portrayal of the biblical female role models. Illustrated by the award-winning Uri Shulevitz.

Ages 4-8

• ***Rachel Captures the Moon***, by Richard Ungar, Tundra Books, $18.99, HC.

Beautifully illustrated by the author, this Chelm tale is adapted from a story by Samuel Tenenbaum.

Recommended Reading appears monthly. This list is prepared by Atara Beck of Israel's Judaica Centre.

Macadamia and Banana Crusted Chicken

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4 - 6 oz. boneless chicken breasts
4 cups ground macadamia nuts
4 cups ground banana chips (dried banana chips from bulk food store)
2 cups shredded coconut
2 cups flour
4 eggs beaten
salt and pepper to taste
1 cup olive oil

Mix dry ingredients in a large bowl. Coat chicken breasts in flour, then dip in egg, then coat on both sides with the dry mixture. Saute in hot oil until browned on both sides. Remove from pan and finish cooking in a 350°F oven. Serve immediately.

I have been best friends with a girl since Grade 1 and we have always been very similar and shared everything.

Recently, she has become very religious and I feel as though we don't have much in common anymore. I am worried that her value system will completely change and it will be impossible for us to remain friends. Should I give her some distance to pursue her new interests or should I try hard to retain the friendship?

Disheartened

About Teens

Dear Disheartened,

It is always difficult when you feel that a friend is changing and growing away from you. But it is usually possible to retain the friendship if that's what you want to do.

Talk to your friend about the recent change. Ask her to explain her new system of values.

If you feel as though her views and way of life have changed drastically, then you should try talking about the things you normally talked about before she changed. Chances are you'll find that even if your conversation doesn't go exactly the same way as you would have expected it to go in the past, you'll enjoy talking to her just as much.

If, however, you feel she has changed so much that you can't speak to her as a good friend, then give her a few weeks of distance. She will most likely balance out her new observance with her old friendships and you'll find she's still the same person.

You could even try letting her introduce you to some of her new customs. You may discover a newfound appreciation for religious values. You do not need to become more religious yourself, but it could help you to better understand where she's coming from.

It is also possible that her new lifestyle won't affect your friendship at all. You may still wind up doing the same things together and the issue may never come up at all. It is, however, always best to talk about any changes, just to keep things open.

On a final note, remember not to forsake a good friendship because of these changes. I wish you and your friend the best of luck and I'm sure you will remain friends for a very long time.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

Crossword Puzzle

The Canadian Jewish news

(Answers to the crossword are on page 38.)

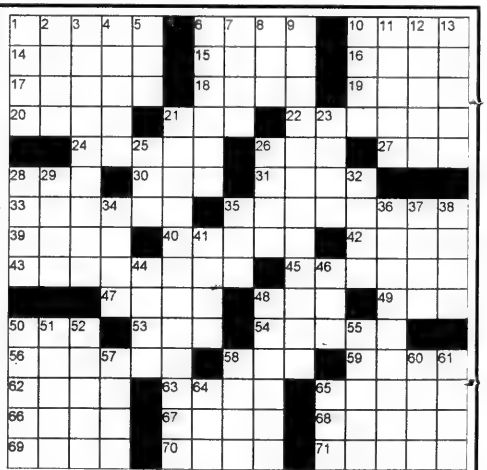
By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Miller milieu
6 ___ Shalom
10 "___ we forget"
14 Pulitzer Prize, e.g.
15 Kosher cookie, now
16 Cleveland's water
17 Like Kerri Strug
18 Streetcar
19 Shalom, to Caesar
20 1997 Michael Douglas thriller, with "The"
21 Doesn't lack
22 Miami Heat owner Micky
24 Capital 75 miles from Tel Aviv
26 Neither it nor he
27 Steinem's starter
28 Karlsbad, for example
30 Whatever number
31 *Tuches*
33 One of Rachins' "L.A. Law" costars
35 Went berserk
39 Professor Wiesel
40 Pong company
42 "___ Nagila"
43 Good guys
45 Bakery worker, sometimes
47 Sephardic party
48 Fuss
49 Torah container
50 Photo-___
53 Paul's partner, once
54 Jobs rival
56 Boxer's body
58 ___ Silver ("Beverly Hills 90210" role)
59 Razor name
62 "Misery" actor
63 "Israel," "schmuck," or "Roseanne"
65 Selection
66 Hippies dropped it
67 Do a household chore
68 Challah amount
69 Count (on)
70 Connections
71 Builds up public expectation

Down

1 Carpet variety
2 ___ party
3 *Kiddush HaShem* prayer
4 Robot of sorts
5 Before, to Stanley Kunitz
6 Field of roses?
7 Blows it
8 Oolong, for instance
9 Eretz Yisrael settlers' strategy
10 Primo the writer
11 Undo
12 Dimona structures, presumably
13 DiCaprio idolizers, usually
21 *Eichmann in Jerusalem* author
23 Breathing: abbr.
25 ___ tai
26 Hollywood Walk of Fame item
28 Noah's eldest
29 Area of Jewish restriction
32 Reaction to Richard Belzer
34 Minus
35 Sought a seat
36 Disputed land
37 Penultimate fairy tale word
38 Like Kafka's writing, often
41 *Heder* headache
44 Be a yente
46 His wife became a pillar of the community
48 Mossad employees
50 Felix's roomie
51 Some propose trading land for it
52 ___ mail
55 Like Chanukah, some years
57 One of Judd's "Taxi" costars
58 1999 Albert Brooks movie, with "The"
60 Jews, some say
61 Sea responses
64 Arles affirmative
65 Cigar remnant



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- Dodi Weill

Dodi is among **1,000** UJA Federation Campaign 2002 volunteers who are receiving heart-warming responses to Israel's request for financial assistance. Nearly **15,000** donors have contributed **$25 million**, with gift increases, matched by the Challenge Fund, averaging an extraordinary **33%**. We're on our way to the most successful campaign in our community's history. But we've only just begun. We're waiting to hear from thousands of contributors who have not yet enlisted in this historic community initiative.

In Israel, the government has been forced to redirect $700 million U.S. from other vital services to pay for mounting security costs. At a time of crisis, your gift increase will help to preserve these essential services. And the Challenge Fund will match every increase, dollar for dollar, doubling the benefit for Israel.

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This Week

National

Terrorism will be the "defining feature of the 21st century," Malcolm Hoenlein says. *Page 7*

Israeli feelings toward Americans one-sided: journalist. *Page 16*

Israel & the Jewish World

'Kill the Jews' not considered incitement in Britain. *Page 34*

Arts & Travel

Faye Schulman subject of Vision TV documentary. *Page 46*

Business Profile

Father and son built a thriving company. *Profile.* *Pages 52*

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Flag flutters in the morning

An IDF soldier looks to the Israeli flag fluttering at a forward observation post in the Jerusalem neighbourhood of Gilo. Palestinian gunmen, using nearby churches in Beit Jala as bases of attack, fired at the residents of Gilo last week for the first time since the summer.

[Israel photo]

No diplomatic solution to terror

— Exclusive interview with Charles Krauthammer —

By FRANCES KRAFT
Staff Reporter

TORONTO — The so-called "new normal" – the heightened threat of danger – in the wake of the Sept. 11 terrorist attacks isn't so new, according to Charles Krauthammer.

"We've lived in an unusual last half century. It couldn't possibly last. The last 10 years in particular, there was total peace and prosperity, peace from danger. The kind of peace we've had in the world over the last 50 years is unheard of in human history. We're reverting to a norm," said the syndicated columnist from his Washington office last week.

Charles Krauthammer

Krauthammer, who won a Pulitzer Prize in 1987 for distinguished commentary and who is known for his pro-Israel views, will be in town this Sunday to speak at UJA Federation of Greater Toronto's Major Gifts dinner. He will discuss the war against terrorism,

Continued on page 32

Feld Carr rescues family from Syria

By RON CSILLAG
Staff Reporter

TORONTO — Just when she thought it was over, another family in Syria needed Judy Feld Carr's help.

In September, a Jewish couple and their seven children fled Damascus and landed safely in New York, assisted by Carr and her Toronto-based Dr. Ronald Feld Fund for Jews in Arab Lands.

The fund, which had been dormant, was quickly reactivated to help pay for the departure of Faraj Helwani, 52, his wife Marsil, and their seven children, aged four to 12.

"It was a straight purchase," Carr says matter-of-factly. "We bought them."

The family's departure means there are now just 38 Jews left in Syria, all of them in Damascus: a couple and their five children, and 31 mainly elderly people who are too ill or frail to leave, or don't want to.

The rescue of the Helwanis brings the total number of Syrian

Continued on page 32

Greater Toronto Area

Shabbat: Vayera
Candlelighting: 4:48
Havdallah: 5:53

Sharon plans to offer Arafat a state: report — please see page 33

The News in Brief

CANADA

Vets Compensated

OTTAWA — Veterans Affairs Minister Ron Duhamel announced last week that 15 surviving Canadian servicemen will finally receive compensation from Germany for having been interned at the Buchenwald concentration camp. The veterans will receive an initial instalment of about $5,400, representing half the maximum per person. The money will come from the $8-billion fund set up last year by Germany and German industries to compensate one-time slave and forced labourers.

ISRAEL

Mossad Blamed

JERUSALEM — Syria's defence minister claims the Mossad planned the Sept. 11 attacks on the World Trade Center and the Pentagon. Mustafa Tlas said the Israeli spy agency also instructed thousands of Jewish employees at the Twin Towers not to go to work that day, the *Jerusalem Post* reports.

Monitoring Hatred

JERUSALEM — The Israeli government and the Jewish Agency have inaugurated a Web site to monitor anti-Semitic incidents around the world. An interactive feature allows users to report incidents they experienced or witnessed. The site, available in English and Hebrew, is at www.antisemitism.org.il.

WORLD

Kalejs Appeal

SYDNEY — A Nazi war crimes suspect was wheeled into an Australian court on a stretcher last week for the start of his appeal against extradition to Latvia. The lawyer for 88-year-old Konrad Kalejs said his client suffers from dementia. For years, Kalejs, who lived briefly in Toronto, has faced charges of being involved in the wartime slaughter of 30,000 Jews while serving as an officer in Latvia's pro-Nazi Arajs Kommando unit.

Presidential No-Show

RECIFE, Brazil — The opening of a Jewish centre on the site of a 17th-century synagogue in Brazil was indefinitely postponed after the country's president refused to attend a dedication ceremony because he feared a terrorist attack. The centre in the city of Recife, where the Zur Israel Synagogue once stood, is slated to host public lectures and an exhibit on Jewish immigration to Brazil.

Rabbi's Trial

CAMDEN, N.J. — A former private investigator has testified that a New Jersey rabbi paid him to kill the rabbi's wife and that the rabbi made the payment while sitting shivah after the murder was committed. Leonard Jenoff testified in the trial of Rabbi Fred Neulander, accused of arranging the murder of his wife Carol, who was found beaten to death at the couple's home in 1994.

Novak Honoured

TEANECK, N.J. — Rabbi David Novak, a professor at the University of Toronto's Jewish studies department, and his wife Melva, will be honoured by the Union for Traditional Judaism (UTJ) at the group's gala fall dinner here Nov. 7. Rabbi Novak is co-founder and vice-president of the UTJ, which represents Judaism's traditional wing.

Paper Apologizes

NEW YORK — A newspaper in upstate New York apologized for an editorial that quoted a Pakistani as saying Jews were to blame for the Sept. 11 terrorist attacks. The Oneida *Daily Dispatch* also fired its managing editor, who wrote the editorial. The paper promised a full rebuttal.

Jewish Job Site

NEW YORK — A Web site for Jewish jobs in North America was launched last week, jewishjobfinder.com, which is free for both job seekers and recruiters, offers general information on careers in Jewish organizations and serves as a clearing house for job listings.

A Nice, Jewish Girl...

PHILADELPHIA — *Playboy* magazine's latest centrefold is not only Jewish, but proud of it. Miss November, Lindsey Vuolo, 20, from Princeton, N.J., told the magazine about her 1999 trip to Israel. "Being in Jerusalem was so emotional for me – I broke down and cried," she said. "I'm proud to be Jewish, and I'm proud to have this title."

ADL Issues List of Hate Music Groups

NEW YORK — The Anti-Defamation League recently issued a list of bands that promote racist, bigoted or hateful ideas.

The list, Bigots Who Rock: An ADL List of Hate Music Groups, identifies 541 rock bands, primarily based in the United States and Europe, that use hate-filled lyrics or have active links to organized hate groups.

The list is available at the ADL's Web site, http://www.adl.org, along with links to additional information on the hate music scene, extremist groups and the burgeoning hate recording industry.

The list was issued on the eve of what the ADL describes as one of the largest annual hate music festivals in the United States, Hammerfest 2001. This year's is the third annual festival sponsored by Hammerskin Nation, a neo-Nazi group that uses hardcore music as a vehicle to disseminate white supremacist beliefs.

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Miles Nadal Bloor JCC gets off the ground

$10-million facelift, renovation planned

By PAUL LUNGEN
Staff Reporter

TORONTO — With the swing of a golden sledgehammer, businessman and philanthropist Miles Nadal ceremoniously broke ground – and a section of the inside wall – at the Bloor Jewish Community Centre (JCC).

Forty-eight years after it opened its doors, the tired old building at Bloor St. and Spadina Ave. is getting a $10-million facelift and multi-phase renovation that should ensure its future as the heart of a revitalized downtown Jewish community.

The refurbished old building will be "the place to be" and centre for downtown Jewish life, said Mark Sarner, president of the centre. "It is a bellwether of the vitality and health of the Jewish community."

Nadal, who contributed about $2.1 million towards the project, is the prime benefactor behind the planned renovation, which has seen the centre re-named the Miles S. Nadal Bloor JCC in his honour.

Miles Nadal used a golden sledgehammer to kick off a renovation at the Bloor JCC. [Paul Lungen photo]

The renovation will give the centre four income-producing commercial tenants, a new 300-seat theatre, aerobics studios, offices, meeting rooms and a new look to propel it into the 21st century.

The project is part of the UJA Federation of Greater Toronto's Jewish Toronto Tomorrow (JTT) initiative, a community-wide infrastructure improvement plan.

Part one of the project, in which four shops will open on Bloor Street, is expected to be completed by June 2002. Other behind-the-scene renovations affecting the centre's internal works have already begun.

About 150 guests were in a celebratory mood last week as the centre marked the official ground-breaking of the revamped centre.

Nine years ago, Sarner noted, the Jewish Community Centre, including its Bloor branch, was insolvent and in danger of going out of business. Suggestions were being floated that the "Bloor Y" had outlived its usefulness and that it should be sold to help pay off the enormous debts run up by the centre's Bathurst branch.

Instead, a group of members, meeting on the rooftop, came up with the idea of buying the facility and keeping it as a going concern, serving the estimated 20,000 Jews living south of Eglinton Avenue.

Continued on page 20

JNF 100

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Balfour's declaration

From the editor's desk

Palestinian spokesmen speak to the world in veiled terminology, using words such as "occupation" that suggest one meaning to the West but intend another to the Arab world.

Many in the West perceive the current struggle as if its history began only in June 1967 or Sept. 28, 2000. But the conflict has a much longer history; the Jewish people have a much longer tie to the land than the Palestinian leadership wants the world to know about.

History, ancient and modern, is important both for its own sake and for understanding the full context of the Israeli-Palestinian conflict. One such important moment in modern history occurred on the date Nov. 2.

Great Britain's Foreign Secretary Arthur James Balfour wrote his famous declaration to the Jewish people on Nov. 2, 1917. It was a key moment of encouragement to the young Zionist movement in the early part of the last century. It gave public legitimacy to the movement and sent out enormous waves of hope that after the Great War, steps would be taken by Great Britain to officially and formally assist the return of the Jewish people to their ancestral homeland.

The declaration was made public a week after it was written. Its promulgation in England evoked celebrations throughout the Jewish world.

The text of the declaration was concise.

"Dear Lord Rothschild, I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. Yours, Arthur James Balfour."

The response by Lord Rothschild followed two days later, on Nov. 4. It was equally concise.

"Dear Mr. Balfour, I write to thank you most sincerely for your letter and also for the great interest you have shown in the wishes of the large mass of the Jewish people and also for the efforts and trouble you have taken on their behalf. I can assure you that the gratitude of ten millions of people will be yours, for the British Government has opened up, by their message, a prospect of safety and comfort to large masses of people who are in need of it. I dare say you have been informed that already in many parts of Russia renewed persecution has broken out. With renewed thanks to you and His Majesty's Government, I remain, Yours sincerely, Rothschild."

In his autobiography, *Trial and Error*, Chaim Weizmann, who was instrumental in eliciting the declaration from Lord Balfour and who subsequently became the first president of Israel, wrote the following about the immediate impact of the declaration.

"A generation has passed since the Balfour Declaration became history. It is not easy to recapture, at this distance, the spirit of elation which attended its issuance – a spirit shared by non-Jews and Jews alike: on the Jewish side the expectation of imminent redemption, on the non-Jewish side the profound satisfaction awakened by a great act of restitution. Certainly there were dissident voices on both sides, but they were overborne by numbers and by moral authority."

The photo below is a poignant example of the "spirit of elation" of which Weizmann wrote. It shows the celebration 84 years ago in Toronto that "attended the issuance of the declaration." A procession of Balfour Declaration supporters marches past City Hall.

A letter written at the time by Freyda Kurtz Weinreb to her sister in the United States described the occasion: "...Since last Wednesday on we have had only celebrations. [May no evil eye touch us.] On Sunday there was a march with all the rabbis. There were many bands. Every night in another place there is a gathering. It is a joyful, *lebedik* time."

Ruth Weinreb Freed, the letter-writer's daughter, subsequently recalled the event as an occasion of "rejoicing with music and bands and people cheering from cars and upstairs windows."

Unfortunately, to its everlasting shame, Great Britain ultimately reneged on its commitment in the declaration. But even that betrayal could not prevent the establishment of a national home for the Jewish people in their ancestral land. And after that event, the celebrations were even more effusive and even more vastly heartfelt as a moment standing out of time.

* * *

Alas, another moment in Jewish history that we must recall occurred merely six years ago on the 12th day of the month of Cheshvan (last Sunday in the Jewish calendar, Sunday Nov. 4 in the general calendar). Israel's prime minister Yitzhak Rabin was assassinated, shot in the back by Yigal Amir.

Memorial commemorations of that black day began in Israel on Sunday and are continuing throughout the week. Within our own circles, at home around the table and among our friends, we too should remember that terrible moment on that terrible night when an Israeli prime minister was cut down by one of Israel's children.

—MBD

Photo provided by Sara Kelman

Gershon and the World Trade Centre

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

On September 11, 2001 a remarkable observant Jew went missing after being on the 100th floor of the World Trade Centre when it collapsed. What made Gershon remarkable to us is the heroic way in which he died and what he did just beforehand. However, to his family, I'm sure the person and his love easily transcended such awesome heroism.

But first, some background. In the Torah, in the book of *Devarim* (Deuteronomy), God gave Israel divorce laws. Under Jewish law (*Halacha*), a woman cannot remarry, have relations with another man, date, or even be seen alone with another man *unless she is formally divorced*. Although rabbis supervise the ceremony, no Rabbi can "issue" a divorce decree. For a Jewish divorce, a man must give a written Bill of Divorce or "*Get*" to his wife and the wife must freely accept it. Both must do so of their own free will and without coercion.

If a man disappears and his earthly remains cannot be found, then a woman becomes an *agunah* — a woman who is not free to remarry or even to socialize. Any child of a subsequent relationship is considered to be a bastard, or *mamzer*, and such a child can only marry other *mamzerim* or converts to Judaism. Any child of a mamzer to the tenth generation following suffers from the same restrictions. In most Conservative synagogues, all Orthodox synagogues and in the State of Israel, it is impossible to remarry without a Get.

Consequences of not obtaining a *Get*

Many Reform rabbis also privately counsel their congregates to go to a Jewish Court to obtain a Get, even though elements of the Reform movement no longer consider it necessary.

For these reasons, observant and non-observant women and men alike are anxious to obtain a Get in addition to a secular divorce from a Canadian or American Court. If a secular divorce is obtained, the estranged wife still requires a Get to remarry under Jewish law. Some husbands and wives have unfortunately refused to consent to a Get, leaving their spouses socially stranded until death. In Israel, the recalcitrant spouses are occasionally imprisoned for such behaviour, or they may forfeit bank accounts or even professional licenses. One such man sat in jail for 30 years and died there rather than free his wife from her marital bonds. Others uphold the Get and blackmail their spouses until the victimized spouse relinquishes some or all of her rights, under law, to financial support, property division or custody of children. It is not uncommon for the victimized spouse to pay ransom money for her Get, often in large amounts (such as the value of a house or condominium).

During the period of 1986-91, I was privileged to act as counsel to Toronto's Orthodox Rabbinical Counsel and B'nai Brith Canada. We led a coalition of groups to assist the agunah. In so doing, we drafted — and were successful in having enacted — legislation to make it very difficult for the recalcitrant spouse to victimize his estranged spouse, first in Ontario and eventually all across Canada. Now, if a spouse refuses to consent to a Get and applies to a Canadian Court for financial relief of any kind or for rights relating to his children, then the Court can refuse to consider his case until he gives his wife a Get. In the past 15 years this law has been very effective. Many Jews now give their spouses *Gitten* only because they fear the legal and severe financial consequences of not doing so.

I had initially understood the Torah's commandment to give your wife a Get an odd one. It is one of the 613 *Mitzvot* (commandments). Surely it cannot mean that we should all get divorced!

The commandment rather means that if one is angry and hurt during a marital separation, he should set aside his anger or grief and not deny his spouse the ability to remarry. We, as Jews, are thankfully blessed. Most of us do not indulge in such behaviour if we are asked to consent to a Get. Even before the Canadian laws or the Israeli laws were passed, only a minority of separated spouses refused to do so.

In my understanding, this Torah law also means that Jews should help any woman (or man) who is being victimized by their estranged spouse. Aside from offering comfort to *agunot* and ensuring that they do not feel socially isolated, Jews are commanded to do everything in their power to obtain a spouse's consent to a Get. There are many Rabbis, activist groups and societies around the world dedicated to doing so; some are more successful than others. However, even trying to do so is a major mitzva. Short of breaking the law, *consenting to a Get or helping a spouse who needs one is no less a religious obligation than praying, attending shul on Yom Kippur, going to a Passover seder, keeping kosher, honouring your parents, or refraining from committing adultery or stealing.*

Torah's dictate to assist victimized spouse

In Biblical times, before going off to war, men would divorce their wives with the intention of remarrying them upon their return. The reason? If such a husband was killed and his body could not be found, then his wife became an agunah and could never remarry or even socialize. In today's world the grim pictures of observant Jews scrounging around for body parts and identification after a terrorist attack in Israel (or New York City) has a practical, if morbid, meaning. These Jews do so out of love for their fellow Jews, committing marvellous acts of kindness (*chesed*). They are trying to find solid evidence of a spouse's death. Without such evidence, it becomes difficult for the surviving spouse to remarry *or even to socialize* under Jewish or Israeli law! The life of the spouse who is left behind can become a living hell, well after the period of mourning ends, especially if she is observant and careful to follow Jewish law.

Physical evidence of death becomes crucial

Unlike the case in secular law, without such physical evidence the surviving spouse may not be able to obtain, from a rabbinical Court, a declaration that her husband died. In Canadian and American law one can obtain such a declaration if a spouse "disappears" and cannot be found after a prescribed period of time — usually seven years. Only then can the surviving spouse remarry or, in many cases, claim life insurance proceeds.

If a man wishes to consent to a Get, he must appear before a properly convened Jewish Court. There he instructs a scribe (trained for this purpose) to write the Bill of Divorce or Get. The wife is then asked to receive the Get and the husband deposits it in her hand to effect the termination of their marriage, duly witnessed.

Although the Rabbis prefer that both spouses be present at the Get proceedings, as per standard procedure, either spouse may choose not to physically appear; some are too nervous, embarrassed or angry. Either spouse may instead send a representative or messenger to the Jewish Court. Such a person is called a "*shaliach*". This shaliach stands in the spouse's shoes at the Get ceremony, so long as he has been properly instructed to do so. The parties' divorce is no less effective in law, whether or not a shaliach is employed in this fashion. (When using such messengers there are many technical rules. One must consult with a Rabbi trained in the area of Jewish divorce to know how and when a shaliach can be used. In Toronto, I suggest that readers contact Rabbi M. Ochs at 416-781-9676 for any such information or other questions about Jewish divorce.)

The valour of "Gershon", stuck on the 100th floor of the World Trade Centre just before it collapsed, will now become clear. According to a recent special edition of Toronto's *Young Jewish Quarterly* and other reports, Gershon's last moments in this world transpired as follows.

What would *we* do, moments from death?

Gershon was a "Torah" Jew whose younger life evolved in a Yeshiva. He lived his life according to Jewish law. In his final moments, as the building trembled, people around him either jumped off the building, screamed hysterically or collapsed in anguish. But Gershon did none of those things. Instead, his thoughts turned towards the love he had for his wife and the dictates of the Torah. As the smoke billowed about him, and the building shook with its impending collapse, Gershon calmly dialed his friend Nachum. Despite the fact that he was literally seconds away from his own death, Gershon had the selfless presence of mind to realize that the chances of his body being found and identified would be slim, leaving his wife forever unable to remarry or to socialize — an agunah for life. So he called Nachum and asked him to be his shaliach or messenger / representative and to give his wife a Get — his consent to a Jewish divorce.

Moments later, the World Trade Centre collapsed.

It would be obscene to draw moral lessons from the horror of what happened to the twin towers. Only God knows why bad things happen to good people.

But if Gershon could displace his fear of death by following this mitzva to give a Get in his last few seconds, how much greater is *our* responsibility to reach out and help the agunah? How much greater the onus on us, who stand on solid ground, without fear of imminent death, to give or receive a Get if we are separated from our spouse? To follow the Torah? To remember to express love for our spouse every day and *perhaps every minute of every day*, because it could be our last? To love our spouse more than ourself?

How much greater is our responsibility to avoid divorce altogether — to respect and preserve the bond that we too often come to take for granted?

May we all revere Gershon's memory and act in the wake of his inspiration.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942, or e-mailed at jsyrtash@basmansmith.com.

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Greater Toronto Area

YMCA seeks changes in pro-Palestinian Web site

By PAUL LUNGEN
Staff Reporter

TORONTO — YMCA Canada is calling on the World Alliance of YMCAs to drop 38 Internet links to Palestinian and Israeli Web sites from its home page.

The World Alliance Web site (www.ymca.int) as it is now constituted fails to present an evenhanded perspective on the Middle East conflict, said Silvana Anania, director of international development & relations for YMCA Canada.

In a letter to Leo Adler, director of national affairs for the Simon Wiesenthal Centre, Anania notes that YMCA Canada's national board had recently communicated its concerns about the World Alliance Web site to the Geneva-based organization.

"This letter (to the World Alliance) outlined our disagreement with the changes that were made to the Web site and that a 'balanced' perspective has not been achieved through the inclusion of new groups," Anania told Adler.

YMCA Canada "proposed a set of criteria including a focus on organizations and Web sites that promote peace, dialogue and reconciliation, as well as Web sites of YMCAs working in the region," her letter continues.

Anania told *The CJN* that a task force consisting of representatives of YMCAs from around the world will hold a conference call within the next week or two to discuss the Web site and the work of Ys serving Palestinian refugees. She expected the World Alliance to act on the task force's recommendations.

YMCA Canada has been engaged in a running battle with the World Alliance ever since it was alerted nine months ago to a one-sided report on the Palestinian/Israeli conflict that was posted on the organization's Web site.The report blames Israel alone for the violence of the ongoing intifadah.

World Alliance president Martin Vogler explained at the time that the organization's position on the conflict "is similar to the positions of many organizations...The international community broadly takes the view the Palestinians are the real victims of the ongoing tensions and lack basic and legitimate rights to a homeland and to live in dignity."

Spokespersons for Canadian and American Ys argued the World Alliance should remain neutral on international political conflicts. They raised their concerns at a meeting of the World Alliance's executive committee last April in Dakar, Senegal.

The World Alliance responded by adding a disclaimer to the Web site that the report did not represent the position of the organization's member groups.

It also added 38 links to various Web sites – only one of which might be considered uncritical of Israeli policy (prior to that, a single link to a Palestinian Web site was offered).

Twelve of the sites are designated as "Palestinian organizations," while 10 are described as Israeli in origin. In addition, six "Palestinian-Israeli organizations," five sites listed as "women's organizations" and five more "U.S. organizations" were added to the World Alliance's Web site.

At the time, Canadian Jewish Congress spokesperson Harold Brief called the changes "unbelievable...It's an absolute obscenity."

Adler discounted suggestions the World Alliance had taken YMCA Canada's concerns seriously.

"What you've got in essence is a propaganda machine with linkages that continue the propaganda. I don't think that's appropriate for the World Alliance," he said.

Adler suggested the World Alliance should stick to providing social services of an apolitical nature.

Kolel Esh Dat to honour 7 women

TORONTO — The E.D Fund, supporter of Kolel Esh Dat in Israel, will honour seven women at its gala celebration, to be held Nov. 6 at Beth Avraham Yoseph of Toronto.

Kolel Esh Dat, located in B'nei Brak, was founded and is still supervised by Rabbi Tanchum Binyamin Becker. As well as housing Kolel families, it includes a synagogue, a mikvah, a rabbinical seminary and a publishing house.

The E.D. Fund has declared this year the Year of the Woman, and is honouring the seven women, Freda Barenholtz, Toby Burak, Bashe Kerzner, Ruth Ross, Blanche Schwartz, Anne Weinbaum and Lillyann Goldstein-Wiener, whose lives "have been dedicated to the objectives of love of God, love of Torah and love of the Jewish people," say dinner organizers.

For information, call Shaila Gottlieb at 905-771-7031.

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Terrorism 'defining feature of the 21st century'

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The war against terrorism was described last week as the chief problem of our time.

Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, predicted that it will be "the defining feature of the 21st century."

In a hard-hitting speech under the auspices of UJA Federation, he reminded the audience that it is also "our war."

Referring to the military campaign launched by the United States and its allies on Oct. 7 against Osama bin Laden's Al Qaeda network in Afghanistan, Hoenlein said that the dangers posed by the forces of Islamic fundamentalism will be the "pre-eminent problem" of our time.

Hoenlein, one of the most powerful Jewish figures in the United States, warned of it long before Sept. 11, the day Arab hijackers affiliated with bin Laden crashed commercial airliners into New York City's World Trade Center and destroyed it.

Saying that the war against terrorism is universal, he said it is more dangerous than the now-won struggle against communism.

Al Qaeda, he observed, is an interlocking movement with members around the world, and it is backed by sovereign states and what he termed "Saudi millionaires."

"This is a global danger. These are not rag-tag groups. Don't underestimate their capabilities."

Speaking of "a clash of cultures" between the West and Islamic extremism, Hoenlein hastened to add that the war on terrorism is not directed at Islam.

In a veiled reference to countries like Syria and Iraq, which are said to sponsor terrorism, he declared, "This war can't end with bin Laden, or it will fail. We have to root out the problem, or it will grow worse."

Warning that Iraq and Iran are on the verge of acquiring a nuclear capability, Hoenlein said he expected Hamas and Islamic Jihad to be placed on a U.S. list of terrorist groups.

Turning to a related topic, Hoenlein scolded the United States for having exerted pressure on Israel in recent weeks.

He suggested that Washington was making demands on Israel so as to appease Arab members of the anti-Taliban coalition.

The war against terrorism, he noted, should not be prosecuted at Israel's expense.

"You can't fight it by asking Israel to become a victim."

The recent assertion by the Bush administration that it supports the establishment of a Palestinian state was poorly timed because it was perceived by Arab states as a reward for their services to the coalition, Hoenlein said.

He criticized American calls for an "immediate" Israeli withdrawal from Area A, fully controlled by the Palestinian Authority under the Oslo accords.

Israel stormed into several Palestinian towns after the assassination of Rechavam Ze'evi, the Israeli minister of tourism. The Popular Front for the Liberation of Palestine claimed responsibility for the murder.

If the United States can go after bin Laden thousands of miles away from its shores, Israel has the right to track down terrorists in its own backyard, Hoenlein pointed out.

"Israel sees itself as being subjected to double standards. You can't ask Israel to sacrifice its future for [Arab] partners who aren't contributing and won't be there when we need them."

Lest he be misunderstood, Hoenlein observed that the Bush administration does not intend to sacrifice Israel's vital interests.

Bin Laden, he said, is using the Palestinians for his own ends. "He doesn't care about the Palestinians, and never did."

Nonetheless, bin Laden and his cohorts ultimately seek Israel's destruction.

Hoenlein characterized the recent anti-racism conference in Durban, South Africa, during which Zionism was branded as a racist creed, as "a wakeup call."

Durban was a "true expression" of the war on Jews. And it will affect future generations of Jews, "your children's and grandchildren's lives."

Malcolm Hoenlein

In summing up, Hoenlein reiterated that the war against terrorism "is our battle, whether it's in New York or Toronto."

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Manley's unworthy, problematic comments

Just before his departure for the Middle East last Friday, Foreign Affairs Minister John Manley gave an interview to the *Ottawa Citizen* which, if accurately quoted, will set back rather than advance the attempt to find a solution to the Israeli-Palestinian conflict. The substance of his remarks was woefully flawed; the tone of his remarks was inexcusably patronizing.

In his obsequious efforts to placate the different terrorist-supporting, terrorist-training, terrorist-funding members of the U.S.-led coalition against terrorists, Manley differentiated between the terrorism that strikes continuously against Israel and the terrorism that struck against the United States on Sept.11.

The report cites Manley as saying the use of violence for political objectives cannot be condoned, "no matter where it occurs." But then in his very next breath, he provides the enemies of Israel with the very condonation they themselves proclaim to their followers and to the world as both reason and justification for the murder of Israelis and Jews.

"Whatever else you might say about Sept. 11, I'm not aware that it was a claim for some kind of territory on Manhattan Island. These are very different situations."

The "claim [by the Palestinians] for territory" is sufficient reason, in Manley's mind, to draw a distinction between the frenzied, religiously based hatred that leads to the slaughter of innocents in Israel and the equally frenzied, religiously based hatred that led to the recent slaughter of innocents in the U.S.

The story in the *Citizen* also reported that Manley would tell Israel's Prime Minister Ariel Sharon that a phased withdrawal by the IDF from the West Bank towns recently re-entered was simply "not good enough."

"Mr. Arafat needs to be able to claim some progress on peace negotiations," the *Citizen* attributes to Manley. But it was Arafat who halted peace negotiations almost 16 months ago, who then gave the orders to recommit to violence against Israel, who released Islamic radicals from their detention, who instructed his media and his schools to propagate naked hatred against Israel and Jews, who plays the duplicitous, double game of saying one thing to westerners but another thing to his own people, and who tells the U.S. administration he is reining in his forces while he tells his forces shooting at Gilo Saturday night "to continue fighting, fighting, determinedly and forcefully."

Manley's hectoring at Israel seems naive or cruelly insensitive in the extreme. Either way, his opinions are unworthy and wholly problematic.

He squanders the moral capital Canada might lend in helping to resolve the conflict.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade, **AND** Elchanan Tannenbaum, kidnapped.

Editorials & Letters

Dry Bones
AMERICA WOULD LOVE TO HAVE ISRAEL IN THE COALITION AGAINST TERROR.
BUT IT WOULD UPSET
THE DICTATORS, KINGS, SHEIKS, AND LOCAL POTENTATES
WHO ARE ALREADY ON BOARD.

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Concordia reputation being ruined

Over the past year, the Concordia Student Union (CSU) has gotten Concordia in the news – but always for the wrong reasons. The CSU's handbook is only the latest of these events.

The handbook, titled *Uprising*, is a pro-Palestinian tool that tells everyone to take arms in an intifadah for revolution and to burn the Canadian flag. It refers to May 15, 1948, the date of the creation of the State of Israel, as Al-Nakba, meaning the "catastrophe." It also contains an article called *Arabaphobia*, which accuses B'nai Brith Canada of hatemongering.

Concordia was in the news this past August when two students, Laith Marouf and Tom Keefer, were expelled; Marouf, the CSU's vice-president (internal), was caught spray-painting pro-Palestinian graffiti and allegedly assaulted Concordia security agents.

Before that, the CSU held a general assembly (and referendum later on) to put pressure on the Canadian government to force Israel to withdraw from territories it captured in 1967 and to sever diplomatic and economic relations with Israel.

This sort of thing is simply ruining Concordia's reputation. Whenever someone hears about Concordia in the news or thinks of studying there, they'll think, "Why should I go there? I could be in fear of my life when the CSU is circulating material which incites hatred and violence."

Many Jewish students here feel very threatened right now because of how pro-Palestinian the CSU has become. No one should be under that fear – not Jews, not anyone!

Hopefully, students will stand up against this pro-Palestinian propaganda and turn the university into a place of learning once again.

Avi Fichtenbaum
Montreal

* * *

Poet responds to critic

Carly Steinman (*CJN*, letters to the editor, Oct. 25) objects to my use of the word "choose" in my poem *Palestinians*. ("Rather than getting on with life/They choose poverty, squalor, endless strife.")

The sad fact is that the Palestinians chose to reject Ehud Barak's peace offer – an offer described by many objective observers as generous. Should the Palestinians ever choose to form an amicable relationship with the people of Israel, their standard of living would undoubtedly improve.

Kenneth Sherman
Toronto

* * *

U.S. policy wrong

It seems hard to believe that after a year and a half of blatant deception by the Palestinian Authority (PA), the Israeli left is still clamouring about leaving the unity government while Europe and the United States exert even more pressure on Israel to lay down their arms in order to be slaughtered slowly in a war of attrition. Hopefully the irony is not lost on those who carpet-bomb Afghanistan and tell the residents of Gilo to sit quietly while mortars rain down from Beit Jala.

The United States told Israel to "take risks for peace" and the late Yitzhak Rabin took on faith that his U.S. insurance broker would cover them if the risk backfired. Well, the morally necessary Oslo experiment has backfired and our insurance broker is insolvent!

As opposed to standing by Israel, a war-torn nation yearning desperately for normalcy and peace, the United States has applied even greater pressure in a State Department-sponsored lie regarding the reality on the ground. Israeli Prime Minister Ariel Sharon has not "re-conquered," and thankfully, Foreign Minister Shimon Peres seems to be behind him this time saying all the right things.

As current minister without portfolio Dan Meridor noted when he left the former prime minister Ehud Barak's coalition, the peace process is not about what an Israeli leader will or will not do as a matter of policy; it's about what PA Chairman Yasser Arafat chooses to do. Arafat chose war; he has been met by only mild criticism while seeking the protection of the very accords he never respected. How transparent.

How pathetic that the democracy – Israel – is being isolated and pressured while the tin-pot dictator is being coddled. It seems odd that the United States cannot discern the pattern: support Israel's fundamental right to exist and Israelis will feel secure and able to risk much for a sense of normalcy. Abandon, isolate and pressure Israel and you will empower those who seek her destruction.

Let's hope Sharon and Peres stay the course, recognizing that a ceasefire is worthless unless we can come up with a tenable answer to Arafat's decision to foment hate and run from reconciliation.

Ben Archibald
Boston

* * *

Selective Muslim response

Since the destruction and devastation that occurred on Sept. 11, daily newspapers have published articles and letters to the editor from Muslim religious leaders in Canada and elsewhere condemning the terrorists and disassociating mainstream Islam from such fiends. Arab political leaders around the world have condemned terrorism in general and the attacks of Sept. 11 in particular.

I have no doubt as to the sincerity of these writers and spokespersons and no doubt that Osama bin Laden and his types do not adhere to the basic tenets and beliefs of the majority of Muslims throughout the world. Nonetheless, I have this one nagging thought. Where were all these voices when suicide bombers from Gaza and the West Bank murdered and maimed innocent civilians in Israel? Instead, blame was attributed to Israel's "occupation," with urgings that Israel show restraint in retaliating. I wonder what the reaction of the Muslim world would have been had the assault of Sept. 11 taken place in Tel Aviv and all those killed were Jews. Would there have been condemnations and urging of restraints or a unified campaign vowing to stamp out terrorism? I wonder.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Jewish reflections on war and peace

By RABBI CHAIM STEINMETZ

Though Judaism recognizes both "a time of war and a time of peace" (Ecclesiastes 3:8), what requires clarification is how the conflicting values of war and peace interact with each other. With a long conflict expected in Afghanistan, it is the proper time to reflect on the Jewish attitude towards war.

Any Jewish discussion of war must begin with peace. Peace is Judaism's highest aspiration. The Midrash says the entire Torah is based on the value of peace (Bamidbar Rabbah 11:7). The obligation to seek peace is of a higher order than ritual observances. It notes that peace is the only commandment that the Torah demands us to actively seek, that a person must "search for peace and pursue it" (Psalms 34:15; Vayikra Rabbah 9:9).

For the sake of peace, we are allowed to compromise on other moral and religious values. One may lie in order to prevent strife (Yebamot 65b), and in one instance, a section of the Torah may be erased in order to preserve marital peace (see Rambam Chanukah 4:14).

In fact, one must bend over backwards to make peace. It is a mark of piety if a person accepts insults quietly and does not respond (Shabbat 88b). In general, grace and mercy are divine attributes, meant to be emulated by man (Shabbat 133b).

How, then, do we apply this value in the face of aggression? Some argue that pacifism is the only appropriate response. Pacifism has the advantage of being uncompromising, categorical and absolute. Pacifists love peace without sullying their hands with violent actions.

As Brian Orend points out, there are two types of pacifism. One is consequentialist, and assumes that in long run, the world will be more peaceful if people choose to remain passive in the face of aggression. A second argument is moral, which claims that violence is forbidden no matter what the circumstances are.

Consequentialists posit that if you defend yourself with violence, you perpetuate an endless cycle of violence. Non-violent protest is the only way to break that cycle. According to this view, attacking Afghanistan will create future violent reactions; the United States would be better off taking the high ground, and by remaining non-violent, teach the aggressors the value of peace.

This view is not new; indeed, some pacifists trace it to a passage in Flavius Josephus' *The Jewish War* (Book II, Chapter 16). In a speech by Agrippa, (the Jewish king during the revolt of 66 CE), he exhorts the crowd not to revolt against the Roman governor Gessius Florus, saying: "Now nothing so much damps the force of strokes as bearing them with patience; and the quietness of those who are injured diverts the injurious persons from afflicting."

Agrippa assumes the Jews will receive goodwill if they remain meek, passive and useful. Indeed, the Talmud (Gittin 57a) considers the Jewish revolt a tragic mistake. The tactic of *shveig shtill* (stay quiet) was often used by Jews in anti-Semitic societies, where they found it best to offer complete co-operation to those in authority.

While the *shveig shtill* form of pacifism is a reasonable approach for a powerless group, it would seem absurd for a powerful nation like the United States to be non-violent, allowing all who attack it to do so with impunity. Yet pacifists argue that even world powers should embrace non-violence. They argue that non-violence, by virtue of its moral authority, can be successful, and note that Mahatma Gandhi succeeded in getting the British to leave India through non-violent protest.

However, Gandhi succeeded because he was opposing an empire tired and weakened after World War II, and one that had a tradition of respect for human rights. It would have been ineffective in other instances. For the six million Jews getting murdered in Europe, Gandhi had no practical advice. He advised Rabbi Leo Baeck, the leader of German Jewry during the Holocaust, that he should get all German Jews to commit mass suicide; this, he said, would focus the world's attention on Adolf Hitler's inhumanity. (To this Rabbi Baeck replied, "We Jews know that it is God's singular commandment, to live"). Non-violent protest would have done nothing to change Hitler's evil heart.

The second type of pacifism, moral pacifism, assumes that it is morally forbidden to use violence, even in self-defence. Many people are inspired by the Buddhist teachings of the Dalai Lama, who received the 1989 Nobel Peace Prize. Exiled from his homeland of Tibet, he still preaches a principled form of non-violence to his followers.

Others have based their moral pacifism on the New Testament. In Matthew 26:52, Jesus tells a disciple not to defend him against an enemy: "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." This can be construed as a prohibition against any violence, even in self-defence. Furthermore, in the Sermon on the Mount (Matthew 5:29), Jesus says: "but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." While many Christian authorities interpret these verses in other ways, there are Christian sects, such as the Mennonites and Anabaptists, who preach an uncompromising moral pacifism.

In the Jewish tradition, self-defence is a moral obligation. The Torah allows people to defend their property from a thief even if this will cause the conflict to escalate into a physical battle. If there is reason to assume that the thief will use lethal force to seize the property, the owner may use physical force, and even kill the thief if necessary to protect himself (Exodus 22:1, Sanhedrin 72a).

There are two rationales for allowing self-defence. The first is practical; without the ability to use lethal force to stop the actions of aggressors, anarchy would reign (Chinnuch 600). The second rationale challenges the moral assumptions of non-violence. It asserts that the life of the aggressor and the victim are not of equal value; if only one will survive, it is our obligation to make certain that it is the innocent person, the victim, who will survive (Cf. Rashi to Exodus 22:1). For this reason, the Jewish tradition considers pacifism in the face of aggression to be immoral. Refusing to fight evil is to be party to evil.

In the Sept. 26 *Washington Post,* Michael Kelly wrote: "No honest person can pretend that the groups that attacked America will, if let alone, not attack again... To not fight in this instance is to let the attackers live to attack and murder again; to be a pacifist in this instance is to accept and, in practice, support this outcome."

This is essentially the Jewish point of view – if you don't help the victim, you are an ally of the aggressor. If a person refuses to defend himself, he allows evil to triumph.

There are times, then, when we must make war. Yet even during times of war, Judaism obligates us to continue to love peace. We must never lose sight of the humanity of our enemies, and we must recognize that every death on the battlefield is tragic. The Talmud teaches us that on the night that the Egyptian army drowned in the Red Sea, the first true moment of freedom for the Jews fleeing Egypt, God refused to hear the angels sing their prayers, and said, "My creations are drowning in the sea, and you will sing songs?" (Megillah 10b). Every human is created in God's image, and every death is a tragedy.

Former Israeli prime minister Golda Meir was often quoted as saying she could forgive the Arab countries for killing Jewish children, but she could not forgive the Arab countries for making it necessary for Jews to kill Arab children. The warrior must mourn the deaths of his enemies, and never forget the value of life.

A soldier's love for peace will affect his wartime behaviour. War must be conducted in a just fashion. During wartime, soldiers must make every effort to avoid killing non-combatants. This concern with collateral damage is first found in Abraham's pleading with God to avoid killing any righteous citizens of Sodom. Abraham argued that even though God was destroying Sodom because it was a profoundly wicked city, justice demanded that God avoid killing any righteous individual while destroying the city.

The Torah even prohibits the destruction of trees in the vicinity of military attack (Deuteronomy 20:19). The rationale is, even in wartime, we must be careful never to destroy, and despite the violence inherent in battle, we must endeavour to preserve every living being, from humans to animals to trees (Chinnuch 630). Even during the chaos of wartime, a soldier must act with decency and morality.

A recent report in the *New York Times* (Aug. 31) illustrates this point. In August, Israeli troops entered Beit Jala to stop snipers from shooting into Gilo. Clyde Haberman visited Beit Jala after the Israeli troops withdrew. He found that in one apartment "soldiers apologized in a note that they left in the paws of a teddy bear. In slightly misspelled English, it said, 'We are truely sorry for the mess we made.'"

These soldiers understood that peace is Judaism's paramount value. They understood that we are always sorry about the mess and tragedy of war, and that all Jews wait desperately for the days when "they will beat their swords into plowshares... and no nation will lift up its sword against another nation" (Isaiah 2:4).

Rabbi Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem in Montreal.

File photo of the IDF in action. At left a tank crew operating "somewhere" in Israel; at right, the induction of new recruits.

Opinions

God and the World Trade Center

Since the catastrophe on Sept. 11, I have been asked on more than one occasion, "Where was God when the terrorists not only killed thousands of people, but brought the American economy and the economy of the whole world to a standstill, and brought us close to another world war, albeit in different shape?"

Rabbi Gunther Plaut in Toronto

If indeed this were to happen in the near future, the toll in human lives would far exceed anything that history has ever known. This potential for an immense number of casualties automatically reminds us of the question: "Where was God when the World Trade Center was bombed?" And we still ask: "Where was God during the Holocaust?"

I have dealt with this subject on various occasions, but I believe that in view of the happenings of Sept. 11, it is important to examine it again. It is important for us to arrive at a belief in God that we can make our own in every respect, so that we will be able to pray, untouched by creeping doubts.

As I understand the Torah, God divested Himself of one essential aspect of His power when He created humanity and gave it freedom of choice. That is what the Torah affirms when it has God saying to us: "Choose between life and death," which means that to do the right thing or the wrong thing depends on our decision and not on God. If we choose good, we will be favoured with the blessings of life, but if we choose evil, the consequences will be according to the choice.

This is the theology of the Torah. Look at the first time that God gives human beings a framework, reflected in the first chapters of the Torah. In the tale of the Garden of Eden, Adam and Eve are warned not to eat from the Tree of Knowledge, but they choose to disregard the command, paying the price by being expelled from Paradise.

Not long after comes the tale of Cain and Abel. Cain is ready to kill his brother when God warns him to suppress his evil inclination. Cain does not listen and slays his brother. It was Cain's choice, not God's.

Ever since, we humans have been both privileged and burdened by the responsibility of exercising our freedom responsibly – with all the consequences arising from our choice.

Begging to differ?

In France, it's *Je pense donc je suis*. In Israel, in a Jewish twist on the Cartesian approach, it's "I think, therefore I am... opinionated." To speak one's mind in Israel is to reaffirm one's existence. It's a rare question, especially one about current events, that elicits no comment for an answer.

Not to harbour and express a point of view on the issues of the day is virtually unheard of. It's as if such reticence were an unadulterated shame, a sign of inadequacy.

The other evening at my in-laws' in Jerusalem with various relatives around the dinner table, talk quickly turned – as it invariably does – to what's been in the news lately. It didn't take long before the conversation climbed in decibels and opinions swirled in all directions like a desert storm. The debate eventually subsided by the end of the meal but everyone remained firmly entrenched in their opinions.

Robert Sarner in Jerusalem

That's the way it often is at any gathering of more than one person in Israel. True to the tired, old joke about two Jews and three opinions, this country is one big op-ed page come to life. Israelis are nothing if not highly opinionated and only too happy to share their editorial position with you. They get their point across loud and clear, in your face if necessary, whether in heated conversations at the local café, in frequent protest demonstrations, on ubiquitous bumper stickers or on TV and the radio.

What are they so worked up over? There is never – and I mean never – a shortage of issues about which to wax passionately. Some are perennial; others spring from recent developments. The list is endless.

Yes or no: should Prime Minster Ariel Sharon deploy Israeli soldiers in Palestinian-controlled areas?

Yes or no: should Foreign Minister Shimon Peres meet with Palestinian leader Yasser Arafat while violence against Israel continues?

Yes or no: should Israel release hundreds of Arab security prisoners as demanded by Hezbollah in exchange for four Israelis kidnapped by the Lebanon-based organization last year?

Yes or no: should the government dismantle new Jewish settlement outposts established in the past year in the West Bank?

Yes or no: should there be a greater separation between synagogue and state and official recognition of non-Orthodox Judaism?

Yes or no: are Israel's so-called "targeted killings" of Palestinian terrorists effective or are they part of an immoral policy that simply increases Palestinian desire for revenge?

Yes or no: should the government end the special status of haredi men who neither share in the national burden of military duty nor do community service?

Yes or no: should Israel evacuate settlements in the Gaza Strip in the interests of a peace agreement with the Palestinians?

All of these, of course, are matters of no small consequence. Many are life and death issues not easily reduced to yes or no answers. Most concern all citizens in some way and as such command great attention. Such loaded subjects are not easily avoided in Israel.

Any day of the week, you need only turn on the TV or radio for a fresh installment of intense national debate – on news programs, live coverage of Knesset sessions or political talk shows. One of the most popular, called *Politica*, brings together pundits, politicians and other assorted concerned parties to tackle questions linked to current events. More often than not it turns into a cacophony of conflicting voices.

Living in Israel, you often find yourself in situations resembling *Politica*. There are times when you're left dizzy by the surfeit of opinions coming at you and the Gordian knots they represent. When you are in such a discussion, you must choose how to respond. Do you beg to differ or defer judgment? Like with so many other things, it depends on the time, place and the company you're in – and the issue at hand.

Sometimes I just sit back, take in all the perspectives and consider which ones seem the most cogent. It's not unusual that seemingly contradictory opinions spanning the political spectrum all seem to make sense to me.

That's when things get really confusing. That's when I go to the computer and write another column for the *CJN* page called Opinions.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

The corruption that breeds Islamic rage

Most of the excuses for the rage that fuels support for Islamic terrorist attacks against the United States and the West are nonsense, including the link to the Arab-Israeli conflict. For the past 53 years, much of the Arab world has only provided lip-service in support of the Palestinians. Rather, the hatred of Israel in countries like Egypt, Saudi Arabia, Syria and Iraq are reflection of the primary causes underlying this fury. Israel is seen as an agent of America and the West (for this purpose, Jews and Christians are lumped into the same category), and, except in propaganda meant largely for external consumption, the tiny Jewish State is not a root cause of this extremism.

Gerald Steinberg in Jerusalem

Other explanations focus on Islam to explain the support for terrorists such as Osama bin Laden, and for groups such as Hezbollah and Islamic Jihad. However, these factors do not explain the rise of militant fundamentalist and violent Islam in the past three decades. While some aspects of Islam are particularly violent, this religion, like others, has numerous branches, and in many places, Muslims live peacefully next to their non-Muslim neighbours.

The most important factors feeding hatred of the West and the demonstrations in support of bin Laden can be found in more banal political and socio-economic conditions. Most of the Islamic world is ruled by a small, corrupt elite, which has plundered the economy and used brutality to suppress its own citizens. The masses are condemned to lives of abject poverty with no hope for the future. The contrast with images of the plenty and freedom of the West seen on television and in advertisements creates the jealousy that fuels support for terror.

Saddam Hussein may have reached new levels of cruelty against the Iraqi people, but his "leadership style," based on murder, torture and intimidation, is not fundamentally different from that of Hafez (and now Basher) Assad in Syria, the Taliban rulers in Afghanistan, or Arafat's corrupt dictatorship in the Palestinian Authority. In Egypt and Pakistan, the military and economic elites have used repression to preserve their power and destroy potential rivals, while enriching themselves by maintaining a failed economic system that keeps most of the population very poor and filled with anger and resentment.

Many years ago, first Europe and then the United States accepted this dangerous situation by supporting the corrupt but generally pro-western dictatorships and monarchies. In the major oil exporting countries, such as Saudi Arabia, Kuwait and Iran (during the reign of the Shah) these policies were seen as insuring both access to petroleum and also as a means of controlling prices. In addition, Egypt and Pakistan were useful allies in the Cold War, and the United States provided the military elites in these countries with plenty of weapons and money, while keeping away from involvement in "domestic issues."

As a result, as resentment against these extremely repressive and corrupt governments increased, the hostility directed at America and the West also mounted. With all other forms of dissent and protest barred, radical Islam became the only alternative. Among Palestinians, Hamas gained support by providing basic social services and a sense of participation that challenged Arafat's dictatorship. Bin Laden began his career as a terrorist and gained a following by challenging the corrupt Saudi monarchy. Later, he joined with radical Islamic forces seeking to overthrow the Egyptian government, and then spread out across the Middle East.

In the short term, in order to defeat the forces of radical Islam, the United States and the West may have little choice but to work and continue support for the corrupt and closed regimes in countries like Saudi Arabia and Egypt. However, in the longer term, these policies – which contradict the most basic principles of western democracy – must change, and the forces of freedom and hope that exist in all human societies must be released. This is the best way to end the scourge of terrorism and the support it receives in the Islamic world.

The Kirshner File

From emancipation to destruction in Germany

Shortly after the establishment of the Leo Baeck Institute in New York City, the chair of its board proposed that a comprehensive English-language history of Jews in German-speaking countries be written. The project died, but was revived in 1986 by Lucy Dawidowicz and a group of like-minded scholars.

Sheldon Kirshner in Toronto.

Thanks to their initiative, Columbia University Press has published *German-Jewish History in Modern Times*, an impressive four-volume set written by a team of respected historians and edited by two of the leading scholars in the field, Michael Meyer and Michael Brenner. Concentrating on the period from 1600 to 1945, and covering such broad topics as the political and legal status of Jews and Jewish participation in those societies, its emphasis is on Germany and its leitmotif is the trajectory from emancipation to destruction.

Volume 1 encompasses the era from 1600 to 1780, but starts with a survey of the earliest Jewish settlements in what is now Germany. Clear documentary evidence suggests that Jews have lived continuously in Germany since the Carolingian Empire (800 C.E.) era.

From the rampant bloodshed of the Crusades to the baseless charges of ritual murder, the lot of Jews was never secure. Ostracized as outsiders, they were forced into moneylending. Throughout the Middle Ages, taxes extorted from Jews constituted the largest single segment of revenues flowing into royal coffers.

The writers also explore the devastating effects of the Thirty Years War (1618-1648) on Jewish communities, the rise of court Jews like Samuel Oppenheimer, the mercurial nature of Christian-Jewish relations, the tensions and conflicts within the Jewish community, the development of Hebrew printing presses, the emergence of the Enlightenment, and the movement for the civic emancipation of the Jews (spearheaded by Christian Wilhelm Dohm's landmark treatise, *On the Improvement of the Civil Status of the Jews*).

Taking the story up to Germany's unification in 1871, Volume 2 surveys the legal status of German Jews, which varied greatly from state to state. It also offers insights into the Toleration Edict, enacted in 1782 by the Habsburg monarchy. Anti-Semitism was deeply embedded in the German states, as the 1819 "Hep Hep" riots indicated. Nonetheless, the Jewish population in the German states climbed from 260,000 in 1816 to about 400,000 in 1848.

The scholarly study of Judaism (Wissenschaft des Judentums) is explored, as is the rise of Reform Judaism, whose chief proponent was Rabbi Abraham Geiger.

Conversions took a toll. Between 1800 and 1848, 5,000 Prussian Jews are estimated to have converted to Christianity. Two of these converts were Friedrich Julius Stahl, a major political thinker, and Heinrich Heine, the legendary poet.

As Jews were acculturated, they were integrated socially and professionally into German, Austrian and Czech society. But emancipation legislation, passed by 26 German states in the mid-19th century, was implemented by only five of them.

Volume 3, which ends in 1918 with Germany's defeat in World War I, highlights the relationship between the attainment of full civic rights by Jews and their gradual assimilation. With the introduction of civil marriage in the German Empire in 1875, Jews entered into mixed marriages with increasing frequency.

During this epoch, when Jewish entrepreneurs from Hermann Tietz to Adolf Jandorf founded the first department stores, Jews were increasingly drawn to occupations requiring a university education, and the middle-class Jewish family underwent a radical transformation.

In this period, Jews bumped up against occupational glass ceilings (no professing Jew, for example, could aspire to be an officer in the German army), while anti-Semitic political parties and racial anti-Semitism arose.

Influenced by a Viennese journalist named Theodor Herzl, Zionism came into vogue among a minority of Jewish intellectuals. For the vast majority of Jews, the allure of German culture was irresistible. Their contributions to society, from the arts to journalism, are richly chronicled here.

Volume 4, which begins with the Weimar Republic and concludes with the collapse of the Nazi regime, takes a reader on a turbulent ride. The social, religious and occupational structure of the Jewish community is analyzed, as is the Jewish economic elite. There is an illuminating sub-section on Jews in German and Austrian politics, as well as a lengthy analysis of the Jewish attachment to Germany and its culture.

In the final 200 pages, the doleful, oft-told chronicle of the Nazi dictatorship is rehashed in chapter and verse. By 1943, the Jewish community in Germany was extinct.

German-Jewish History in Modern Times, in sum, gives a reader a clear perspective of the long saga of German Jewry.

***

The second volume of Victor Klemperer's diary of the Nazi years, *I Will Bear Witness* (Random House, hard and soft cover), is a chilling, detached portrayal of daily life of Jews in Nazi Germany from 1942 until 1945.

A professor of Romance languages, he was a converted Jew who lived through World War II in Dresden with his non-Jewish wife. In terms of his values and sensibilities, Klemperer was a German to his fingertips. But to the Nazis, he was a Jew, pure and simple. He was spared the fate of deportation by dumb luck: the Allied firebombing of Dresden in the last months of the war.

I Will Bear Witness – which has been ably translated by Martin Chalmers – is a litany of minor and major tragedies, most of which take the form of humiliating restrictions systematically imposed by the regime on Jews.

On Feb. 6, 1942, he writes that Jews are forbidden to buy shaving soap. "Do they want to reintroduce the medieval Jew's beard by force?" Jews are then barred from purchasing cakes. By the spring of that year, they face yet more restrictions, not being allowed to store foodstuffs, enter railway stations, stand in queues or cycle on Sundays.

Be that as it may, Klemperer does not lose faith. "I am German and am waiting for the Germans to come back; they have gone to ground somewhere." But after reading Herzl's *The Jewish State* with "mixed feelings," he succumbs to despair. "I can no longer believe in the completely un-German character of National Socialism; it is homegrown, a malignant growth out of German flesh."

As 1942 winds down, his despondency deepens. "Everyone with whom we spent last New Year's Eve has been blotted out by murder, suicide and evacuation." To compound the misery, Klemperer, in October 1944, notes that "six to seven million Jews have been slaughtered (more exactly: shot and gassed)."

On a personal level, his experiences vary. Two young boys insult him on the street. "It is ever more difficult to endure all this humiliation," he observes on May 14, 1942. Yet on May 5, 1943, a worker offers to carry a heavy chest for him, and on April 22, 1945, a master joiner blasts the government for its cruel treatment of Jews in Berlin.

The cruelty of the regime is boundless. On Jan. 23, 1944, Klemperer reads the obituary of Horst-Siegfried Weigmann, a 24-year-old decorated soldier. He learns that his mother, a Jew, was arrested and sent to Theresienstadt.

In spare, dispassionate prose, Klemperer records the madness which gripped a nation.

***

Peter Gay, a professor of history emeritus at Yale University, has written an engaging memoir of growing up Jewish in Nazi Germany. As he acknowledges in *My German Question* (Yale), the early years of the new Nazi order were relatively benign for the Gays, who were thoroughly secular and assimilated Jews, indifferent to their Jewish origins. Even as the vise tightened, they refused to renounce their identity as Germans. "The Nazis had no right to impose their perversion of history and biology on us," he writes.

Gay's attitude changed after Kristallnacht. "I read it... as a catastrophe that deepened my rancor against Germany and Germans." In 1939, the Gays boarded the Iberia, a ship bound for Cuba. Regarding their stopover in Havana as temporary, they made plans to settle in the United States. But because his mother was ill and his father was her caregiver, Gay left Cuba in 1941 without his parents, his hatred of Germany undiminished.

For years, he was anti-German. "I would not even read German, a vengeful stance from which I was forced to retreat once I entered graduate school in 1946." But as he grew older, he concluded that he could not condemn a whole nation.

***

The History of Jews in Breslau has been published in German and in Polish by a Polish publishing house in Wroclaw, Wydawnictwo Dolnoslaskie. The author, Leszek Ziatkowski, has written an interesting account of a community in transition. Amply illustrated, it adds to our knowledge of German Jewry.

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BOOK REVIEW

The Family Orchard

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with

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בית צדק

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Jewish Life

The Jewish way: steady, daily

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

The desperate crisis of meaning that often consciously and unconsciously envelops most westerners has morphed, if only briefly, into a new penchant for taking stock of existence in the wake of newspaper headlines of death and war. There is without question, a remarkably narcissistic bent to this new fashion of seriousness, as though all along we haven't been surrounded constantly by horrific reminders of brutality, tyrannical oppression and even holy wars of one kind or another. The only difference is that now, in relatively smaller terms, the problem is on our shores.

I do not recall the slightest whiff of existential anxiety or serious probing into issues like justice and evil when 800,000 Rwandans were decimated within 90 days back in 1994. As a student of mine remarked with dismay and disapproval, "Most Jews pass that one off as a bunch of black primitives slaughtering one another. Nothing to lose much sleep over." In retrospect, this seems accurate to me, once one sheds the requisite self-righteous protests. (No one wants to publicly cop to being indifferent to mass suffering, especially when such passivity is linked to a vaguely muffled bigotry.)

I find myself growing increasingly appalled at the paradoxical combination of empty tolerance and a disturbing narrowness with which many of our children in the Jewish community view the world. There is either the usual brand of unreflective relativism, in which all cultures lay equal claim to their traditions and in which no judgment can be passed on anyone, including the brutal practices of other governments; or an equally unreflective and tawdry racism, in which the spiritual and cultural aspirations of other faiths, including Christianity and Islam are ridiculed solely because they are different – that is, they are not us. Jewish education in its more fearful guises has not been particularly inspiring in this process, often falling back on time-honoured dismissals of things not Jewish, the better to close our eyes to the complexity of why God constructed such a variegated world.

"A thoughtful life is not premised on an experience of catastrophe, except for the exceedingly thoughtless. There are states of happiness that are not states of stupidity. We should not have to choose between being imbeciles and being mourners." With these words written in *The New Republic*, Leon Wieseltier caustically lays out a seminal truth which Judaism has understood for millennia, and which resonates all the more against the backdrop of recent events.

We do not suddenly decide to "get serious about life" because of frightening acts of evil. We do not oscillate between unquenchable distraction when things are going swimmingly, and unfocused and utterly hapless attitudes of gravity when a crisis hits. The Jewish way is the path of steady daily mindfulness, organized around the growth of the soul, family and community commitments, the devotion to Torah, the worship of God. It is precisely the fact that this regimen continues unabated in good times and bad, and is not in the slightest way contingent on the latest media preoccupation or societal fad, that has allowed Judaism to endure on the wings of a transcendent spiritual message. Never was that message more appropriate than now.

Are we now a value-free country?

By HENRY SREBRNIK

Guest Voice

This strange war against terrorism is now a few weeks old. Its fronts range from the skies above Afghanistan to mailboxes across America. American warplanes bomb and simultaneously drop food packets; after all, Washington claims to be fighting, not the Afghani people and their state, but the extremist Taliban regime and the shadowy al Qaeda fanatics with training camps in that country. The latter, organized in faceless and nameless cells and networks, appear to be sending out anthrax spores, most probably from within the United States itself.

Meanwhile, as police forces in Canada and the United States continue to arrest alleged Islamist terrorists, many of whom, it turns out, may even hold citizenship in one or the other country, it becomes apparent how much damage has been done by those who think multiculturalism and anti-racism are synonymous with total political relativism. Many people have come to assume that North America should be a value-free zone in terms of national cultures and all that those embody.

In the past, states stood for certain ideological and political values and people who emigrated to them assimilated to those basic tenets. Countries did not as a matter of routine accept it as perfectly normal to allow entry to people who espoused the very doctrines that those states were battling.

It would have been amazing to discover supporters of the great Muslim leader Saladin living in Christian Europe during the Crusades; the reverse, finding followers of King Richard the Lion Heart in the Muslim Middle East, would have been equally astounding. More recently, we would have been astonished had we found followers of Adolf Hitler, perhaps even his close relatives, in Calgary, Toronto, Chicago or Dallas during World War II.

In other words, states demanded and expected some sort of commitment, in terms of acceptance of a certain way of life, from their citizens. In western countries, that implied an adherence to the minimal standards of pluralist democracy.

In Canada, alas, that seems no longer the case. There are those among us who confuse our embrace of ethnic and cultural diversity with tolerance for political doctrines that justify prejudice, bigotry, even mass murder.

Such Canadians believe that they are perfectly within their rights to publicly support even the most extreme Islamists, advocates of military jihad, and have the effrontery to denounce those of us who find this unacceptable as "racists" – although how a political doctrine such as Islamism can be confused with ethnic identity or skin colour is itself a mystery.

No one in Canada, to my knowledge, is casting aspersions at Afro-Caribbean Protestants, Hindus and Sikhs from India, Hispanic Catholics, or Middle Eastern Armenians, Copts and Maronites, for the simple reason that no members of these faiths have announced open warfare against western values. Nor have there been any blanket condemnations of the Islamic faith per se.

Yet such tolerance is, for those who oppose our battle against Osama bin Laden and the Taliban, insufficient. They reject as untenable the very notion that someone might be what used to be known as a "fifth columnist" – a supporter of an enemy state or ideology. In their opinion, western states are now required to accept all values and ideological points of view, including even those whose goals include the very destruction of our societies.

Compare these two statements, made on the same day in mid-October: The first is from Mullah Mohammed Omar, the Taliban leader, who issued a defiant public response to the American bombings in Afghanistan: "We are not afraid of dying and we should die as Muslims. We have fought against the Russians and this is another jihad against infidels."

The second is by Gov. Gen. Adrienne Clarkson, as she bid farewell to Canadian forces leaving for duty in the Arabian Sea. No matter what, she declared, we must remain a "multicultural, immigrant, aboriginal and bilingual community."

While bin Laden and the Taliban, confident in their faith, have no problem identifying their enemy as Christians and Jews, secular Canada feels it must shroud its own objectives in a euphemistic fog of bromides and reiterate its commitment to be all things to all peoples. (Are we really fighting this war to safeguard our two official languages?) So we go to war, not against a virulent and anti-Semitic strain of fascism, but against terrorism, lest we be accused of cultural insensitivity or "Islamophobia!"

In 1940, did former British prime minister Winston Churchill identify "bomber aircraft pilots" or the Nazis as the enemy? During the Cold War, did the western alliance defend freedom against unnamed forces of "revolution" or Soviet Communism? Being frank about the identity of the ideological foe surely did not make them "anti-German" or "anti-Russian." Have we now reached the point that, even when we are at war, opposition to Islamism is an animus that dare not speak its name?

Henry Srebrnik teaches political studies at the University of Prince Edward Island, Charlottetown.

Jewish Life

Jewish Books and the Web

By MARK MIETKIEWICZ

We're not called the People of the Book for nothing. Every November, Jews crowd into book fairs to celebrate Jewish Book Month. Though using the Internet can't match the thrill of meeting your favourite author in person, you can use it to read up on what's new in Jewish books, browse through the catalogues of the best Jewish libraries in the world and even strike up a conversation with that author through e-mail. Today, a look at Jewish book resources on the Web.

A page called The Popular Arabic Literature of the Jews explains that Arabic has been spoken by Jews since pre-Islamic times. Stories were often written using Hebrew characters to represent the Arabic sounds. The site has a dozen tales, poems and other Jewish writings written in Arabic and translated into English **[http://www.uwm.edu/~corre/judeo-arabic.html]**.

No survey of Jewish fiction on the Internet would be complete without a look at works in Yiddish. The best place to start is Mendele: the Forum for Yiddish Literature and Language **[http://shakti.trincoll.edu/~mendele/]**. The site is named after Mendele the Bookseller, the beloved fictional character of Sholem-Yankev Abramovitsh (1836-1917). Its mailing list archives contain lively exchanges about Yiddish literature and language. When you visit, don't miss the gallery for pictures of some of the greats like Sholem Ash, Sholem Aleichem and Isaac Bashevis Singer, winner of the 1978 Nobel Prize in Literature. (You can also read Singer's final interview online at Salon.com **[http://www.salon.com/books/int/1998/04/cov_si_28int.html]**).

Are you trying to track down a treasured Jewish book or looking for someone to publish the great Jewish novel you've just written? The Association of Jewish Book Publishers' home page is great for the names, addresses and links to its many members such as New Hampshire's Milah Press and New York's UAHC Press **[http://www.avotaynu.com/ajbp.html]**. The Jewish Publishing News, published three or four times a year, lists what's happening in the industry, including book tours **[http://www.olswanger.com/]**.

The Bibliomaven Web site is a one-stop listing of some of the great Jewish libraries of the world **[http://www.bibliomaven.com/]**. You can visit the Denmark Royal Library's Centre for Orientalia and Judaica or riffle through the online catalogues of Brandeis University Libraries **[http://www.library.brandeis.edu/]**, the Jewish Theological Seminary **[http://www.jtsa.edu/library/]** and Jerusalem's Hebrew University **[http://sites.huji.ac.il/jnul/aleph3.html]**. The all-volunteer Association of Jewish Libraries has members in 25 countries **[http://www.jewishlibraries.org/ajlweb/about.htm]**.

There are many lists of Jewish writing on the Internet. Malka Schaps, a professor at the mathematics and computer science department at Bar Ilan University in Israel, has compiled an annotated list of Orthodox Jewish fiction works in English and Hebrew **[http://www.cs.biu.ac.il/~mschaps/bibliography.html]**. The Jewish American Literature Research home page has a selected bibliography of contemporary Jewish American authors **[http://www.ngc.peachnet.edu/Academic/Arts_Let/LangLit/dproyal/jewish.htm]**.

While some authors crave privacy, others love to maintain a connection to their readers. Naomi Ragen, author of *Sotah*, has a Web site with excerpts, interviews and previews. You can sign up to receive her free online articles on issues central to Jewish and Israeli life **[http://www.naomiragen.com/]**.

What about the next generation of writers? The National Foundation for Jewish Culture presented its first award for emerging Jewish fiction writers to Nathan Englander for his book *For the Relief of Unbearable Urges* **[http://www.jewishculture.org/jcaa/nlcfictionaward-2000.htm]**. (Note: I was only able to view this page using Internet Explorer.) At the Random House site, you can find more about Englander and read the "Unbearable Urges" short story online **[http://www.randomhouse.com/boldtype/0499/englander/]**.

Next week, more places where you can read Jewish fiction online.

Until then, if you're in Toronto, check out the Jewish Book Fair, now in its 25th year **[http://feduja.org/images/book-fair-guide.pdf]**. (To read their brochure, you'll need Adobe Acrobat Reader – it's free **[http://www.adobe.com/products/acrobat/readstep2.html]**.)

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Updated 'relaxed' lexicon

The New Joys of Yiddish by Leo Rosten, Random House of Canada, 2001.

A quarter of a century ago, the late Leo Rosten put together what he called "a relaxed lexicon of Yiddish, Hebrew and Yenglish words often encountered in English." He enriched his alphabetical word list with informative excursions into Judaism: holidays, ceremonies, folklore, etc. – all of it garnished with stories, anecdotes, talmudic quotations, folk-sayings and jokes.

Books
Bernard Baskin

Over the years, this has been one of my favourite books for gift-giving and browsing. It has now been completely updated by Lawrence Bush, with hundreds of new entries and a valuable English to Yiddish index.

Most of the entries are brief and the following, selected at random, are typical of the book's style and manner.

* * *

Bobe-Mayse. Old wives' tale; nonsense; something patently silly and untrue. "Did she try to sell me a bobe-mayse!" It is my duty to inform you that bobe-mayse may derive from a Yiddish adaptation of The Story of Buvo or Buovo, a romantic 15th-century tale that was, in turn, an Italian reincarnation of the Bevis of Hampton cycle of romances. The stories, originally written in English, were translated into Italian, and from Italian were turned into Yiddish. In this vernacular they became popular among Jewish women.

Machetunim. The members of one's wife's or husband's extended family. "His wife comes from a large family; she must have fifty machetunim."

The definitive explication of machetunim is to be found in this sardonic conundrum:

Q: Why did Adam and Eve live so long?

A: Because their lives were not shortened by machetunim.

Prost. No more cutting or scornful adjective existed, in my home, than prost. To call someone "proster Yid" or "a proster mentsh" was to dismiss him as hopelessly deserving of disrespect. Money, success, influence, had nothing to do with it: "Prost is prost!"

Yarmulke. No religious edict I can uncover directs Jews to cover their heads – though Exodus prescribes head covering for the Temple priests. During the early Middle Ages, the rabbis instructed Jewish men not to go about bareheaded. Why? Because man should cover his head as a sign of respect before God, whose glory and radiance are, as Maimonides said, "around and above [us]."

Metsieh. Pronounced meh-TSEE-eh, to rhyme with "Let's see a." Hebrew: "find."

1. A bargain, a lucky break. "Believe me, that's a metsieh."

2. No bargain (used bitterly), nothing to brag about. "He married some metsieh."

Mish-Mosh.

1. A mix-up, a mess, a hodgepodge, a fouled-up state of things.

2. Confusion galore. "What a mish-mosh."

No Jew pronounces this "mish-mash." In fact, when a congressman on one of Groucho Marx's *You Bet Your Life* television shows did say "mish-mash," Groucho gave him a startled stare and remarked: "You'll never get votes in the Bronx if you go on saying mish-mash instead of mish-mosh."

I consider mish-mosh a triumph of onomatopoeia – and a word unlike any I know to suggest flagrant disorder.

* * *

Compiled with seichel and eidelkeit by a maven, this book is an oitser.

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Catholic-Jewish conference stresses need for dialogue

By RON CSILLAG
Staff Reporter

TORONTO — The most important component in Catholic-Jewish relations is momentum: Keeping the dialogue alive is the best way to ensure future successes, a colloquium on relations between the two faiths heard last week.

The gathering, held at the University of Toronto's St. Michael's College, brought together theologians, interfaith activists, academics and members of the clergy for a day of workshops and brainstorming sessions on how to keep the still-young dialogue moving forward.

Mainly, participants agreed that Jews and Catholics – with 2,000 years of suspicion, mistrust and contempt between them – have travelled a miraculous distance in less than a generation, but that there's also still much work to do.

The conference's keynote speaker was Edward Cardinal Cassidy, the former head of the Vatican's influential Commission on Religious Relations With the Jews, and under whose watch many of the recent advances in relations were made.

In his address, Cassidy acknowledged two millennia of "sad history" between the two religions, of "suffering, discrimination, isolation and teaching of contempt."

But the turning point came in 1965, when the Second Vatican Council acknowledged the Catholic Church's history of anti-Semitism, and finally absolved Jews from the charge they killed Jesus.

Pope John Paul II has taken relations even further, his commitment spurred by the destruction of the rich Jewish community in Poland in which he grew up, Cassidy said. The current pontiff has visited the synagogue in Rome, established the Vatican's diplomatic relations with Israel, decreed that anti-Semitism is a sin, expressed regret at the Church's "inaction" during the Holocaust and – the "singular moment" – visited Israel last year.

"Much has been accomplished, much has changed, but the work must go on," said Cassidy, who headed the commission on relations with Jews from 1989 to this past March. "We have made real progress past mistrust and suspicion toward reconciliation and goodwill."

He made a point of saying that the "reluctance" of some Jews to enter a dialogue with Catholics is "understandable."

Jews and Catholics worship the same God and the moral code of both faiths is based on the Ten Commandments and the Torah, Cassidy noted.

Ultimately, the goal of dialogue is not to agree on everything. These are "two distinct faiths, with common roots and differences which must be expected."

Jews and Catholics should view each other as "two equal partners seeking to build a better world."

Asked later whether the Church plans to recognize Jerusalem as the capital of Israel, Cassidy demurred, saying the city's status must be negotiated by the interested parties.

In a response to Cassidy, Prof. David Novak of the University of Toronto's Jewish studies department agreed that the Second Vatican Council "set the agenda" for dialogue between Jews and Catholics.

To date, said Novak, dialogue has taken place on three levels: the diplomatic, the intellectual and scholarly, and the popular. A problem, he pointed out, is that whereas the Catholic Church is highly centralized, there's no comparable structure to modern Judaism. "There's no Sanhedrin (the supreme Jewish council in Temple times). It's difficult to say who represents Jews."

On a popular level, "we are just at a point where Jews no longer have to regard Catholics as an enemy presence."

Novak is in a position to know. He was one of four North American Jewish thinkers to co-author last year's landmark document, *Dabru Emet* (Speak the Truth), signed by 170 Jewish leaders of every denomination. The document was hailed as the first major Jewish statement to acknowledge and welcome recent changes in how Christians view Jews.

Jews "are not the same people as a result of years of discussion with Catholics," Novak said.

A "bigger problem" looms ahead, he said: relations between Christians, Jews and Muslims, which will be difficult because Muslims look to an altogether different scripture for divine guidance. However, "that's not insurmountable."

What has been a major roadblock, said some conference participants, is the international commission of inquiry into the Vatican's Holocaust-era archives. The seven historians, including U of T's Prof. Michael Marrus, began their work in 1999. It reviewed 11 volumes before issuing a preliminary report.

But this past June, the Vatican abruptly halted the research, saying records beyond 1923 could not be made accessible "for technical reasons."

Marrus told the conference he feels the commission's work is now "unlikely" to go forward, at least not as originally mandated.

Other concerns and priorities expressed at the meeting included:

- Getting more Conservative and Orthodox Jews involved in dialogue with Catholics;
- Expunging the Catholic Good Friday liturgy of passages still problematic for Jews;
- Dealing with fallout from plans, now postponed, to beatify the war-time Pope, Pius XII, after charges he could have done far more to thwart the Nazi genocide; and with plans to proceed with the beatification of the 19th century pontiff, Pius IX, alleged to have been an unrepentant anti-Semite;
- Discussing theology without sacrificing commitment to it.
- Endeavoring to filter goodwill and rapprochement down to local levels by getting synagogues and churches to work together, and priests and rabbis to get to know one another.

As Cassidy stated, the goal of dialogue is "not to eliminate differences, but to deepen understanding."

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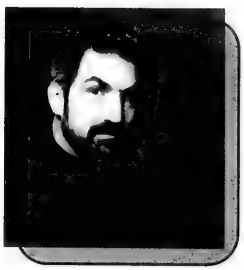

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Israeli feelings towards Americans called one-sided

By BILL GLADSTONE
Special to The CJN

TORONTO — Israelis have always felt a strong identification with Americans, a feeling that increased tremendously after the terror attacks of Sept. 11, a leading Israeli journalist told a gathering recently at Toronto's Shaarei Shomayim Synagogue.

But Judy Lash Balint lamented that Americans don't seem to identify or sympathize with Israel nearly as much, as the Jewish state endures the latest cycle of Palestinian violence.

"We thought and hoped that our level of identification would be reciprocal," she said.

"We thought North Americans would understand what we were going through, and that world opinion would shift and people would understand that terror is terror is terror.

"But sad to say, it seems that Arafat's terror against Jews is placed in an entirely different category by the world community."

To her astonishment, Lash Balint noted that the American and British media have been critical of Israel for targeting known terrorist leaders. "But isn't that exactly what Bush and Blair are trying to do?" she asked.

Israel, she said, is "the canary down the mineshaft" as far as Islamic fundamentalist terrorism is concerned, and she noted that few Western political analysts seemed to be paying attention to terror attacks against Israel or even U.S. targets in recent years. Few seemed to recognize the enormous threat posed by Islamic fundamentalism.

Israel and America have distinctly different ways of reacting to terror, she noted.

Whereas shopping malls and coffee shops were shuttered all over America after the Sept. 11 attacks, Israeli commercial establishments affected by violence usually reopen as soon as possible afterwards "so people don't feel they're being closed down by terrorism," she said.

Lash Balint, who was in the United States on Sept. 11, said she felt more secure after she returned to Israel, which has more experience in dealing with bioterror and other threats. Like many of her neighbours, she was recently required to stand in line at a shopping mall to renew her gas mask and medical kit.

"We have a very organized security system for dealing with these things, and it makes you feel better," she said.

Israelis cope with and are affected by terror-related stress in many ways, she said. Some stave off depression by avoiding television newscasts; others travel to relieve the pressure; still others develop eating and sleep disorders and other psychosomatic illnesses.

Increasing numbers are turning to religion and prayer – there has been a proliferation of religious classes – and some concentrate on doing chesed, acts of loving kindness, she said. "People are taking care of one another... trying to alter the balance with the good deeds and the bad deeds."

Lash Balint offered insight into the anti-Israel bias that seems to pervade the international press. Many foreign journalists stationed in the Middle East arrive with little previous knowledge of regional politics, and rely upon friendly young Palestinian "fixers" to help them get their stories and information, she said. The Palestinians have a cadre of about 400 fixers, she said, while the Israelis have none.

"People come to the Middle East with a certain set of assumptions, for example...that the Palestinians are in a struggle for their independence and the armed Israelis are standing in their way. Period. End of assumption." And many use the BBC or other biased sources to attain necessary background, she said.

Lash Balint urged her audience not to distance themselves from Israel, to visit often, to consider making aliyah, to remember the victims of terror, and to challenge political commentators who attempt to foist the "blame Israel syndrome."

She was in Toronto to promote her new book. *Jerusalem Diaries: In Tense Times* offers a series of brief, impressionistic essays that captures the pressures and emotions of daily life in Jerusalem from November 1998 to May 2001. Published by Gefen, it is available in select Jewish bookstores.

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Film captures life of teen photographer

By CYNTHIA GASNER
Special to The CJN

TORONTO — *Out of the Fire*, a documentary that will air next week on Vision TV, tells the story of Faye Lazebnik Schulman, a 15-year-old photographer who witnessed both heinous crimes and courageous acts of bravery in Nazi-occupied Poland.

Review of *Out of the Fire*

please see page 46

Her skill with a camera, which she learned from her brother while working in her family's photography business, saved her from being executed by the Nazis, who used her to develop film. She later escaped from the final roundup for execution and joined the Molotova Brigade in the Russian resistance.

Schulman, who now lives in Toronto, developed film that included scenes from the ghetto of her hometown, where 1,850 Jews – her family among them – were marched to the trenches and killed. She lost her parents, two sisters, two brothers and their families. She hid a few copies of the pictures for herself.

For more than half a century, Schulman refused to return to Lenin, the Polish town where she was born and raised. Before World War II, it had been a peaceful town of 5,000 Jews and 5,000 White Russians, and in the film, Schulman recalls the pleasant relations between the people in the Pinsk area. But the atmosphere changed when the Russians took over Lenin in 1939. In 1941, the Nazis occupied the area.

After 55 years, Schulman returns to Lenin, in what is now Belarus, to recount the story of her teen years and present flashbacks about a once-vibrant Jewish community.

Schulman told *The CJN* that she agreed to participate in the filming to dispel the idea that all Jews went to their deaths without resisting.

"There were 20,000 Jews who joined the partisans, lived in the woods, slept on the ground despite the heat of the summers and freezing winters and fought the Germans," she said.

The partisans obtained food, medical supplies and ammunition by attacking the Nazis in their headquarters. They derailed rail trucks, blew up bridges and blew up ammunition trains heading to the front lines.

Schulman's powerful photos, which are sure to stay with viewers well after they finish watching the film, show houses being set on fire with families inside and children being buried alive while their parents, grandparents, aunts and uncles are shot at the side of trenches.

The powerful film has not gone unnoticed. Producer/director, Shelley Saywell of Bishari Film Productions recently won an award for best direction for a documentary at Canada's Golden Sheaf Awards 2001.

Schulman, who lectures extensively about her experiences during the war, is also well known for her story, which she recounted in a 1995 book entitled *A Partisan's Memoir: Woman of the Holocaust*. Her photographs are in Holocaust museums in Washington, D.C., Israel, Poland and Russia.

During filming in Minsk, Schulman met with the commander and other partisans from her Molotova Brigade.

She also visited Rosa, a Jewish partisan fighter who remained in Poland, and she met with a non-Jewish man, a retired school teacher who recently moved to Lenin and put up a memorial plaque to the Jews who were slaughtered in the trenches there.

Today, Lenin, whose Jewish community had been burned to the ground, has about four or five Jewish families who moved there after the war.

"They all greeted me with warmth and affection," Schulman said. "They presented me with all kinds of awards and documents. I never realized until I saw my pictures there how important they were."

She was surprised to find her pictures and a write-up about her bravery during the war in Polish museums.

In the film, Schulman also tells of her love affair with Morris Schulman, whom she met after she was liberated and had begun working for a Russian newspaper in Pinsk. They were married in December 1944. He died in 1992.

In 1948, the couple came to Canada. Faye says they wanted to go to Palestine, but at the time it was still controlled by the British and they were refused entry.

Out of the Fire depicts the joy Schulman derives from her family: her daughter, a physician, and her son, an orthopedic surgeon, and her six grandchildren. In one particularly moving moment, we watch Schulman participate in her grandson Nathan's bar mitzvah.

Out of the Fire airs Monday, Nov. 5 at 9 p.m. and 11 p.m. on Vision TV.

Holocaust survivor and partisan fighter Faye Schulman points to her picture taken 55 years ago when she was in the resistance in a scene from *Out of the Fire*, which recounts her experiences during the war years.
[Cynthia Gasner photo]

Weizmann Institute still a leader in research: Harari

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The Weizmann Institute of Science in Israel generates more income from research than almost any other university in the world, says its outgoing president.

"We've emerged as one of the world's top five institutes in terms of royalties from our patents and intellectual property," Haim Harari declared in a recent interview.

"Relative to our size, we're number one," he added.

"We've always believed that if you do first-class basic research, the practical results will come automatically. And that is what has happened."

Total industrial sales of products developed and patented at the Weizmann Institute exceeded $2 billion (US) in Israel and abroad last year.

"With all the problems Israel is facing, we're an island of stability, prosperity and success," said Harari, who concludes his 13-year term of office on Dec. 1.

Among the products it has patented are drugs for treating multiple sclerosis – Copaxone and Beta-Interferone – and satellite TV encryption technology, used by Rupert Murdoch's News Corporation empire.

Located on a 300-acre landscaped campus in Rehovot, 22 kilometres south of Tel Aviv, the institute focuses on several areas of basic research: semiconductors and micro chips, brain and cancer research, nanochemistry and the interface between genetics and computer science.

Harari, a theoretical particle physicist, is a fifth-generation Israeli born in Jerusalem in 1940.

Haim Harari

A year after receiving a PhD from the Hebrew University, he joined the institute, becoming its youngest ever professor.

Founded in 1934 as the Daniel Sieff Research Institute, it was formally dedicated as the Weizmann Institute of Science in 1949.

It took its name from Chaim Weizmann, a chemist and Zionist movement dignitary who served as its first president.

Later, Weizmann became Israel's first president.

Harari, who holds the Annenberg Chair of High Energy Physics, headed the institute's science teaching department and was dean of its Feinberg Graduate School before his appointment as president.

After he steps down, he will be chair of the board of the new Davidson Institute of Science Education.

Its mandate is to raise the level of science education among pre-university students in Israel.

Compared to Europe, Israel is faring quite well. "But that's not sufficient," said Harari, a member of the Israel Academy of Sciences and Humanities.

"Our physical existence depends on our scientific capabilities. It's absolutely crucial that we get to the top in this field."

Harari, who was instrumental is creating the Perach tutoring program for underprivileged children, observed that Israel is years ahead of the Arabs in real science.

"We produce more science than one billion Muslims, which is unfortunate. If the Arab world was more scientifically oriented, it might be more peace-oriented."

In his view, there is no chance that Arab scientists will catch up any time soon.

"Scientific advancement is related to the openness of a society," he said, implying that Arab societies are held back by autocratic regimes.

Harari disclosed that The Canadian Society for the Weizmann Institute of Science has embarked on a $10 million fund-raising campaign for laser research.

"We're about one-third of the way there."

Over the years, Canadians have sponsored major projects, from the Koffler Accelerator of the Canada Centre of Nuclear Physics to the Solar Energy Research Centre.

Forty percent of the institute's $200 million (US) budget is provided by the Israeli government.

The rest is generated by royalties, philanthropy and external research grants.

It employs a staff of 200 tenured professors, 400 PhDs and 600 technicians, engineers and laboratory personnel.

On campus are 700 post-graduate students, 150 of whom are foreigners.

"We've had Egyptian and Jordanian students, too," he noted.

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Alex Grossman to be honoured at Negev Dinner

By CYNTHIA GASNER
Special to The CJN

TORONTO — Alex Grossman, the honoree at this year's Jewish National Fund's Negev Dinner, survived the Holocaust, built a giant land development corporation here and rose to be one of the leading Jewish communal figures in the world.

The proceeds from the 53rd annual Negev Dinner, which will take place Nov. 18 at the Sheraton Centre Hotel, will go to the development of a major reservoir in the southeastern Negev at Ne'ot Temarim, and to Massuah (The Beacon). Massuah is an institution half an hour north of Tel Aviv that teaches students and teachers of all religions from around the world what the Holocaust meant and the impact it has had, and attempts to promote understanding of those terrible events.

"One of the reasons I agreed to [be the honoree at the Negev Dinner] is because JNF is the only organization that is completely apolitical," Grossman says.

"By its very nature, it has nothing to do with any political party, only to improve the land, the roads and the water system. I feel that Israel can grow when the land is served without any political influence."

He also speaks of his commitment to Massuah, which he created with the late Gideon Hausner, former chief prosecutor at the Eichmann trial, and the late Moshe Kol, a prominent cabinet minister in several Israeli governments.

Born in 1919 in Krakow, Poland, Grossman recalls that in the mid 1930s, a Jewish professor at the University of Dresden in Germany "landed in our house when he, along with thousands of other Jews, was shipped to the Polish border."

The professor told the 17-year-old Grossman and his family what was happening in Germany and that this would also happen to the Jews in Poland. The man, who Grossman says had never seen a seder or lived a Jewish lifestyle told them, "Throw away what you can't take and run."

It was not until the war broke out that Grossman and others began to realize that the professor was right.

"I realized that I had nothing to lose, so I tried everything – 10 sets of false papers, impersonating a German, moving from place to place and working to bring out Jews."

His actions during the war set the tone for Grossman's life. His daring enabled him to save himself, his wife and many others. His wartime story has been documented by Yale University, Steven Spielberg and others.

He fled to Vienna and then to Budapest, Hungary. But his parents and two sisters were taken to Belzec Concentration camp and perished.

Liberated in 1945 by the Russians, Grossman, his wife Genia, whom he had met in 1941 in Poland and married in Budapest, and their young daughter Lily left for Toronto in 1950. Their son George was born there soon after.

Alex Grossman, Negev Dinner honoree.

Grossman entered the real estate business and created Belmont Construction with partners Abe Bleeman and the late Joe Silver. They became some of Toronto's most successful land developers. Grossman is president of Belmont Properties Inc., president of Grossman Holdings, chair of Pinedale Properties Ltd. and director of Egis Holdings and Primegg companies.

In 1955, the late J. Irving Oelbaum, a community leader and philanthropist, singled Grossman out and invited him to spend a week with him as he carried out his community activities.

"I was hooked," says Grossman. "From then on, I have participated in numerous communal efforts."

He served as national chair of State of Israel Bonds, chair of Canadian Friends of Massuah, chair of the board of Shaare Zedek Hospital Foundation and has been active in other local and Israeli organizations.

Grossman is the 11th recipient ever – the third Canadian – of the Golda Meir Leadership Award presented annually by International State of Israel Bonds on behalf of the Israeli Ministry of Finance, in recognition of his years promoting Israel's economic and social progress.

Among those paying tribute to Grossman are honorary dinner patron, Ontario Lieutenant-Governor Hilary Weston; honorary dinner chairs, Judy Feld Carr, Senator Jerry Grafstein, Dr. Tirone David, Sedric Richie and Toronto Mayor Mel Lastman; master of ceremonies, former Ontario premier, William Davis; dinner chair Brent Belzberg; campaign co-chairs Bert Raphael and Ron Appleby; and JNF Toronto president Frank Wilson.

For more information, call Hetty Shapiro, director of donor services, JNF, 416-638-7200; fax 416-638-7345; or e-mail tor@jnf-canada.org.

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Talk on Terrorism – Part II
Thursday, November 22 at 2:00 p.m.
Professor Joanne Burgess presents the second of her two-part series about the terrorist attacks in the United States and their impact on Canada.

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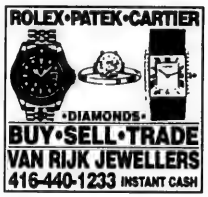

Facelift, renovation planned for Bloor JCC

Continued from page 3

Sarner said the assistance of UJA Federation was crucial to making that dream come true. With its partnership, the downtown members were able to keep the centre operating and eventually raise the funds to refurbish it.

"We have overcome the doubts, negativity and concern, and today we're assuming a completely unprecedented level of commitment from the Jewish community," Sarner said. "This is a testament to the idea that Jewish [dreams] can come true."

Nadal, president and CEO of MDC Corporation, recalled how he grew up at the "South Y," playing basketball in the gym and attending its summer camp.

"I grew up here dreaming about my future. It, perhaps more than any other facility in the city, represents for me the continuum that is Jewish Toronto."

City councillor Olivia Chow, representing the City of Toronto, predicted the renovated centre would revitalize the downtown neighborhood. "but more important, it will build a strong community.

"I really welcome the Jewish community coming back downtown," she said.

At the heart of the first phase of the building project will be the construction of four new stores, anchored by a Second Cup coffee shop at the building's northeast corner. Rents from the new tenants should bring the centre $180,000 to $190,000 a year.

The renovation will proceed into what is today the auditorium, chapel and kitchen. Offices will be constructed above the new shops, while to the south, a 300-seat theatre and two aerobics studios are planned.

The chapel will be relocated to the third floor, along with program rooms, a teen computer room and a conference room. The facility will not close during the renovations.

To date, $8 million to $9 million has been pledged towards the project. The Nadal Centre will be built as part of the JTT initiative in which the Federation matches philanthropists who have specific interests to appropriate non-profit organizations. JTT is expected to account for $1.1 billion in new Jewish community infrastructure projects over the next 10 years.

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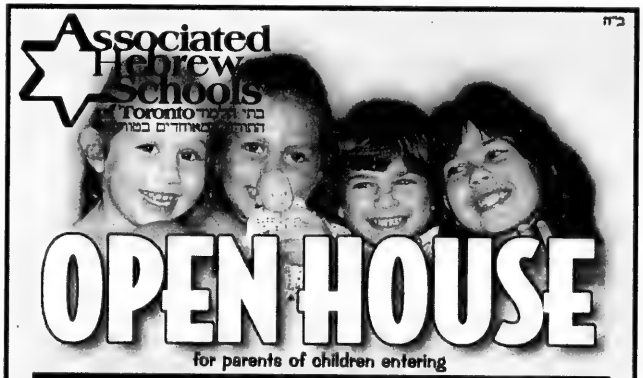

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Boys Town Jerusalem's dean visits Toronto

By LEILA SPEISMAN
Staff Reporter

TORONTO — The times have changed and the world has changed, said Rabbi Moshe Linchner during a recent trip to Toronto. "Perhaps now [after Sept. 11] people will realize that there is a power above that has the final say."

Rabbi Linchner was speaking at Shaarei Shomayim synagogue after a dinner for Canadian Friends of Boys Town Jerusalem. He is dean of the school.

People have become complacent about business, about the world economy, about how the world works, he said. "They thought that they had control over what goes on."

Americans and Canadians are not used to living in fear, he said. In Israel, "every morning I turn on the radio, scared to hear what is on it. You don't know from minute to minute what will happen."

Israel, he said, is, not surprisingly, obsessed with security. However, Israelis have come to realize that "you can't build a country on tanks and an army."

What Israel needs, Rabbi Linchner said, is youth who are educated, who have a sense of purpose in their lives. "They have to know what they are fighting for, and be proud of it."

Youngsters who have been educated in those values, the rabbi said, are not the ones who are leaving Israel. "They understand what Israel is, why they have a right to the land, and why it is important to preserve that land."

Israeli schools have many of the same problems as American ones do, he said. Fifty percent carry weapons to school, not to use against Arabs, but against their schoolmates. Forty percent have experience with drugs.

When the Israeli ministry of education proposed extending the school year into the summer months, there was an outcry, the rabbi said. "One parent wrote a letter to a newspaper pleading against the proposal – he would rather have his child at home where he would be safe, instead of going to school, where when he comes home, you never know what shape he will in – what bruises he will have."

When his late father, Rabbi Alexander Linchner, founded Boys Town in 1948, his son said, its philosophy was to "teach the boys values, not just math and science."

Each boy must volunteer to help others, in such ways as helping children with their homework or visiting hospitals. They may also choose to become counsellors at Zichron Menachem, – a summer camp for kids with cancer – or at camps in Odessa and Minsk. They may also become counsellors at Camp Shalom, a camp for children from Gush Katif, a town in southern Gaza that is under constant bombardment, where children are sometimes forced to live for months in shelters.

Many of the students at Boys Town come from poor, underprivileged, dysfunctional or immigrant families. Without the tuition assistance that the school provides, "they wouldn't have the skills to make a life for themselves, or to contribute to the state," Rabbi Moshe Linchner said.

The intifadah has affected the school, as it has the whole country. "It is not just Gilo," Rabbi Linchner said, referring to the suburb on the southern edge of Jerusalem near Boys Town, which has faced intermittent attacks from Palestinians in nearby Beit Jala. "All Israel is on the front line."

Every boy has a cell phone and is in frequent contact with his parents, who call all the time. "We can hear the shooting and see the helicopters. The earth shakes."

Rabbi Linchner lamented the difference in his travel experience this time. Ben-Gurion airport, usually full of hustle and bustle, is now quiet and empty. There were no line-ups at passport control. "It's scary – like when the Yom Kippur War was going on."

Just Between Us

ש'שאר פ'נ'נ

גידי קורן וחברים

לפני מספר חודשים צלצל חטלפון ועל הקו הציג את עצמו אלן בן שחר. הוא די התפלא שזיהיתי את שמו כמי שמשקר ומוציא על גבי תקליטורים את שירי ארץ ישראל הנשכחים. תאיש הזה, לדעתי, יהיה ראוי לפרס ישראל ברבות השנים על המבצע המדהים של שימור שירי המדינה. ושלא יקל חדבר בעיניכם: עם המעבר מתקליטים לתקליטורים (סי.די), נעלמו אלפי שירים כי הפסיקו להשמיע אותם ברדיו והפסיקו לקנות אותם, כי אין מי שקונה או מוכר תקליטים. בטלפון דיווח לי אילן שהוא עומד להוציא אלבום כפול של רומן שרון, והוא מבקש את רשותי לכלול את חשיר המיוחד שהקלטנו בגלי צה"ל.

רומן שרון היה בן עשרים ושתיים כשנהרג במלחמת ההתשה. עד היום, רומן שרון הוא הזמר הישראלי היחיד שנהרג במלחמות ישראל. הוא השאיר אלבום סולו ראשון ועוד עשרות הקלטות שקובצו עכשיו לראשונה. אחרי מותו של רומן, מצא אמרגנו איתן גפני, שהיה גם האמרגן של חלחקה שלי, קלטת ועליה טיוטות מגניחה שהקליט רומן. הוא ביקש ממני לכתוב תמליל, והשיר הוקלט והושמע בגלי צה"ל במלאת שנה למותו של רומן. לפני מספר ימים הגיע בדואר האלבום הכפול החדש ושמיעת אותו שיר ושאר השירים שכתבתי עם רומן גרמה לי לצמרמורת ודמעה. הוא מחייך אלי בצילום של איש בן עשרים ושתיים. הוא יחתר צעיר מרוב חילדים שלי. ונשארה רק מנגינה.

מלחמה באפגאניסטאן - יאיר שילוף

יחד עם קריסת מגדלי חתאומים בניו יורק קרסה גם חצביעת האמריקאית, וחכוונה לפוליטיקלי קורקט ביחס חממשל לטרור המוסלמי. וראיתה, טילי שיוט, פצצות מונחות ליזר וסתם מטוסים חופכים את שממת אפגאניסטאן לשממות גדולות יותר, וזה למרות שבמחיר טיל מתוחכם אחד אפשר לבנות עיר שלמה ועוד יישאר עודף.

כמובן שמה שמותר לאמריקאים נאסר על מדינת ישראל, למרות שמדינת היחודים משמשת יעד מועדף למטורפי אישלם קטלניים אשר מפוצצים את עצמם בדרך לצח ולמפגע עם שבעים ושתיים בתולות לגולגולת. אחרי חכל איך אפשר לחשוות את מגדלי חתאומים או חפנטגון לדיסקוטקים, מסעדות, אוטובוסים, מרכזי קניות ושאר אתרים חתביבים על שטופי חמוח חמטורפים. ומה עוד, שתגובה ישראלית עלולה לשבש את יסוד חקואליציה למלחמה בטרור בין מדינות ערב. תטורות שאצלן חנפט זורם כמים, ומדינות חמערב סבורות שחבורסה חשובה יותר מדם ישראלי. וביתרים למרות כל חליקוקים האמריקאים, מדינות מתקדמות כמו סוריה, איראן, סעודיה ואפילו מצרים עדיין מתלבטות אם לקחת חלק מלא בקואליציה, שחרי חקוראן אוסר על מוסלמים לשפוך דם מוסלמי. נכון שפה ושם היו חריגות, כמו מלחמת עיראק איראן, אך מדובר במלוין חרוגים, ומה זה מלוין בין אחים?...גם חוסיין, חמלך הנערץ, שלח יותר מ 3000 אחים לעולם שכולו טוב בספטמבר שחור אחד. וסאדם צדיק חדור חיסל עשרות אלפים בכורדיסטאן ובבצרה, רבים מהם בעזרת גז עצבים וחרדל. אך נאו לא נחשב כי זו לא שפיכות דמים. וזה בלי להזכיר את מלחמת האחים האפגאניסטאן עצמה שנמשכת כבר חרבה שנים.

אז מה חפלא שמדינות ערב משאידות את ארה"ב ובריטניה בחדות במערכה, כשקנדה ומדינות אירופה מעודדות מהציע. ואילו את ישראל אמריקה מנטרלת, תודה לאל, מן חקואליציה חמזרזה חזו, וגם אוסרת על צה"ל בעזרת לחץ מדיני כבד לעשות לחאסט,לג'יהאד ולשאר ארגוני חצדקה חמוסלמים מה שהם מנסים לעשות לכנסיית בין לאדן ולספונסרים חטאמנים אשר מארחים את לוחמי המטורפים.

תמימות

סדט מקסים על גבר אשה שנפגשים שנים רבות אחרי חאהבה חראשונה, וחלחבה נדלקת שוב. חנה בדיחה שמספרת חאישה בסדט:

אישה וחברתה יושבות על מרפסת חבית, כשחבעל חוזר וביידיו זר פרחים ענק ויקר. ראוה את זה אשתו ואומרת: "אני ואבוי ליי" מתפלאת חברתה ואומרת:" אני לא מבינה אותך! זה מאוד יפה שהוא ככח מתנהג אלייך" ענתה האשה:"שלא תדעי מצרות! כשהוא חוזר עם זר כזה, זה אומר שאני הולכת לבלות את כל סוף השבוע על חגב, עם שתי רגליים מפוסקות באויר!". מדיעזעת חברתה ואומרת: "אני באמת לא מבינה! אין לכם בבית אנרטלי?"

לסכ"ל Innocense !

PUTTING WORDS TO THE HOLOCAUST:

A teacher and his students encounter the Shoah in Poland

Given his award-winning reporting on the 1993 World Trade Center bombings, Mr. Wolff will also address the Sept. 11 terrorist attack on the World Trade Center and the role the media should play in light of these tragic events.

Photo: U.S. Dept. of Defense

Kristallnacht Lecture given by:

Pulitzer Prize Winner

CRAIG THOMAS WOLFF

Professor, Columbia Graduate School of Journalism

8 p.m., Thursday, Nov. 8, 2001

Congregation Habonim, 5 Glen Park Avenue

Craig Wolff shared in a Pulitzer Prize for coverage of the 1993 World Trade Center bombings as a reporter for *The New York Times*.

In May 2001, he led a group of journalism students to Poland (The March of Remembrance & Hope) to help them find ways to write about the Holocaust. In the process, he discovered a great deal about himself.

In addition, a number of Canadian Rwandan students who also took part in the trip will discuss how their encounter with the Holocaust in Poland helped them cope with their own losses suffered during the 1994 Rwandan genocide.

Canadian student Sollange Umwali, formerly of Rwanda, visiting Auschwitz.

Sponsored by Nanci Goldman in memory of her late brother, Howard Dolman

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Post Durban, Post Sept. 11

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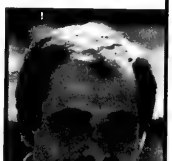

Hirsh Goodman, *Founding Editor, The Jerusalem Report*

Moderated by Professor Ed Morgan, *President, Canadian Jewish Congress, Ontario*

Wed. Nov. 14, at 8 p.m.

The Third Jewish Commonwealth: Three Strikes and We're Out

Ruth Wisse, *Professor, Harvard University and Commentator on Israel-Diaspora Relations*

Moderated by Allan G. Reitzes, Ph.D., *Executive Vice President, UJA Federation of Greater Toronto*

Wed. Dec. 12, at 8 p.m.

Gap between Orthodoxy, feminism said still great

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Israeli women attempting to bridge the gap between Orthodoxy and feminism are still in the minority, but the numbers are growing quickly, says a writer and lecturer on feminism and Judaism.

"We are a minority, but we have some great women and we are growing rapidly," said Rivkah Lubitch, a rabbinical advocate at Yad La'isha, an organization offering legal aid to women abandoned by their husbands or whose husbands refuse to grant them a divorce.

Lubitch, who teaches at a beit midrash for women, spoke recently at Women's Voices, a program sponsored by The New Israel Fund (NIF).

NIF, founded in 1979, works to improve the lives of Israeli women by providing resources to reduce gender-based discrimination; achieve greater representation of women in key leadership positions such as the Israeli parliament; expand anti-violence programs; defend the rights of women unable to obtain a *get*; and advance the status and develop leadership among Arab women in Israel.

Also speaking at the program was Lesley Sachs, associate director of the Israel Religious Action Centre, the public and legal advocacy arm of the Israeli Movement for Progressive Judaism.

Lubitch said that a turning point in her views on modern Orthodoxy and feminism came when her then six-year-old daughter asked her why God hated girls. "When I asked her why, she said that a boy thanks God every day for not making him a girl. I realized then that [despite] being outspoken about women's issues, I had done nothing; nothing had changed in my religion."

There have now been some changes, however, she said. "We call it the quiet revolution. There are more than 16 schools where girls are able to study Talmud, and although the schools do not [necessarily] have a feminist awareness, they do take in the girls who want to study Judaism just for the sake of studying."

Women can also study to become rabbinical advocates who can argue cases in religious court, and halachic advisers, she said.

Generally, however, there is still a lot of fear of women taking part in religious rituals, she said. "This is frightening to both men and women. Women putting on tallit [are seen as] more threatening than women studying Talmud. It is seen as something from outside, from America. People see it as a rebellion."

Even among those women performing rituals, there is some tension between those who want them performed the way men perform them, and those who want them performed differently, said Lubitch.

The problem of Israeli women obtaining *gets* is growing, she said, because there are more divorces. "The more divorces, the more men who will not give a *get*."

A possible solution would be for people to get married civilly, but that only solves the problem for non-religious women, she said.

Her organization tries to press rabbis to provide solutions within Halachah, she says.

Sachs said that through a forum for the freedom of marriage, funded by NIF, they are trying to give public attention to the issue of people getting married any way they want. "In a survey we put out, 65 percent of the people said they believe in freedom of choice in marriage."

The Knesset, Sachs said, is a place where women can be heard, "but not enough. There are only 15 women in the Knesset, and there will never be sufficient representation because religious parties have no women representing them."

On a bright note, she said, jobs are opening up for women in the army. "When I was in the army, women only did support work such as typing and answering the switchboard.

"Women now feel they are doing something meaningful, and I think that when they feel that way, they will view life differently."

The backlash to women serving alongside men, however, is that leaders of the religious Zionist party find it inappropriate. "The chief of staff has said, however, that he will not give up the women. Hopefully this backlash will pass."

Outreach is an important part of both their work, they said. "There are a lot of women who do not know about us, but the feminist scene is changing. There are many women who call themselves feminists, but there are still a lot of hurdles," said Sachs.

1,200 tulip bulbs to be planted Nov. 5

TORONTO — In memory of the one and a half million children who were victims of the Holocaust, students from the Brown and Deer Park schools are planting a bed of 1,200 Anne Frank tulip bulbs on Nov. 5.

This is the 13th year that special Anne Frank bulbs will be planted in Amsterdam Park at Avenue Road and St. Clair Avenue, since then-mayor Art Eggleton proclaimed Anne Frank Day on Nov. 2, 1989.

Assisting the children will be a member of the consular corps of the Netherlands, members of the Jewish and Dutch-Canadian communities of Toronto and members of the Royal Canadian Legion.

In preparing the students, teachers have focused on the efforts of the Allied armies in the liberation of Europe, and in particular, on the role of the Canadian Armed Forces who liberated The Netherlands. Although they were a month too late for Anne Frank, who died in Bergen-Belsen, a few attending the planting will remember those soldiers and their sacrifice.

The event is co-sponsored by the Holocaust Education and Memorial Centre of Toronto, UJA Federation of Greater Toronto and the Dutch-Canadian Association of Greater Toronto.

Forgetfulness leads to Exile while Remembrance is the secret of Redemption
Hasidic saying

PHOTOGRAPHY: STEPHEN EPSTEIN & MARY ZAHRAN

UIA Federations Canada

www.marchoftheliving.org

The March of the Living is subsidized by local UJA/CIA Federation campaigns, UIA Federations Canada and private contributions

OUTSIDE TORONTO, CONTACT YOUR LOCAL FEDERATION or UIA Federations Canada, 4600 Bathurst St., Suite 315, Toronto, Ont. M2R 3V3 • T: (416) 636-7655 x227 • F: (416) 636-9897

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IN ISRAEL participants will celebrate the 54th anniversary of the creation of the State of Israel on Independence Day along with thousands of teenagers from Israel and other parts of the world.

You could be one of the 350 Canadian high school students privileged to take part in this event! PLEASE CONTACT:

BJE, UJA FEDERATION OF GREATER TORONTO
4600 Bathurst Street, Toronto, Ontario M2R 3V2 • 416-635-2883 x265

Please join us for **an open information session** for students and parents:
Monday, Nov. 5, 2001 at 7:30 p.m., Lipa Green Building, 4th floor
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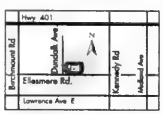
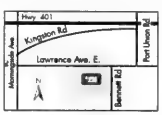
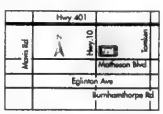


850 ELLESMERE RD. AT KENNEDY RD.



148 BENNETT RD. AT LAWRENCE AVE.



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What's New

By Miriam Herman

DEDICATION OF THE HOLOCAUST WALL OF REMEMBRANCE
NEW DATE
SUN., NOV. 11
3 P.M.
in Earl Bales Park
Information:
416-785-1333

DEADLINE REMINDER

What's New and About People deadlines: Monday, Oct.29, is deadline for Nov. 8 issue and Monday, Nov. 5, is deadline for Nov. 15. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Nov.1

SEVEN TO BE HONOURED

The Eish Dat Fund annual dinner will honour **Freda Barenholtz, Toby Burak, Bashe Kerzner, Ruth Ross, Blanche Schwartz, Anne Weinbaum** and **Lillyann Goldstein-Wiener**, 6:00 p.m. at BAYT, 613 Clark Ave. West. To reserve call 905-771-7031.

BOOK FAIR OPENING

Edwin Black, author of *IBM and The Holocaust*, is the guest speaker at opening night of the 25th Annual Book Fair. 8 p.m. Leah Posluns Theatre. $10. Call 416-636-1880 ext. 368.

Sunday, Nov. 4

BREAKFAST & LECTURES...

Join Adath Shalom Sisterhood for a breakfast program with **Cheryl Demnomy**, executive director of the Association for the Neurologically Disabled, and **Carole Overholt**, clinical specialist. Breakfast $3. 9:30 a.m., 864 Sheppard Avenue West. Information call 416-635-0131.

...AND

Dr. Julie Righter discusses Coping with Chronic Illness: Talk Therapy is Strong Medicine, at the Habonim Breakfast Club, 10 a.m. at 5 Glen Park Avenue. Breakfast and lecture $6.

LECTURE AND READINGS

The Shlomo Steinhart Yiddish Lecture at the Jewish Book Fair will feature **Eugene Orenstein**, Yiddish scholar and lecturer at McGill University, and readings by **David Newman** and **Elie Moidel** from the works of **Simcha Simchovich** in honour of his 80th birthday and his 60 years of literary creativity. 1:30 p.m. Leah Posluns Theatre, 4588 Bathurst St. $3.

FEMINIST BOOK CLUB

Journals of Sylvia Plath will be discussed by the Feminist Book Discussion Group, Older Women's Network at 1:45 p.m., Barbara Frum Library. Call **Ruth Goldsmith** for information 416-782-6414.

LECTURE ON REDEMPTION

Rabbi Nachum Cohen, of Jerusalem will speak in Hebrew about Preparing For Redemption at B'nai Torah Congregation, 465 Patricia Ave. at 7 p.m. Admission $3.

MEMORIAL SERVICE

Holocaust survivors, second and third generations are invited to the Wierzbnik memorial service. **Rebecca Brenner**, 10-year-old renowned violin soloist, will perform, and **Ariel Rosenblum**, Ontario region director Bnai Brith, will speak. 15 Hove Ave. at 7:30 p.m. For information, 416-488-5574.

AMOS OZ ON ISRAEL

Come to hear Israel's acclaimed writer **Amos Oz** offer insights into the present Middle East conflict as part of the Schwartz-Reisman lectures at Holy Blossom, 1950 Bathurst St. 7:30 p.m.

ELECTRICITY & THE LAW

BYAD and Mizrachi present **Ezra Rosenfeld**, director of Tzomet, who will discuss Electricity and Jewish Law. 8 p.m. 147 Overbrook Place.

Monday, Nov. 5

LUNCH & BOOKS

Join **Dr. Dvorah Silver** and the Beth Sholom Sisterhood for lunch and a review of *Hanina My Son* by **Andrew Sanders.** 12:30 p.m. $10 paid reservation in advance. Call 416-783-6103.

THEATRICAL READING

Medina Theatre Ensemble presents a staged reading of the play

Continued on page 25

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What's New

Continued from page 24

The Wall. The story of Jews in the Warsaw Ghetto learning to organize, resist and trust each other, achieving a moral victory over the Nazis. 8 p.m. 4700 Bathurst Street. Admission free.

DIABETES UPDATE

The Jewish Diabetes Chapter is meeting for an update of clinical research and other information regarding diabetes with **Dr. Amir Hanna**, director of the diabetes clinic at St. Michael's Hospital. 8 p.m. at Shaarei Shomayim, 470 Glencairn Ave. W. CDA members $1, non-members $2.

Tuesday, Nov. 6

THE ROOSTER PRINCE

A play for children grades 1-6 based on a story by Rebbe Nachman of Bratslav. 10:30 a.m. at The Leah Posluns Theatre. Children $1, adults $3. Also presented Nov. 7 at 10:30 a.m.

AUCTION FOR JF&CS

GO Giving Opportunities presents its first annual charity auction with proceeds to Jewish Family and Child Service. 7-9 p.m. at Vaughan Secondary School (Clark & Dufferin). Tickets $5 at the door. For information 416-208-3087.

YESHIVA U. LECTURE

Rabbi Mordechai Willig, rosh kollel at Yeshiva University and Beth Din of America leader, will discuss The Law of the Land is Law: Where & When, in a public lecture sponsored by RIETS Rabbinic Alumni and Canadian Friends of Yeshiva University. 8 p.m., 470 Glencairn Ave. Information 416-783-9834.

Wednesday, Nov. 7

EITZ CHAIM LECTURE

Rabbi Mordechai Becher, of Gateways Seminars, will lecture on I'm Only One Person: Dividing Our Time Between Family, Business and Community. 8 p.m., BAYT. All welcome.

JUDAISM 101

Kolel the Adult Centre for Liberal Jewish Learning is offering a one night crash course in Judaism with **Rabbi Elyse Goldstein**. 7:30-9:30 p.m. at Leo Baeck Day School, 36 Atkinson Ave. Fee $10. For information call 416-485-7007.

THE HOLOCAUST & KIDS

Holy Blossom Temple and The Association of Jewish Libraries-Ontario is hosting a panel discussion about **Teaching the Unthinkable: Issues in Holocaust Literature for Children** with **Marie Davis**, University of Guelph, **Kathy Kacer**, author, **Ralph Wintrob**, librarian and **Rabbi Yitzhak Witty** moderating. 1950 Bathurst Street, 8 p.m.

SCHOLAR TO HERETIC

Dr. James Diamond, chair of Jewish Studies at Waterloo University, discusses **A Walk In The Garden with Elisha ben Abuya: Reflections on a Rabbinic Heretic**, a four-part series for women and men, Nov. 7, 14, 21 & 28. Sponsored by Mekorot Institute of Torah Study at Yeshivat Or Chaim, 159 Almore Ave. 8-10 p.m. $40 fee. Call 416-398-1510.

GENEALOGICAL SOCIETY

Peter Lande, who presently works on the database at the United States Holocaust Memorial Museum, will discuss **Old and New Sources of Information on Holocaust Victims and Survivors** at The Jewish Genealogical Society of Canada meeting. Shaarei Shomayim Synagogue, 470 Glencairn Ave. at 8 p.m.

And What Else Is New

SUMMER TEEN TRIP

New Jersey Y and Camp Nesher are sponsoring a Shomer Shabbat trip to Spain and Israel for students in grades 10 and 11. Canadian discount available. For information call **Jeff Braverman** 973-575-3333 ext.111.

DANIEL PIPES ON TERROR

Daniel Pipes, noted columnist, will speak about Rolling Back the Forces of Terror. Sunday, Nov. 11, 8 p.m. at BAYT.

JF & CS GROUPS

Jewish Family & Child Service groups. Information/registration, call **Shawna Sidney** 416-638-7800 ext. 215.

The Challenge of Anger For Women. Learn to express anger in an assertive, non-aggressive and effective way. Six sessions beginning Nov. 1.

Parenting The Young Child Is Hard Work. Learn more effective parenting skills. Three sessions beginning Nov. 1.

When You're About To Separate: What To Tell The Kids. Ideas and strategies to meet your child's needs prior to and in the early stages of separation. Thursday, Nov.1, 6:30-8:30 p.m. at Promenade Mall, Suite 313.

Parenting Can Be 1,2,3, Magic. Learn behaviour management skills for children aged 2 to 10. Three sessions beginning Nov. 7.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 1, bingo; Nov. 8, Israeli video. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Soaring Eagle Casino and Hotel, Nov. 11-14; Casino Rama, Nov. 12. Bingo every Tuesday 1-3 p.m. Membership open. 416-395-7881.

LZA Seniors Club is taking registration for the Miami trip. Rooms are available for 4, 6, and 8 weeks. For more information and registration phone **Libby** at 416-782-2059 or **Stanley** at 905-669-1347. The Seniors Cultural Club meets Tuesday at 10 a.m at the Borochov Centre, 272 Codsell Ave.

Beth Tzedec Senior Chaverim Programs is hosting **Dr. Harold Troper** on the topic Why Every Generation of Jews Thinks It's The Last, Monday, Nov 5, 1:30.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Low Vision Group will meet with **Despina Salassidis**, of CNIB, to learn how to provide a Hands On Approach to Overcoming Obstacles in Your Environment. Tuesday, Nov. 6, 1:15- 2:15 p.m.

Women's Health Series continues the lectures on Breast Health: Making the Best Choices, with **Linda Muraca**, nurse clinician at the Marvelle Koffler Breast Centre, and Nutritional Strategies To Promote Breast Health, with **Fran Berkoff**, registered dietician at the Marvelle Koffler Breast Centre, Thursday, Nov 8, 1:15- 2:30 p.m.

Fun with Yiddish every Thursday, 1 p.m. in the synagogue. For information, **Bookie Kwart** ext. 116.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Come to one of many Holocaust Education Week programs, through Nov.10.

Seniors Club and Yiddish Club present the film *The Lost Wooden Synagogues of Eastern Europe*. Thursday, Nov 1, 2 p.m.

Books & Bagels and the First Narayever Cong. present **Franklin Bialostok** who will explore the legacy of the Holocaust in the collective memory of our Jewish community. Sunday, Nov 4, 11 a.m.

Beginners Hebrew. Learn to read and speak Hebrew. Tuesdays, Nov. 6, six sessions, 8- 9:30 p.m.

Bathurst Jewish Community Centre, 4588 Bathurst St. 416 636-1880.

Flameco dancing with **Suzanna** Tuesday, Nov. 6, 1- 2:30 p.m. No charge.

November luncheon with **Tanya Granovsky**. Singing, dancing and fun. Tuesday, Nov 13, 12:30-2 p.m.. BJCC members $7, non-members $8.

The 25th Annual Book Fair is taking place at the Leah Posluns Theatre, Nov. 1-11. Including:

The Holocaust in Greece: The Persecuted and the Rescuers, a lecture by **Thonos M. Veremis**, of Tufts University. Sunday, Nov 4, 7:30 p.m.

Camp X Revealed, a unique lecture and video presentation by **Lynn Philip Hodgson**, recounting the story of Camp X a top secret training school for spies established by William Stephenson in 1941 on the shores of Lake Ontario.

PEACE PRIZE: At the First Professional Golf Tournament in aid of Canada-Israel Children's Centres, sponsor Mitchell Goldhar was awarded the Children's Peace Prize. (Left to right) Debra Thuet, tournament chair, Janice Segal, event co-ordinator, Mitchell Goldhar, and Kevin Green, CICC president. The sculpture was created by Al Green.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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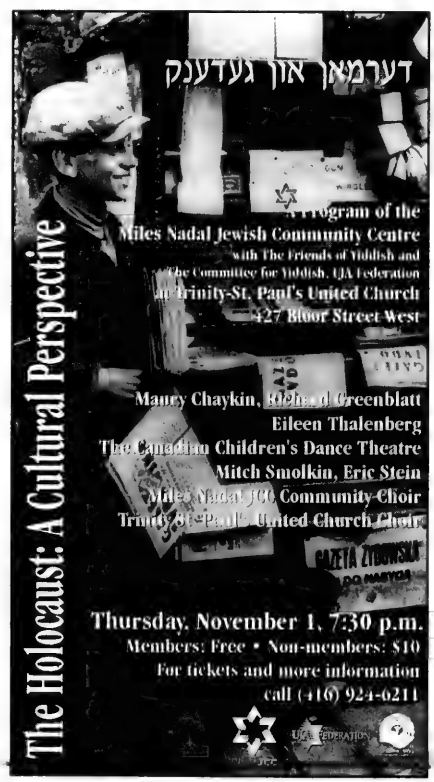
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On Campus

Third annual reading of the names at U of T

By FRANCES KRAFT
Staff Reporter

TORONTO — A group of Jewish students is seeking the names of Holocaust victims with a Toronto connection for its third annual Reading of the Names.

The 24-hour event – a joint effort of the Jewish fraternity Alpha Epsilon Pi (AEPi) and the University of Toronto's Jewish Student Union – will take place Nov. 8-9, from noon until noon, outside the University College Union, 79 St. George St.

Robert Birgenau, the president of U of T, will kick off the readings, and local Holocaust survivor Alex Levin will also speak.

"We want to make [the event] relevant to the Toronto community and the university community," said Nathaniel Lipkus, event co-ordinator and immediate past president of the 55-member AEPi chapter at U of T.

Other university student organizations representing groups such as Armenians and lesbian, gay, bisexual and transgender students have also been invited to attend and to provide and read names of Holocaust victims. "There won't just be Jewish names," Lipkus said.

As of last week, only the Campus Chaplains Association and LGBTOut (Lesbian, Gay, Bisexual and Transgender students of U of T) were confirmed.

Lipkus said organizers try to ensure that as many people as possible take part in the reading. He said that, as in past years, Jewish professors were also being invited to read.

Last year Lipkus' chapter won AEPi's North American Chapter of the Year award and split the organization's Philip H. & Susan Cohen Award for Jewish Communal Service, worth $750, with the JSU. The latter is AEPi's highest award for community service, of the 29 it offers.

While AEPi runs a clothing drive to benefit homeless people (the fourth annual one begins this month) and takes part in packing and delivering Passover baskets, the Reading of the Names was probably the main reason for the award, said Lipkus, who is in his fourth year studying finance and biochemistry. "It was our most high-profile event."

He estimates that 20,000 names were read last year. Most of the names originated from a Yad Vashem CD-ROM. A nominal amount of information, where available, was included in the readings.

For Lipkus, the names alone were significant. "I found names that were similar to friends of mine." The whole exercise was like a Kaddish, he said, adding that the memorial prayer was said at the end of the event.

This year in conjunction with the event, which is part of Holocaust Education Week, AEPi is raising money for the Holocaust Centre of Toronto, UJA Federation.

Anyone who would like to submit a name can e-mail Lipkus at n.lipkus@utoronto.ca or contact the JSU at jsuuoft@hotmail.com or, by phone, 416-978-0421. Names can also be submitted or potential readers can volunteer by going to the Web site, http://jsu.sa.utoronto.ca.

REMEMBERING RABIN: Students in Israel pay their respects at the memorial site where Yitzhak Rabin was assassinated six years ago. The yahrzeit was on Sunday. [Israel Sun Photo]

Coast to Coast

Concerns of leadership hopefuls

Scene in Ottawa

By G.K. SIMCOE

As callous as it may sound, a leadership aspirant never does anything without calculating how it could potentially affect his or her prospects in a future leadership race.

So it is not beyond reason to imagine that Health Minister Alan Rock was concerned with the portrayal of his handling of the Cipro, anti-anthrax antidote fiasco last week.

On the one hand, he is no different than several other contenders who undoubtedly have been watching anxiously as Foreign Affairs Minister John Manley has steadily gained more and more stature, if not influence – both in Canada and abroad.

As word spread on the Hill that Manley was planning a trip to the Middle East, leadership contenders like Rock must also have felt some pressure to do something in the context of the war on terrorism. The dramatic sidebar story of the anthrax scare must have seemed to Rock like a perfect launching pad to assert his leadership, especially given the departure of his most important political foil, Ontario Premier Mike Harris.

Add in a little incompetence within his department and one had all the necessary ingredients for the imbroglio that unfolded.

Opposition members attacked Rock for his alleged preferential treatment in directing the generic Cipro contract to Apotex, citing a relationship he had with the firm 20 years ago. Although it seems clear to us that there was never any attempt on Rock's part to purposely direct business to Apotex, the opposition tried to create the perception that the resulting contract was akin to "insider trading."

In an unusual step, Rock presented two affidavits by unidentified officials within his department who swore that Bayer, the patent holders for Cipro, was unable to supply the amount of the medicine Rock wanted to buy for Canadians. Bayer backed off and the minister appeared to have won the publicity battle with the drug giant. Of course, it did not hurt his case when the Americans demanded and received price relief for the anti-anthrax pills they were ordering from Bayer.

Now it appears that Rock has his eyes set on securing a supply of anti-smallpox vaccine for Canadians. One assumes his department will know how and where to get it.

Looking through the leadership prism, it is hard to predict how the events of last week will play out for the embattled health minister.

There is now also an additional complicating factor for Rock, namely, the limelight that another presumed contender, Finance Minister Paul Martin, will be occupying in December when he delivers a budget far in advance of the date he had hoped to do so. Political and military events are unfolding all around us in ways that are profoundly affecting the Canadian economy and, indeed, economies around the world. Will Martin emerge as a steady steward or as a desperate decision-maker? Time will tell.

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November 8-December 16 — **Lois Andison**: *autobody*. An exploration of body image. Artist Talk: November 8 at 6 p.m., Opening Reception: November 8, 7-9 p.m, The Koffler Gallery.

On view to November 11 — **Assignment Rescue:** The story of Varian Fry & the Emergency Rescue Committee of World War II. Educational exhibit co-sponsored with the Canadian Society for Yad Vashem. Koffler Loggia.

November 11 at 2 p.m. — **SPECIAL REMEMBERANCE DAY PROGRAM!** Camp X Revealed: Lynn Philip Hodgson, author of "Inside Camp X" will discuss the fascinating story behind this top-secret training school for spies established in 1941 by William Stephenson (A Man Called Intrepid) and located on the border of Whitby and Oshawa! Presented in conjunction with the Assignment Rescue exhibit (see above). Koffler Loggia.

November 18-January 6 — **Nir Bareket**, Gimme Shelter. Photo exhibit on the homeless of Toronto. Opening reception November 18, 3 p.m. Koffler Loggia.

November 22 — Violinist **Jasper Wood** concert, "A Tribute to Jascha Heifetz". For more information call ext. 228.

December 22 at 8 p.m. — Israeli pop star **David Broza** in concert, Leah Posluns Theatre. For more information call ext. 228

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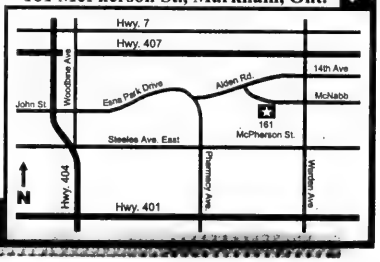

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Coast to Coast

Arab-Canadian art exhibit runs despite controversy

By DIANE KOVEN
Ottawa Correspondent

OTTAWA – An exhibit of Arab-Canadian art has once again stirred controversy, this time within the Jewish community.

The Lands Within Me: Expressions by Canadian Artists of Arab Origin, which was scheduled to open at the Canadian Museum of Civilization on Oct. 19, was initially postponed indefinitely by the museum in light of the events of Sept. 11.

Yet after an outpouring of criticism, Prime Minister Jean Chrétien intervened and the museum relented, opening the exhibit on schedule.

One segment of the exhibit in particular, a video in three parts, has raised concerns. According to Rubin Friedman, national communications director of the Canadian Jewish Congress (CJC), one part is irrelevant to the exhibit's theme as it deals with the conflict in Yugoslavia.

A second part of the video contains statements against Israel, and the third is an interview with a couple in a refugee camp in South Lebanon who fled the Arab-Israeli war in 1948, and who report second-hand rumours of Israeli atrocities. The video urges the Arab world to unite in the Palestinian uprising.

"Because of the eagerness of the prime minister, because of his desire not to discriminate against others, he has inadvertently let in a piece which discriminates against Israel," Friedman said.

"We believe our prime minister's good-heartedness has been taken advantage of. [He] was right to be concerned about the postponement of the exhibition, but now that we have seen the video, it is clear that the bureaucrats were also right to consider doing so."

A spokesperson for the museum said that no changes would be made to the exhibition.

"We realize that some of the elements of the exhibition generate discussion among Canadians," the spokesperson said. "The museum is attentive to this discussion and we welcome feedback... however, all the art in the exhibition will remain."

In a strongly worded letter to John English, chair of the board of trustees of the Canadian Museum of Civilization, CJC President Keith Landy, noted that "our own Jewish community in Canada has, at least since the outbreak of the latest round of Palestinian violence more than a year ago, been on the receiving end of numerous acts of violence, vandalism, harassment, threats and hatred."

While supporting the government's condemnation of anti-Arab attacks, Landy added, "At a time when we are trying to build solidarity among all Canadians and when we are part of an international coalition that is set to combat terrorism, it would be seriously damaging to our efforts to allow one of our national institutions to be used as a vehicle to promote the kind of hatred which is at the root of the attack against the United States in the first place, as well as the ugly situation in our own country."

Copies of Landy's letter were also sent to Sheila Copps, minister of Canadian Heritage, and to Chrétien.

The exhibit is scheduled to run until March 9, 2003.

PLAQUE UNVEILED:

Canadian Jewish Congress, Ontario region, recently unveiled a plaque at the Lipa Green Building in Toronto in honour of the Canadian members of Machal – volunteers who fought in Israel's War of Independence – who died or went missing while in service. Shown are Israeli Consul General Meir Romem (left) and Ed Morgan, chair, CJC Ontario region.

[Carolyn Blackman photo]

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Jewish Federation of Winnipeg reviving young adults division

By MYRON LOVE
Prairies Correspondent

WINNIPEG — When community worker Judi Price-Rosen moved to Winnipeg from Toronto last fall, she was surprised to discover that there weren't many programs for young Jewish adults.

Price-Rosen, who moved last September with her husband, Kevin (originally from Winnipeg), is now one of the co-chairs of the programming committee for the Jewish Federation of Winnipeg/Combined Jewish Appeal's newly revived Young Adult Division (YAD).

"The structure for YAD was there," the Suzuki teacher says. "It just needed a few people to become involved and create some programming."

Laura Jaeger Pollock, who was requested last year by Federation/CJA to rejuvenate YAD, says, "The federation is making a real commitment to make YAD a long-term success."

The first YAD program this year, a social evening at a downtown art gallery, was attended by about 150 people, Jaeger Pollock reports.

"We had wonderful feedback," she says.

Upcoming YAD programs include volunteering at a soup kitchen, sushi-making, a hamentashen bake-off and a speakers series featuring local philanthropists and businesspeople, to be held in private homes.

"It's a difficult age group [25 to 40] to program for," Jaeger Pollock notes. "Our goal is to connect people to the community, in some cases people who don't have a connection with the community. We want to make them feel welcome. In this age group, though, you have couples with young children and people concentrating on starting careers. It is a real challenge to get them out. We have to have creative and varied programs. What appeals to some won't appeal to others."

Another difficulty YAD organizers face is the reluctance of many young Jews to participate in activities that are "too Jewish."

"We want to take away the stigma from Jewish events and make ourselves user-friendly," Jaeger Pollock says. "That is why we are looking at having some of our activities in the kinds of venues that younger Jewish adults and other younger adults frequent."

YAD organizers are also planning to involve more individuals through a mentoring program.

"We hope some networking will take place that will perhaps get younger people more involved in the community or maybe help them in their careers," Jaeger Pollock says.

Winnipeg congregation dedicates new cemetery

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Members of the city's only Reform congregation recently dedicated their new cemetery.

About 40 members of Temple Shalom gathered at the Chapel Lawn Cemetery and Memorial Gardens for a short dedication service of the Beth Chaim cemetery on Oct. 21.

"The staff at [the non-Jewish] Chapel Lawn gave us a tour of their facility and explained to us what they are able to do for us in terms of Jewish practices," says Judy Huebner, Temple Shalom's current president and a humanities professor at the University of Winnipeg.

There are four Jewish cemeteries in the Winnipeg area. Huebner, serving her second term as president, says that Temple Shalom has been trying to open its own cemetery for the past 15 years. Many of the congregation's couples are of mixed faith.

"We have talked to other synagogues about using parts of their cemeteries," she says, "but we haven't been able to work anything out."

Temple Shalom has been in negotations with Chapel Lawn since the spring, Huebner says.

"Our rabbi [Michael Levenson] has conducted a couple of funerals and memorial services at Chapel Hill," Huebner says. "The Chapel Hill staff have been wonderful to work with."

The congregation is still negotiating the cost of the plots, which will be purchased on an as-needed basis. While non-Temple members can buy plots at Beth Chaim, they will have to buy them through the Temple.

Huebner is unsure yet what role, if any, the Chesed Shel Emes will play in preparing bodies for Beth Chaim. For more than 70 years, the Chesed Shel Emes has been the funeral home for Winnipeg's Jewish community. Its board is composed of representatives from all of Winnipeg's synagogues including Temple Shalom.

Hillel Kravetsky, Chesed Shel Emes' president, says, "It is outside our parameters to prepare bodies for burial in non-Jewish cemeteries. Just because a cemetery claims to be Jewish doesn't mean it is."

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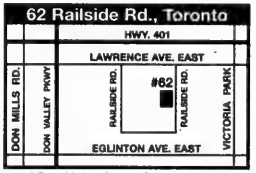

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Ottawa's Lending Hand Award goes to fire fighters

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The first presentation of Ottawa's Lending Hand Award was made recently not to an individual, but to the Ottawa Professional Fire Fighters Association.

The award, established in January, 2001 "to recognize the selfless actions of Ottawa volunteers who help those in need," was inspired by the heroism of the late Raoul Wallenberg.

Although the group's charitable donations and benevolent efforts were considered by the award's selection committee, the main consideration was what the firefighters "do on a day-to-day basis," the association's president said in a statement to members.

MP Irwin Cotler, keynote speaker at the recent award ceremony, praised the efforts of the firefighters.

"The firefighters are in the business of saving lives," he said. "It is the firefighters who give the best expression to the saying, 'He who saves one life, it is as if he has saved the whole world'. Every day of their lives they are saving entire universes...so I am delighted to be able to participate in the common cause that brings us here this evening."

Raoul Wallenberg was a Swedish diplomat who was sent to Budapest during World War II and managed to save the lives of approximately 100,000 people while risking his own. When Soviet troops occupied Hungary in 1945, Wallenberg was taken away and never seen again. According to the Soviet authorities, he died in prison from a heart attack.

Wallenberg was made an honorary citizen of Canada in 1985. On January 17, 2002, the anniversary of his disappearance, Canada will mark the first annual Raoul Wallenberg Day.

Attending the award dinner were Leslie Sela and Emmi Gitzi, a brother and sister who are two of four Ottawa residents saved by Raoul Wallenberg (along with 500 other children as they stood before a firing squad).

Former deputy mayor of Ottawa, Jamie Fisher, said the idea for the Lending Hand Award has been germinating for 16 years, after he worked with volunteer Vera Gara to establish a park named after Wallenberg in what was the city of Nepean (now part of the amalgamated city of Ottawa).

The firefighters are donating the $1,000-award to the Children's Hospital of Eastern Ontario.

The dinner, held at Agudath Israel Congregation, was attended by over 250 people, including the ambassadors of Sweden, Hungary and Israel. The presentation was made by well-known Ottawa restaurateur David Smith.

Ottawa artist Bruce Garner designed the award's bronze sculpture of an outreached hand.

Hamilton Bonds to honour 5 women

By JULIA KOLLEK
Special to The CJN

HAMILTON — Five young leaders will be honoured at this year's State of Israel Bonds Women's Division lunch for their support of Israel and work in the community.

Danna Brown, Rina Goldberg, Deanna Levy, Rachel Loewith and Alana Vertlieb were chosen as honorees for the 50th anniversary of the State of Israel Bonds, which was established in the 1950s by Israeli leaders, including David Ben-Gurion and Golda Meir.

The Nov. 4 event will also feature a showing of Israeli fashion in memory of local community leader Goldie Lax. The collection, featuring such companies as Hagara and Gottex, has been in New York and moves on to Montreal, but as it will not be seen in Toronto, arrangements have been made for those travelling in.

By honouring young women of achievement in the community, event organizers hope the lunch will draw attention to the next generation of women leaders.

"Part of what we wanted to do was raise public awareness about the remarkable work of our young people," said Lila Strub, event chair.

The initial plan was to honour just three women, but the organizers found they had a long list of potential names.

"It was a hard choice," Strub said. "In the end, we chose a blend of achievements and backgrounds."

The women short-listed have been involved in a wide variety of activites, including volunteering for Out of the Cold, a program that feeds the homeless; coordinating JCC community programs; supervising arts programs; leading Jewish youth organizations; co-ordinating food bank projects; fund-raising for charities; helping refugee families; and participating in missions such as the March of the Living. All five honorees are past winners of the Max Rotman Humanitarian Youth Award, a local presentation made every year to outstanding young leaders in the community.

Tickets for the lunch are $25. Optional Bond investments begin at $136. For more information, call 905-528-8639.

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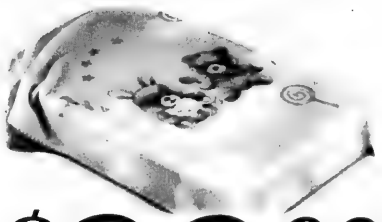

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Coast to Coast

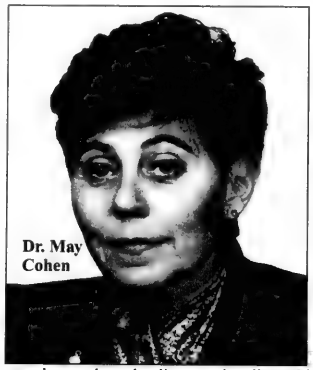
Two Hamiltonians named to Gallery of Distinction

By JULIA KOLLEK
Special to The CJN

HAMILTON — The City of Hamilton has chosen Dr. May Cohen and broadcaster Paul Hanover to join the Hamilton Gallery of Distinction.

Their biographies and portraits will be added to a wall of honour, established in 1984 as part of the Hamilton Homecoming Bicentennial, on the third-floor of the city's convention centre.

Each year citizens are invited to nominate members of the community – from the past 200 years – who have made a significant contribution to the betterment of Hamilton or have distinguished themselves and brought pride to the city. Six finalists are selected.


Dr. May Cohen

Cohen has been a passionate advocate for women's health in Canada and around the world.

She was born in Montreal in 1931 and grew up in Toronto, where she graduated from high school as the top student in Ontario.

At a time when only 10 per cent of medical students were female, Cohen later graduated from the University of Toronto's medical school in 1955, leading her class with a gold medal for academic excellence.

In her 46-year career as a physician, teacher and academic, she has supported causes such as gender equality within the medical profession, the acceptance of women's particular health needs and a woman's right to make decisions about her health.

Cohen started out practising in Toronto and then joined McMaster University's Faculty of Health Sciences to teach and practise family medicine. She co-founded the Women's Health Office at McMaster – the first of its kind in Canada – and helped establish a curriculum committee on women's health for Ontario's five medical schools. From 1991 to 1996, she served as associate dean of health services for the Faculty of Health Sciences, which has named a research chair after her.

Cohen is married to Dr. Gerry Cohen, a semi-retired family practitioner in Hamilton, and is the mother of Eric, Russell, and the late Stuart. She has five grandchildren.

For his service to the community, Paul Hanover was dubbed "Mayor of the Morning" in 1956 by Hamilton's real mayor at the time, Lloyd Jackson.

Hanover was born in Hamilton in 1926, the youngest of six.

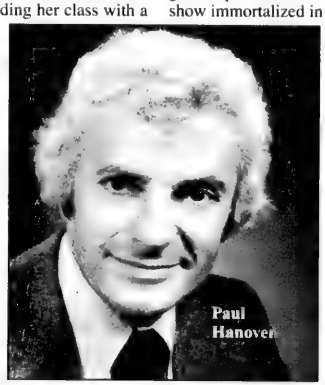
His radio career began in Sault Ste. Marie at the age of 17. Too young to be drafted to fight in World War II and with manpower diverted to the war effort, he found himself put in front of a microphone.

He later returned to Hamilton to join CHML, landing a job on the morning shift.

Generations of Hamiltonians woke up to Hanover's voice on CHML's morning show, which he hosted from 1945 to 1982.

He was also involved with the *Harry Harris Jewish Hour* that broadcast from 10 to 11 a.m. every Sunday morning. With its mix of cantorial music and social news, the show attracted dedicated listeners locally and in Toronto.

With the launch of CTV in 1961, Hanover successfully auditioned to host the network's first game show, *Showdown* – brought to Canada by Dan Enright, the disgraced producer of the rigged U.S. game show immortalized in the movie *Quiz Show*.


Paul Hanover

In 1986, when CKOC's new FM station, now known as K-Lite FM, was launched, Hanover was chosen as the first voice to go out on air.

Hanover's list of community participation includes 40 years as emcee for Hamilton's B'nai Brith Sports Night and service on boards ranging from Dundas Public Library and the Beverly Golf and Country Club to the Lupus Foundation of Ontario and the Heart and Stroke Foundation of Ontario. He has also chaired the Jewish National Fund (JNF) and was citizen of the year for its Negev Dinner.

Officially retired in 1991, he volunteers at Shalom Village senior's residence, the Canadian Cancer Society, the downtown Out of the Cold program and the JNF.

Hanover has been married for 53 years. He and his wife, Helen, have two sons, Ian and Lawrence, and three grandchildren.

Cohen and Hanover will be feted at a dinner Nov. 14, together with this year's four other honorees.

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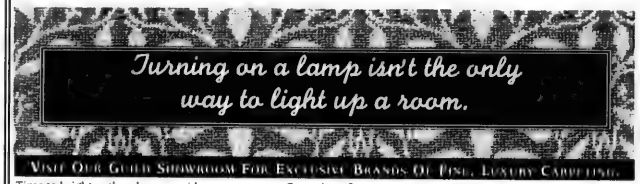

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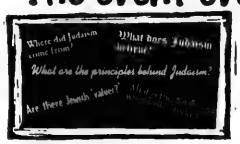

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Bring justice to bin Laden, not vice versa: Krauthammer

Continued from page 1

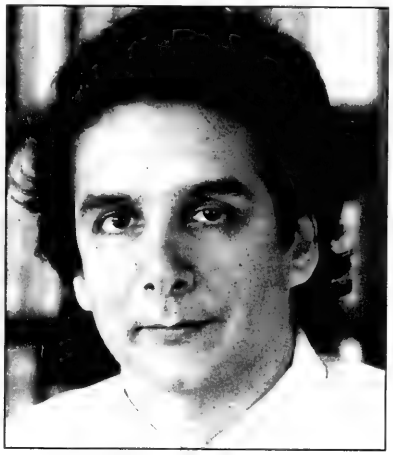
the situation in Washington, D.C., and the American response to the situation in Israel.

A weekly columnist for the *Washington Post* and monthly essayist for *Time* magazine, Krauthammer studied political science and economics at McGill University. American-born but raised in Montreal, he continued his studies at Oxford University and Harvard Medical School. Before entering the political sphere – he served at one point as a speech writer for former U.S. vice-president Walter Mondale – Krauthammer spent time in the field of psychiatry.

Despite his expertise, he was surprised that the terrorists who attacked the United States "could pull off something this complicated. I've never doubted their intent was serious. What surprised me was how serious they are in their execution."

With the collapse of the World Trade Center buildings, "we entered a new era," said Krauthammer. "That was a symbolic, psychological – and in a way geological – change. It changed the landscape forever."

His office, located six blocks from the White House, looks out on the air space above Reagan National Airport, which was temporarily closed due to security concerns. "On a normal day I [could] always see planes coming and going. What was eerie was that there was nothing. All you could see were the jet fighters. You never expect to live in a city where you live under jet fighter coverage."



Charles Krauthammer

It's hard to know what history will judge to be the most significant effect of the Sept. 11 attacks on the situation in Israel, Krauthammer said, but those events have "reinforced the American people's strong support for Israel and sense of Israel as a kindred democracy with similar problems."

On the other hand, he noted, there's a lot of pressure among the "elite" to put pressure on Israel to "placate" the coalition.

But there is no diplomatic solution, he maintains. "We know that, because Israel went to Camp David and offered practically everything. The best you can hope from diplomacy is a series of ceasefires, which won't hold and which will cost a lot of lives. The only possible solution is a military one." The United States also understands that now, he said.

Krauthammer made it clear both in the interview and in a recent column that the outcome would not be good if Osama bin Laden were turned over to the United States and brought to trial. "You make sure you don't capture him. We want to bring justice to him. This is wartime. We can dispense with the judicial niceties.

"If we bring him to justice, it will cause tens of thousands more lives to be lost. I'm confident the administration is well aware of that."

Anthrax also presents a "scary scenario, [but] I think it has to be put in perspective," he said. At the time Krauthammer was interviewed there had been only one death from anthrax (there has since been two more) among an American population of 280 million, he pointed out.

How should the average person be coping? "Bravely. Like the British in the Blitz…You carry on."

Feld Carr rescues family from Syria

Continued from page 1

Carr has personally rescued to 3,237.

Most of those live in Brooklyn's large Syrian-Jewish émigré community, with others in Israel and Latin America.

Faraj Helwani was a poor vendor in the Damascus *shouk*. He was hit by a car about a year ago, leaving him partially disabled, Carr said.

Today, the family is being supported by the New York expatriate community.

Despite widespread knowledge of Carr's clandestine activities over 20 years, including Harold Troper's 1999 book *The Ransomed of God*, she isn't disclosing the particulars of this latest case.

Her work began in the mid-1970s. Two decades of highly secret schemes involving smuggling, coded messages back and forth, and the raising of money for *baksheesh* – bribes to Syrian officials – resulted in the rescue of the most oppressed Jewish community on earth. The operation was declared more or less complete around 1994, following the departure of the community's rabbi.

Following World War II, Syria had a vibrant Jewish community of over 40,000. That number was down to about 4,500 by the 1980s. Today, there are no Jews left anywhere but in the capital.

The last time the Feld fund had to be accessed was two years ago, to bring out an older man, his wife, their daughter and four grandchildren.

Now, Carr worries about the fate of the Syrian Jewish community's holy objects. Scores of Torah scrolls, books, historic codices and ceremonial artifacts have been left behind, not to mention Jewish private properties, businesses, synagogues and communally owned buildings.

The buildings, even private homes, have been "taken over," Carr says, with no compensation paid to their former owners.

Many books and Torahs have been smuggled out, but as for the remaining religious objects, "I have a strong suspicion that like the Nazis, the Syrians want to build a museum to a lost civilization," Carr said.

Carr doesn't know the fate of the remaining 38 Jews. The community's butcher has left, meaning they must depend on kosher meat shipped by a rabbi in Istanbul, but only on holidays. The rest of the year, they eat dairy.

Asked whether the Jews are in danger in light of current hostilities against Afghanistan, Carr said, "You don't know what will happen tomorrow. There's always a danger."

She said she can appreciate why the older people haven't expressed the desire to leave, "but I don't understand why the family stays."

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Sharon plans to offer Arafat a state; violence must stop

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli Prime Minister Ariel Sharon is working on a plan to offer the Palestinians a state even before a final agreement – provided Palestinian Authority Chairman Yasser Arafat puts a halt to the violence.

The Sharon plan includes using a meeting with U.S. President George W. Bush on Nov. 11 – when the prime minister is due in Washington, D.C., to attend the General Assembly of the United Jewish Communities – to discuss what to do if Arafat fails to crack down on the militias operating in the territories and cannot, therefore, be considered a partner for a political deal between Israel and the Palestinians.

Sharon is offering an interim agreement, which includes a Palestinian state, even before the determination of final borders or the resolution of the Jerusalem and refugee issues.

The prime minister believes that, at present, a majority of Israelis don't support a push for a final agreement, and that Arafat is also unable to reach a deal that would end the conflict. The question troubling Sharon is whether Arafat is able, or wants, to change his current strategy of using terror and violence to achieve his goals. Sharon holds that political progress hinges on an end to the violence and incitement by the Palestinians.

The Israelis believe that by the end of November, the U.S. will wind down its operation in Afghanistan, as harsh winter conditions will prevent air campaigns or the involvement of ground forces. Under such circumstances, the U.S. administration's agenda could change and Washington could be open to new ideas for dealing with the Israeli-Palestinian crisis.

Sharon has promised the United States that he does not intend to topple the PA, nor harm Arafat personally. But it appears that the prime minister wants to reach an understanding with Bush that would allow Israel to step up the pressure on the Palestinians.

According to government sources in Jerusalem: "If Arafat is not the partner, we'll have to exact an ever-increasing price, both militarily and politically. It's important for the United States and the international community to reach this conclusion and remove his legitimate base. That way, we'll have more freedom of action – militarily, as well," the source said.

Behind closed doors, Sharon is skeptical of Foreign Minister Shimon Peres' claims that Arafat is the only partner for a political settlement and that if the PA leader were to fall, he would be replaced by Hamas, Hezbollah and Islamic Jihad. Sharon believes that Arafat made a historic mistake when he refused to cease the hostilities and engage in political negotiations, knowing that Sharon could push a deal through with the support of the Israeli public.

Political sources said that the assassination of Tourism Minister Rechavam Ze'evi had interrupted a political move that the prime minister had already begun. They noted that the night before the assassination, Sharon had decided to make a speech about a Palestinian state to a gathering of Likud central committee members in Kiryat Motzkin.

The following are the main points of the Sharon plan:

- A long-term interim agreement, with no timetable, and the postponement of the Jerusalem and refugee issues
- The Palestinian state will be established before a solution to the other issues
- The Palestinian state will be demilitarized, with the Israel Defense Force controlling its borders with Egypt and Jordan and the Israeli Air Force having freedom of movement in the skies above it.

Despite terror, Israel withdraws from Bethlehem

Jewish Telegraphic Agency

JERUSALEM — Israeli officials have decided to withdraw troops from the West Bank city of Bethlehem, despite two Palestinian terror attacks in which five Israelis were killed.

In one attack Sunday, a Palestinian gunman killed at least four Israelis and wounded about 40 others when he sprayed automatic gunfire on a crowd waiting at a bus stop in the coastal city of Hadera.

The attack took place as Israel was poised to begin withdrawing from Bethlehem.

According to witnesses, a Palestinian gunman got out of a car and began firing at random.

Israeli police shot and killed the gunman and another Palestinian who had remained in the car.

Islamic Jihad claimed responsibility for the attack, which it said was a reprisal for the slaying of its leader, Fathi Shakaki, in Malta in October 1995. That attack was blamed on the Mossad, but Israel declined to comment on whether it was behind the shooting.

A senior officer in the Israel Defense Force told Army Radio on Sunday night that the two terrorists who carried out the Hadera attack were members of the Palestinian police force and of Islamic Jihad.

Hadera, located north of Tel Aviv, is at one of Israel's narrowest points. Only seven miles from the West Bank, it has been a frequent target for attacks by Palestinian terrorists.

Earlier Sunday, Palestinian gunmen shot and killed an Israeli soldier in a drive-by shooting in Israel.

The attack took place near the West Bank city of Tulkarm, where a suspected terrorist who belonged to Palestinian Authority President Yasser Arafat's Fatah movement was killed a day earlier.

The terrorist was one of the Palestinian gunmen who carried out the abduction and murders of two Israeli restaurant owners last January, according to Israeli security officials quoted in the media. The man had also been involved in many shooting attacks on Israelis near Tulkarm, the officials said.

An anonymous caller told The Associated Press that the Al Aksa Brigade, which is affiliated with Fatah, killed the Israeli soldier.

Following the two terror attacks Sunday, Prime Minister Ariel Sharon convened his security cabinet to discuss how to respond.

At that meeting, Sharon, Foreign Minister Shimon Peres and Defense Minister Benjamin Ben-Eliezer agreed to continue with plans to withdraw Israeli troops from Bethlehem and from the neighbouring town of Beit Jalla.

According to Israel Radio, Ben-Eliezer believed that despite Sunday's terror attacks, the IDF should withdraw from Bethlehem and Beit Jalla because the Palestinians had maintained quiet in those areas.

Soon after the meeting, the first tanks began leaving Bethlehem.

Israel agreed to the withdrawal last Friday, when U.S. officials hosted a meeting of Israeli and Palestinian security officials.

Israel had planned to withdraw from Bethlehem on Saturday, but delayed the move, charging that the Palestinians had not fulfilled their part of the agreement to stop all gunfire and attacks against Israelis.

In its biggest operation in areas under Palestinian control since the two sides signed their first interim peace accords in 1993, Israel took up positions earlier this month in and around six of the largest Palestinian-controlled cities in the West Bank – in Bethlehem, Ramallah, Jenin, Nablus, Tulkarm and Kalkilya.

The operation was launched after the Oct. 17 assassination of Tourism Minister Rechavam Ze'evi.

U.S. President George W. Bush and a host of other U.S. officials repeatedly criticized the Israeli thrust into the Palestinian cities in the West Bank and called for an Israeli withdrawal.

The United States has been urging the two sides to reach a ceasefire to prevent Arab states from abandoning the U.S.-led international campaign against terrorism.

On Oct. 25, Israeli troops withdrew from a Palestinian village in the West Bank that they had invaded a day earlier. During the sweep through the village of Beit Rima, Israeli officials said, soldiers arrested Palestinians suspected of involvement in the Ze'evi assassination.

The withdrawal took place after soldiers carried out an operation to "prevent further terror attacks on Israeli civilians and to root out the infrastructure of terror," the army said in a statement.

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In Britain, 'Kill the Jews' not considered incitement

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — The leaflets made their message perfectly clear: "The final hour will not come until the Muslims kill the Jews."

The last three words were printed in larger type than the rest of the sentence, so from a distance, it looked as if the pamphlets simply read: "Kill the Jews."

Placed on car windshields and plastered to walls, the pamphlets appeared in London's fervently Orthodox Jewish neighborhood of Stamford Hill in October 2000, just after the beginning of the Palestinian uprising.

Police caught five men in the act of distributing the leaflets, but British officials have recommended that no legal action be taken against them.

Britain's Jewish leaders are furious.

"This is a perfect example of the lack of political will to prosecute for incitement," said a spokesperson for the Community Security Trust, an organization dedicated to protecting the Jewish community. The political authorities are "backing away from the problem."

The spokesperson, who asked not to be named, added that the authorities are more reluctant to prosecute Muslims than far-right white extremists.

"There is a history of failing to get to grips with incitement on the part of the Muslim community," he said.

The Board of Deputies, the umbrella organization that represents most British Jews, is particularly upset that word of the prosecutions being dropped came just as the government proposed widening anti-incitement legislation.

Incitement to racial hatred is already illegal, and the government has proposed banning incitement to religious hatred as well. Under British law, Jews are considered a "race."

The Board and the Trust have both charged that existing hate crimes legislation is adequate to protect Jews, but that the laws are not used effectively.

In a stinging letter to Britain's attorney general, the Board's director general, Neville Nagler, wrote, "We would be interested to learn how the proposed new law would make a difference when under existing laws an overt appeal to kill members of a racial minority can be carried out with impunity."

There were 41 prosecutions for incitement between 1990 and 1997, or less than six per year.

Nagler compared the case of the five men arrested for distributing the leaflets to that of two others being prosecuted for passing out similar leaflets several days before.

"The Jewish community is extremely concerned at the failure to take action against the five men who were arrested for distributing identical material," Nagler wrote to the attorney general. "We would request an explanation," he said.

The five men who were arrested early on Oct. 8, 2000, on "suspicion of distributing anti-Semitic literature" – they were caught with the leaflets in their car, a police spokesperson said – were released on bail and told to appear in court on Nov. 3, 2000.

They never appeared, and police did not pursue the matter.

The Crown Prosecution Service, the body that advises police whether there is enough evidence to prosecute, recommended in April against legal action.

The service does not publicize its decisions, however, so the issue languished until a reporter for the London-based *Jewish Chronicle* remembered the case and made some inquiries.

"There was not enough evidence to go forward with prosecution," the service told JTA.

A police spokesperson said that because the leaflets were distributed in a predominantly Jewish area and would be seen mostly by Jews, the service ruled that the leaflets were unlikely to stir up racial hatred against Jews.

The spokesperson added that the police had wanted to prosecute the men.

The Jewish community learned of the decision through a recent report in the *Jewish Chronicle*. Nagler wrote to the attorney general within days.

The Trust is particularly concerned because the leaflets were apparently produced by Al Muhajiroun, an extremist Muslim group with strong support in Britain.

Its Web site has promoted Holocaust denial, and its leader, Sheik Omar Bakri Muhammad, is under suspicion of incitement.

British Home Secretary David Blunkett, who is responsible for domestic security issues, told the BBC that Muhammad is being watched closely.

"We monitor carefully everything that he is saying, who he is inciting, and work out carefully at what point it would be productive to act so he is prevented from doing so," Blunkett said in a radio interview.

The Trust hopes that the authorities are taking the issue seriously, its spokesperson said.

"There is a direct correlation between the amount of incitement and violence against Jews," he said.

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GA aims to renew federations' focus

By JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — Just as tourism and the North American economy have taken a hit following the Sept. 11 terrorism attacks, the Jewish federation system's annual gathering is expected to be smaller than in recent years.

But organizers of the United Jewish Communities General Assembly (GA) – slated for Nov. 9 to 13 in Washington, D.C. – and several federation leaders hope the Jewish community's desire to come together in a time of crisis and confusion will outweigh the fear factor.

Federation leaders are urging people to come this year to stand up to terrorism. They say the gathering, which will feature an address by Israeli Prime Minister Ariel Sharon, provides a much-needed opportunity for Jewish leaders to regroup, strategize and forge a consensus on how federations should respond to new political realities.

Registration is currently about 60 percent of normal levels. According to UIA Canada, some 200 Canadians are expected to attend the conference, approximately the same number that attended last year's assembly in Chicago.

"People don't want to fly, and people are worried about being in a large room with Jews," said Bruce Arbit, an officer at large of the Milwaukee Jewish Federation and a member of the Jewish Agency for Israel's board of governors.

"I don't think there's a reason for anyone to be concerned about going to such an event," said Arbit, who will attend the GA and was in Jerusalem this week for a Jewish Agency meeting. "I don't think it's a sound fear. But I am hearing it."

GA director David Frank said he had heard similar comments along with concerns that Washington, D.C., may be a terrorist target. He said the event will have stringent security that will match or exceed measures taken last year.

Those measures, instituted because of tensions stemming from the Palestinian conflict, were considerably higher than in previous years. UJC officials consulted with local police, the FBI and Israel's Shin Bet domestic security service, Frank said.

Last year's GA attracted more than 4,500 people. The high turnout was widely attributed to heightened concerns about Israel, which had just seen its peace efforts with the Pale[illegible] tinians go up in the smoke of the intifadah.

After Sept. 11, leaders say this year's GA is especially critical.

"The GA this year is probably more important than ever because of the wide sense of isolation today in America," said Robert Aronson, executive vice-president of the Jewish Federation of Metropolitan Detroit.

"It's important for us to come together and talk with each other about what our communities are doing, what our futures look like, how we're dealing with the crisis, and how we're going to be dealing with Israel relative to Israel's current needs and in reaction to this global terror war," said Aronson, who is trying to bring a larger delegation than normal from Detroit.

The GA's schedule of events has been modified in response to the new situation. Sessions on terrorism in the Middle East have been expanded to include terrorism in the United States, and several new sessions will explore what traditional Jewish texts say about violence and terror.

Frank emphasized that the GA won't deal only with terrorism and security.

Beyond the GA, it is not clear how the war on terrorism will affect the federation system's agenda.

Stephen Hoffman, who is chief executive officer of the UJC and will add the title of president in November, said he does not think the Sept. 11 attacks should dramatically alter the federation system's focus.

"Our No. 1 priority is acting normal," he said. "I believe that our environment has changed, but our mission hasn't.

"Our fundamental mission is to help people in need, and people are in need in St. Petersburg, Russia, and in St. Petersburg, Fla. The greatest gift we can give to terrorists is to allow our system of services around the world to be disrupted."

However, Hoffman said, the UJC needs to "redefine the role" of its Israel solidarity advocacy, "because the kind of case we were trying to make for Israel kind of got made.

"There's tremendous support for Israel in the United States currently," he said, but "we have to make sure the specious linkages between Israel and the terrorist attacks are exposed, that the real background of why America faces this evil is known."

With files from the CJN

The Week in Israel

Oct. 22

• Israel's military operations in Bethlehem drew protests from church leaders who accused the IDF of indiscriminately firing at church sites. Israel denied the accusations, saying that Palestinian gunmen used churches to attack Israeli targets and deliberately drew return fire there.

(Vatican official, Pietro Sambi, subsequently led hundreds of marchers through Bethlehem, calling on Israel to withdraw from "so sacred a place... which is the heart of all Christianity.")

Oct. 23

• Israel rebuffed a call from the U.S. State Department to withdraw "immediately from all Palestinian-controlled areas." Israel said it had no intention of re-occupying West Bank land but that it was responding to concrete terror threats.

• Palestinian snipers fired at Jerusalem's Gilo neighbourhood.

Oct. 24

• The Knesset held a special memorial session to mark the end of the shivah period for Rechavam Ze'evi.

• Morocco announced it is severing ties with Israel.

• Police believe Jewish gunmen were behind a shooting attack near Hebron in which six Palestinians were wounded.

Oct. 25

• Haim Ramon and Shlomo Ben-Ami suggested that Israel announce its intention to withdraw from a vast majority of the West Bank and Gaza and then hand the territory over to U.S.-led "international management."

Oct. 26

• Israel announced the arrest of 42 terrorists during its week-long incursions into West Bank terrorist strongholds. At least 12 Palestinians were also killed in the IDF operations.

Files from JTA & Ha'aretz

Memory: alas, in short supply

"Our memory is short and it grows shorter under the rapidity of the assault of events."

Things have sped up a great deal since the famous American literary critic Lionel Trilling wrote those words in 1952. And memory, it seems, is in shorter supply than ever, especially for people who should know better.

For instance, during a panel discussion on CBC Radio's "This Morning" (Oct. 21), Rosemary Hollis of the prestigious London-based Royal Institute for International Affairs raised the issue of the Mitchell Commission report as it pertains to moving Israelis and Palestinians back to the negotiating table. Forgetting details, Hollis criticized Israel by mistakenly stating that Mitchell calls for negotiations while a ceasefire is being implemented. A second panellist, Norman Spector, Canada's former ambassador to Israel, reminded Hollis about the correct sequence of events.

According to Reports

Mitchell is crystal clear that an end to violence must be an "unconditional" and "immediate" first step, to be followed by a time-out, then a period of confidence-building, and only then a return to negotiations. Until the violence ends – until Arafat reins in the extremists, re-arrests the terrorists earlier released from jail and ends the anti-Israel incitement – there can be no hope of progress.

Anyone who criticizes Israel for responding to Palestinian violence should read the Mitchell report, take it to heart, and place the onus for stopping the violence where it belongs: on Arafat. Indeed, Sharon is on firm ground for repeatedly calling on Arafat to end the violence before negotiations can resume.

At least Hollis was correct in noting that the Mitchell report is "what we're all hanging on to as the way forward." But this "hanging on" also requires us to remember the report's specific content.

For example, Mitchell also calls upon Israel to halt all settlement activity. But this step is part of the second-phase confidence building measure, not a precondition. It is not linked in any way with the essential precondition of a complete cessation of violence.

Nor does the Mitchell report call for an international observer force as the third panellist, Richard Gwyn of the *Toronto Star*, asserted. George Mitchell himself said on PBS last May: "We turned down the Palestinian request, which was their principal request, for an international protection force in the region." Israel could never have accepted the report in full, as it has, had such a condition been attached.

Footnote: The award for the most dead-on comment of the week goes to Samuel Segev, veteran Israeli journalist and author, for his observation about a U.S. double-standard in its treatment of Israel: "The U.S. prefers Peres' approach in the Middle East, while applying Sharon's policies in Afghanistan." (*Winnipeg Free Press*, Oct. 24).

Prepared by Paul Michaels of the Canada-Israel Committee.

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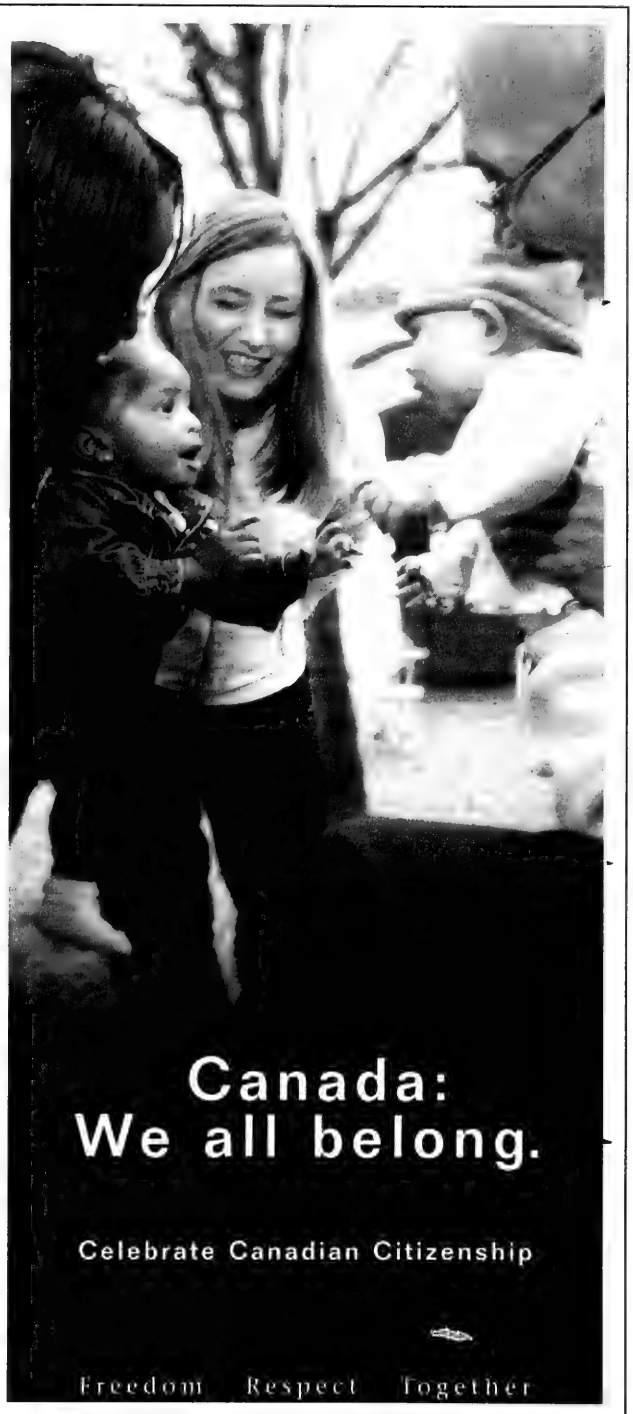

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U.S. takes Arab hypocrisy in stride

By SHELDON KIRSHNER

Mideast Analysis

Three weeks into the war in Afghanistan, Arab states are showing little enthusiasm for the United States' military campaign.

Arab leaders generally back efforts to uproot and destroy Osama bin Laden's Afghan-based Al Qaeda terrorist network, said to have masterminded the Sept. 11 attacks in Manhattan and Washington, D.C.

But beyond this focused objective, which the United States has yet to achieve, Arab leaders have studiously distanced themselves from the war effort.

During the 1991 Gulf War, touched off by Iraq's invasion and occupation of Kuwait, Arab nations contributed men and materiel. This time, not a single Arab nation has committed troops or equipment.

Under American pressure, Arab states joined the loose anti-bin Laden coalition, thereby providing the United States with the political cover deemed necessary to confront Al Qaeda and its patron, the fiercely Islamic fundamentalist Taliban regime in Kabul.

But the Arab world holds that the problem of global terrorism should be addressed multilaterally by the United Nations rather than unilaterally by the United States.

Its position owes much to the fact that anti-American feeling, as well as pro-bin Laden sentiment, is running high in Arab capitals.

It is clear that Arab leaders, most of whom were not chosen in free and democratic elections, fear the wrath of their own people.

And, judging by an Oct. 10 resolution issued by the Organization of the Islamic Conference, which supposedly represents 1.2 billion Muslims, Islamic public opinion rejects the targeting of any Muslim and Arab state under "the pretext of fighting terrorism."

In practice, therefore, Arab regimes oppose hitting countries like Iraq or Syria, both of which are on a U.S. list of states practising or condoning terrorism.

With Israel obviously in mind, Arab leaders distinguish between terrorism and resistance to occupation.

They can tolerate strikes against Al Qaeda, which despises secular Arab governments and advocates their overthrow. But Arab leaders draw the line at actions aimed at groups such as Hamas and Islamic Jihad, which have killed scores of Israelis since the outbreak of the Palestinian uprising in September 2000.

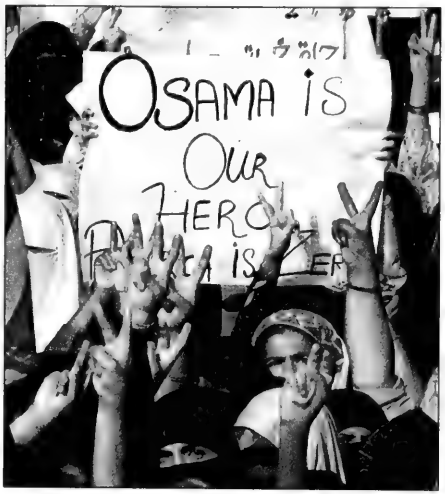
Anxious to preserve the creaky coalition, the United States has not only taken Arab hypocrisy in stride, it has also leaned heavily on Israel to restrain itself in the face of Palestinian armed provocations.

On Oct. 17, the Popular Front for the Liberation of Palestine, avenging Israel's killing of its secretary-general in August, assassinated Rechavam Ze'evi, the hardline Israeli minister of tourism. By way of retaliation, the Israeli army mounted its biggest operation in Palestinian autonomous areas since the 1993 Oslo peace process.

Last week, in deference to Arab sensibilities, the Bush administration called for an immediate Israeli withdrawal from Palestinian towns in Area A, a renewal of the oft-broken ceasefire and a resumption of peace talks. In addition, the United States urged the Palestinian Authority to arrest Ze'evi's murderers and, in line with the Tenet recommendations, to rein in terrorism.

Yet, for all its efforts to appease the Arabs and thus retain their support for the struggle in Afghanistan, the United States has received scant payback from them.

Saudi Arabia, for example, has shown its true colours during this crisis, having been revealed as a patently unreliable ally.



Supporters of Osama bin Laden [RNS photo]

The Saudis, whose real attitude toward international terrorism is passive at best, refuse to allow American offensive operations from their soil. And together with other Gulf states, Saudi Arabia has declined to freeze the assets of bin Laden – a Saudi – and his cohorts.

Furthermore, the Saudis have so far refused to co-operate fully with a U.S. investigation of the 19 Arab hijackers – 15 of whom were Saudi nationals – who commandeered two commercial planes and crashed them into the World Trade Center and the Pentagon.

Clearly, the Saudis are fairweather allies.

Central Asian Jews on frontlines concerned for future

By LEV GORODETSKY
Jewish Telegraphic Agency

MOSCOW — The overwhelming support that Jews in Central Asia have for their countries' participation in the U.S.-led airstrikes against Afghanistan is not creating any troubles with their Muslim countrymen, say Jewish leaders in the region.

But given the tenuous state of relations between Jews and Muslims in the area, this assessment could soon change.

"There have been no acts of anti-Semitism recently. The situation is stable," Roman Bensman of Tashkent, the capital of Uzbekistan, said, praising Uzbek President Islam Karimov.

"All local Jews side with President Karimov in his support of the U.S. action in Afghanistan and in his crackdown on the Islamic extremists inside the country," added Marek Fazilov, a leader of the Jewish community in Tashkent.

Karimov does indeed appear committed to maintaining friendly relations with his country's Jews, and to his crackdown on Islamic fundamentalism.

But the reality for the estimated 50,000 to 60,000 Jews in the region – split between Bukharan Jews, who have long been in the area, and Ashkenazic Jews, who settled here in the past 75 years – is, and long has been, far more complex.

"There has never been any real anti-Semitism here, probably because we have very close links with the locals, and they perceive us" as their own people, Boris Borukhov, a leader of the 2,000-person Jewish community in Tajikistan, said, referring to the attitude of the Tajik population toward Bukharan Jews.

Bukharan Jews, who are descendants of the ancient Persian Jewish community and speak Farsi, are believed to have settled in what is now called Tajikistan as early as the fifth century BCE.

During the first few centuries of the Common Era, they moved north and eventually formed large communities in what is now Uzbekistan, southern Kazakhstan, Kyrgyzstan and Turkmenistan.

In the following centuries, Bukharan Jews enjoyed a generally peaceful co-existence alongside their Muslim neighbours.

Manifestations of anti-Semitism, including forced conversions to Islam and even cases of blood libel, were not unknown in Central Asia, but they were far less frequent and less numerous than in the Slavic parts of the Russian Empire and the Soviet Union.

Bukharan Jews long made up the majority of Jews in the region, but after the mass emigration to Israel and the United States in the 1990s, they are now only an estimated one-third of Central Asia's 60,000 Jews.

Many of the remaining two-thirds are the Ashkenazic Jews who settled here during World War II after fleeing Poland and western parts of the Soviet Union.

Many of these Jews were skilled professionals – in such fields as medicine, engineering, science and music – who, after the war, formed the backbone of the local intelligentsia and greatly enhanced the level of culture and technology in the region.

But as far as many ethnic Uzbeks, Tajiks and Kazakhs are concerned, the Ashkenazic Jews were Russian colonizers.

After the collapse of the Soviet Union in 1991, nationalists in Central Asia started to press for the expulsion of all Russian speakers, no matter what their ethnic origin.

As a result, 80 percent of these Ashkenazi Jews left during the last decade for Israel, Russia, United States and Germany.

Those who stayed occasionally meet with animosity.

Maria Semenova, a university instructor, says she was recently harassed and beaten by ethnic Uzbeks in a Tashkent bus on her way to class.

When she appealed to the police, the officers held her until late at night at the station, planted drugs in her bag and tried to squeeze a $300 bribe out of her before freeing her, she said.

According to her, the police said, "What are you Jews still doing here? We're the masters of the place. You have nothing to do here."

"There is no state anti-Semitism," Mikhail Degtiar, a sociology professor, said. "But on the everyday level, there is a permanent pressure. All Russian speakers live in a state of a constant fear. Besides the Islamic terror, there is the terror of the authorities against everybody."

Degtiar would know. Until recently, he was a Jewish community leader in Uzbekistan. But after the authorities pressed charges against him for an article he published in a journal in which he predicted the end of Jewish life in Uzbekistan, he fled to the United States.

Jewish leaders report that Muslim-Jewish relations have not deteriorated, but some worry that tensions could mount as the war in Afghanistan intensifies.

"The situation is stable, there are no anti-Semitic outbursts, but there is an uneasy feeling because the war is drawing nearer," said Rosa Fish, leader of the 2,500-strong Jewish community in Kyrgyzstan, considered the most democratic country in the region.

Indeed, reports from provincial cities in Tajikistan say Islamic activists are distributing leaflets blaming the Sept. 11 terrorist attacks on Zionists who wanted the United States to launch a war against Islam. These leaflets echo a lie that has gained widespread currency in the Arab and Muslim worlds.

The unease that some Jews are feeling is not the only problem in the region, according to some human rights groups.

Though Uzbek President Karimov is viewed by the U.S. administration as the main guarantor of stability in the region and a crucial ally, some of these rights groups are not happy with his methods.

"We are very concerned about the situation for Jews in Central Asia as Islamic fundamentalism becomes increasingly strong," said Nikolai Butkevich of the Washington-based Union of Councils for Jews in the Former Soviet Union.

New study aimed at preventing type 2 diabetes

By LEILA SPEISMAN
Staff Reporter

TORONTO — Researchers hope that a new study will lead to the prevention of the development of type 2 adult-onset diabetes in those at risk for the disease.

Participants in the DREAM study (Diabetes REduction Assessment with ramipril and rosiglitazone Medications) will receive either the drug ramipril, and/or rosiglitazone, or a placebo, as well as lifestyle education.

Bernard Zinman, professor of medicine at the University of Toronto, senior scientist at the Samuel Lunenfeld Research Institute, director of the Leadership Sinai Centre for Diabetes and holder of the Sam and Judy Pencer Family Chair in Diabetes at Mount Sinai Hospital, is principal investigator.

Instances of diabetes are reaching epidemic proportions, Zinman said. He estimates that 1.5 million people have diabetes now and that by 2016, there will be another million cases.

In addition to the baby boomer generation getting to 55, the age at which one is more susceptible, there are more obese people because of our sedentary lifestyle, Zinman said.

Certain groups, such as aboriginal, Asian and South Asian peoples, seem to have a genetic susceptibility to diabetes, he said. "Statistics show that they have five times the national average of cases."

While Ashkenazi Jews appear to have a slightly greater risk of developing the disease, surprisingly, Zinman said, there is not a lot of information on the subject.

The DREAM study will screen approximately 40,000 people worldwide, about 12,000 of them in Canada, for impaired glucose tolerance (the precursor of diabetes). Of these people, 4,000, including 1,200 Canadians, will go on to participate in the study.

Those not eligible, or who decide not to take part, will be monitored yearly, and after about five years, will have a repeat health assessment and be checked for diabetes or impaired glucose tolerance.

You are at risk for type 2 diabetes and thus eligible for the study if you are:

- 30 years of age or older;
- have a family history of diabetes;
- are overweight;
- have high blood pressure;
- have given birth to a baby that weighed more than nine pounds;
- had diabetes during pregnancy;
- have ever been told that your blood sugar is a bit high, or that you have impaired glucose tolerance;
- are of aboriginal, Latin American, African, Asian or Hispanic descent.

You may not take part if you already have diabetes, or if you are pregnant or intend to become pregnant in the next five years.

Ramipril, which is used to treat hypertension and kidney disease, and rosiglitazone, which sensitizes the tissues to insulin creation, are both well established medications, Zinman emphasized, with few side effects.

The study is not merely an academic exercise, said Zinman. Complications of diabetes can be very severe, including kidney disease, vision loss, heart disease and stroke, and foot problems that can lead to amputation of a toe, foot or leg. There is also greater susceptibility to infections.

For more information or to register, call Sue at the Mount Sinai Hospital Leadership Sinai Centre for Diabetes at 416-586-8775.

REENA VISIT: Ontario's minister of community and social services, John Baird (centre), paid a recent visit to Reena's Al and Faye Mintz ElderHome and Toby and Henry Battle Developmental Centre. Pictured with him are Reena clients Joy Pont (left) and Mary Ellen Smith.

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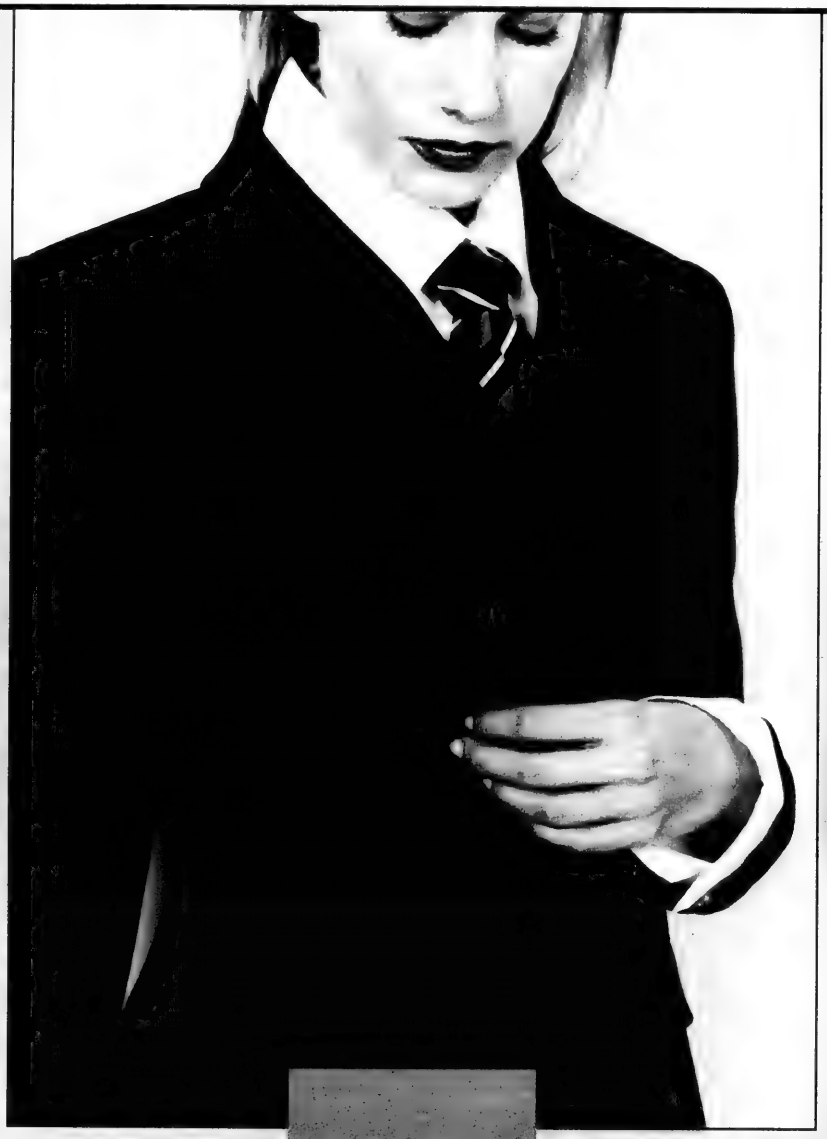

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WINTER FASHION

Fashion tips for the plus size women

The Top Ten Trends for Fall/Winter 2001 by Toni+

1. The Real Thing – Pleather is Extinct...leather and suede in some fashions is the must have.

2. The Fashion Comeback of the Decade...suits were never better.

3. Join The Club...tweeds, herringbone, houndstooth and glen check plaids, not just for menswear anymore.

4. KISS– Keep It Simply Stylish...basic black and white pairings are the ultimate day to night combo.

5. The Luxurious Touch...faux or real fur collar and cuffs are the latest hot accessory item.

6. Knit 1 Purl 2...solid head to toe knitwear outfits featuring ribbed long cardigans over turtlenecks, pants and skirts.

7. Optical Illusion...blouses and shirts in bold optic patterns and stripes add flare and a dash of daring to the basics.

8. Curves Ahead...curve hugging soft and luxurious cashmere, mohair angora or lambswool sweaters and cosy cardigans are an essential fall look.

KISS: Keep It Simply Stylish, Toni + advises.

9. Wrap It Up...playful plaid oversize wraps are the immediate answer to upgrade bland monochromatic solids to ultra-stylish chic.

10. Can't Have Just One...tailored, shaped silhouettes in long coats of alpaca, tweed and subtle plaids with fur or leather trim are a cold weather necessity, but who can resist a stunning shearling or leather top coat, the to die for choice of the season.

Making The Most of Your Figure This Season

Hints to help you decide which of this season's top trends will work for you!

Fuller on top or middle: Go for fine flat weight lambswool, angora or mohair sweater paired up with a herringbone tweed pant or skirt. Refrain from chunky cable knits that are top heavy. Other good choices are fingertip length streamlined jackets with clean zip closures or single-breasted jackets, loud printed tops, and the new fur collars are not for you – but fur cuffs on a suit would be tres chic!

Bigger bottom: Opt for solid head to toe colour, or if a pattern is drop dead gorgeous – keep it discreet! (Large patterns draw attention to the hip area as does wearing a contrasting top to bottom). This season's large fur collar accessories are perfect for you – the fullness at the top will balance off your bottom assets nicely!

Full all over: Meet your match in a slightly textured suit. A softly tailored jacket with matching slim skirt or pant will elongate your body, with flattering results. The key here is to stay away from hard, unforgiving fabrics and look for softly structured (but not clingy!) materials that drape and mold from top to bottom.

Again, monochromatic colour is far more flattering than bold patterns – and pick an exceptional accessory to spice things up! Also be very cautious with your accessories...you don't want to suffer from accessory overload.

The wonder outfit for all figures: The long knit cardigan teamed up with matching turtleneck and bottom in a solid head to toe colouration works for every figure type and is our pick for "outfit of the season!"

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Winter Fashion

BEAUTY SHOP

BY CAROL WISE

How dramatically our lives have changed since the horrendous tragedy of Sept. 11! This devastating event has changed our lives forever. Terrorism shakes the ground we walk on, but walk we will, with courage and fortitude. The important thing is to live every day with passion, and treat yourself to something special often. Stay centered with serenity and enjoy each day with continued care and self-regard. Put your best self forward and every morning look in the mirror and say, "Hello Gorgeous."

NEWS, NEWS, NEWS!!!

Housed in **SpaMedica's** new Infinite Vitality Clinic is a remarkable option for cosmetic surgery – its name – Pan G. This 10-week non-surgical procedure is tailored to each patient's individual needs, says Dr. Steve Mulholland, director of the clinic (66 Avenue Rd., Toronto). The results can be minimized pores, a finer, more even skin texture, skin tone, reduced sun damage, diminished lines and wrinkles and a significant (20 to 30 percent) elevate of the facial soft tissue. Brow, jowls, cheeks and neck are all improved. In short, this advanced technology promises to dramatically rejuvenate all layers of the face – a real gift for all ages!

Don't miss the **New You 2002 Show**. To be held at the Toronto Convention Centre Jan. 11-13, it promises to be the largest cosmetic enhancement, anti-aging show of its kind in North America. Featured will be 33 of Toronto and North America's pre-eminent physicians and dentists. In addition, hourly demonstrations of the latest beauty, hair and fashion treatments will provide you with unlimited beauty knowledge. Tickets are available at Ticketmaster; for more information check out www.newyou.ca.

"This feels like heaven" are the best words to describe The **Stillwater Spa** at the Park Hyatt. They offer a vast variety of services, and their methods are very detailed. The talented staff is not only efficient but includes extra soothing techniques to help you destress. The environment is almost hypnotic. Let your mind, body and soul recapture their unique sparkle.

Chilly winter palettes are cool, sleek and very sexy. Have fun and enjoy all the festivities this holiday season. Glisten your lips with lots of kissable gloss and paint your nails and eyes with sumptuous sparkle and glitter. Exfoliate and moisturize your skin regularly and treat yourself to a luxury treatment such as a facial or massage or both. It is too cold not to.

Natural finish loose powder from Chanel.

Chanel's Double Perfection matte reflecting makeup.

CAROL'S TIPS

SKIN CARE: Ginger has been known for centuries for its warming abilities and its power to help soothe tired joints and muscles. **Origins** provides us with the amazing Ginger Collection including ginger scrub and a nourishing ginger soufflé – a whipped body cream. The outcome is beauty inside and out, and if you have the time, invite a friend to play.

Christian Dior spoils us with two incredible new masks. Masque Stretch is for

Continued on page 41

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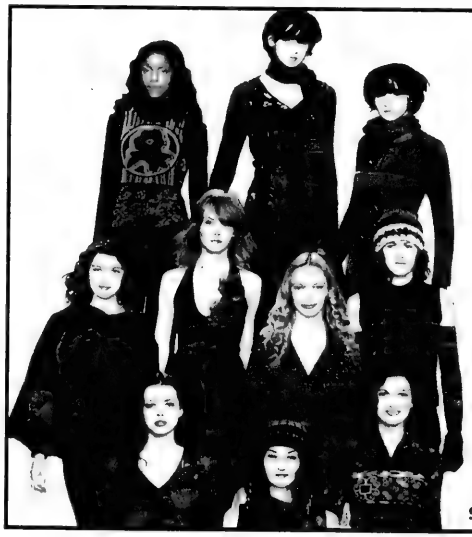

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Winter Fashion

Origins products for skin care.

Continued from page 40

firming energy and Masque Cocoon is an intensely moisturizing burst for tired, parched skin. The results of both masks are immediate.

Stop-Age wrinkle corrector for men is the latest from **Biotherm Homme**. It is the first anti-age treatment for men with pure retinol. Retinol stimulates the renewal cells in the epidermis, so why not treat your special guy?

B. Kamin's menopause skin cream is salvation in a jar. It helps to minimize the fluctuation and trauma skin experiences during menopause. It actually compensates for water loss and provides essential nutrients and moisture – available at Holt Renfrew.

L'Oreal's Liss Extreme.

FOUNDATION: Double Perfection is a new generation foundation from **Chanel**. This perfect balance of matteness and luminosity will give your skin excellent coverage while appearing totally natural. The complimenting natural finish loose powder is like a silk veil, creating radiance at every moment.

Teint Soft Sensation is an interesting new foundation from **Dior**. Its texture is such that it is both powder and fluid at the same time. It has a "sixth sense" effect and lasts for hours.

L'Oreal Paris introduces Air Wear, a new, breathable, long-wearing foundation that requires no touch-ups. It is light as air and gives good coverage.

Continued on page 42

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Winter Fashion

Continued from page 41

EYES: The new streamlined brow pencil from **MAC** is totally amazing. It makes good sense, is easy to apply and looks natural.

Underwear for lashes from **Origins** is the best lash builder I have seen in awhile. It helps to lift and lengthen and floats on like lingerie. Glossy shadows are very popular, but quite frankly I find them too sticky.

Check out HydraFresh Circle Eraser from **L'Oreal** to help minimize dark circles and soften the skin around the eye area.

LIPS: MAC's latest lip pencils in the colour Girlfriend and Foxy Lady are lots of fun. And while we are doing **MAC**, check out the all-over glitter – it's very festive – no wonder it is in the Black Tied Collection.

Two creamy lipsticks nestle inside the cutest golden saddle box from **Dior**. This brilliant little jewel is so practical it is designed so you can wear it on your belt.

Another little gem this season is a trio of passionate new reds in a gorgeous sleek case from **Shiseido's** Clé de Peau Beauté Collection. Gloss, moisture and colour combine to produce a luxurious satin finish and its name is Rouge de Luxe.

HAIR: Check out **Salon Daniel** (79 Yorkville Ave., Toronto) for the coolest colour technique. It is absolutely stunning. According to Daniel, the look is like a slice of pie. For instance, if you have blonde hair, you might have a few slices of dark, and if you are brunette, you might get a shot of cool light. No, it is not like highlights or streaks or chunking; it is clearly "slicing." The effect enhances your features and adds texture and volume. Hair this winter has more volume, Daniel explains, but is still a long way from big hair.

Kerastase presents Oleo-Relax, a system that contains shampoo, a creamy masque and a leave-in controlling texturizer. All combined, they leave your hair shiny, voluminous and simply gorgeous. **Redken** unveils new technology for long hair designed specifically for those who want to maintain or grow long hair. The line consists of a shampoo, conditioner and heat-treat, heat-activated leave-in treatment. It focuses on keeping the ends strong and pliable.

Now Rover can smell good with Oh My Dog! available at Eatons and Holt Renfrew.

Beautiful fragrances from Castelbajac.

L'Oreal's Liss Extreme – shampoo, moisturizing mask and a leave-in treatment – will transform your hair into a picture of health and shine

FRAGRANCE: Chanel introduces two beautiful Coco Mademoiselle body products: Fresh Moisture Mist accompanied by an ever-so-fresh body lotion. This little duo is exquisite. Direct from Paris, Oh my Dog and Oh my Cat are scents designed specifically to enthrall your animal. They are both great and the bottles that house them are just as terrific. Both are available at Eatons and Holt Renfrew.

Elizabeth Arden gets a little spicy with the new Spiced Green Tea Scent Spray and Comforting Body Cream – nothing could be cozier on a cold winter night by the fireplace.

Histoire de Parfums is a series of scents that are fresh and inviting. From room scents to perfume there is something to suit all. Their "naturelle" scent is actually great for the whole family.

Toronto's Eatons downtown store welcomes a brand new fragrance from the fashion house of **Jean-Charles de Castelbajac** in Paris. "Castelbajac" is an exciting floral liquid that is both innocent and sexy at the same time. And, wait until you see the bottles – spectacular!

L'eau De Cheap and Chic from **Moschino** is lots of fun yet quite sophisticated. Its freshness floats in a dreamy world of flowers and fruit.

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Winter Fashion

No animals were harmed in the making of this coat

By FRANCES GOODMAN PELLATT
Special to The CJN

With the winter season about to rear its frigid head, fashionistas are checking out their wardrobes. Something warm is definitely required.

Perhaps something soft and luxurious like a full-length mink coat? Or what about a hooded leopard jacket or a lamb collar and cuffs to refurbish that old knit suit? We all love the lavish, sensual feel of fur, and the animal look continues to be a hot item on the fashion scene.

But many conscientious men and women are turning down animal skin garments in favour of clothing made from fur substitutes. And manufacturers have developed substitutes made from synthetic materials that looks and feel like real fur.

"The fashion industry took steps to appease the public and designers as well," said one representative of a Montreal fabric wholesaler.

For years now, the fashion industry has been offering consumers options for luxurious, fashionable outerwear such as full-length mink coats, beaver jackets, and sable wraps made with 100 percent faux fur. The untrained eye may not even be able to tell the difference.

Polyester and acrylic are used to make the faux fur. Polyester makes a less expensive imitation fur that is most often used as lining or as trimming to enhance vests, coats and jackets. It's also used for making pet beds, throws, stuffed toys, chairs and car-seat covers. On the other hand, fake-fur fabric made using acrylic results in a higher-end product that has a more nicely finished sheen. When made into coats and jackets, it creates a very real and luxurious looking garment.

The fabric industry has also developed printing and jacquarding equipment that allows manufacturers to produce other kinds of fur alternatives – including imitation sable, white or black sheared beaver, raccoon or coyote – that look and feel like the real thing. Other animal skins that can be imitated in faux fur include fox, tiger, ocelot and pelted mink skins. These various fabrics are then designed into garments, such as boleros, capes, wraps, coats, jackets, hats and vests, for men, women and children.

And all without harming a single animal. Faux fur fashions made with quality workmanship are as glamorous as the real thing, whether they have classic or fun styling. The end products look and feel like natural animal skins, yet they are more affordable and, of course, much more animal friendly.

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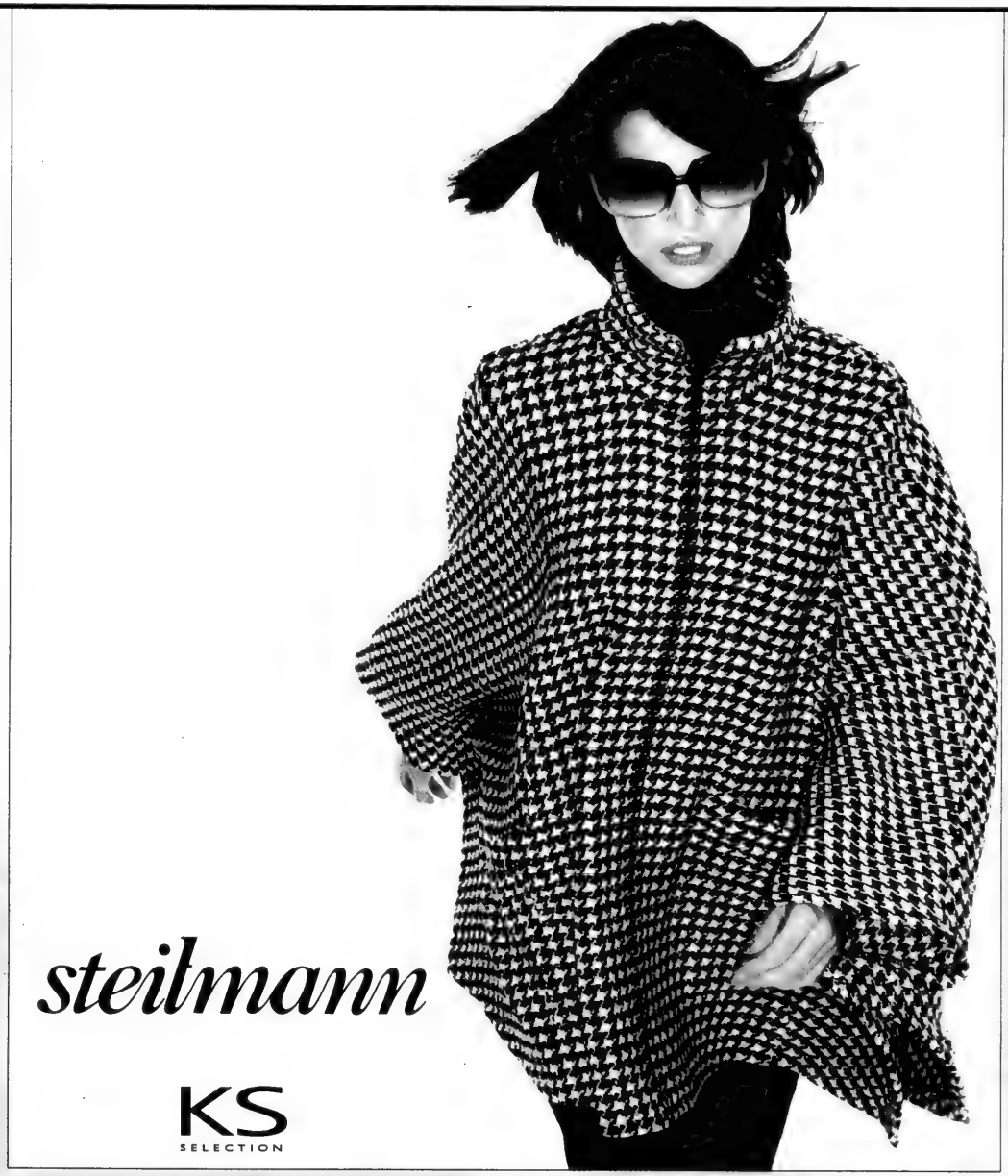

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Winter Fashion

Jeanne Beker launches her own clothing brand

A chunky knit black/ivory tweed sweater and lambskin leather knee-length A-line skirt in black.

Jeanne Beker, Canada's internationally renowned host and segment producer of Fashion Television recently launched her own signature of stylish clothing.

The line was created with the intent to help simplify women's lives who, much like Beker, multi-task and work with extremely tight schedules. The JeanneBeker clothing line features wear-anywhere pieces that fit a range of figures, travel well, complement existing wardrobes and reflect quality and style.

The line is available exclusively at Eatons stores across Canada.

Highlights from the JeanneBeker clothing line include: Pinstripe and techno-fabric suiting; lambskin leather separates; matte jersey co-ordinates; chunky-knit sweaters; fitted tactel tops; and a cashmere wrap trench coat.

Remaining true to her calling, Beker's role in the project was as "editor." With her 16 years of trend-watch expertise and a lifetime of experience as a "real woman," Beker worked closely with the designers to develop her first collection.

A cashmere wrap trench coat in chamois, goes well over a silk/lycra neck sleeveless top in cardinal red and techno fabric seamless boot-cut pant in black.

Festive evening supports breast cancer services

Bayview Village Shopping Centre is hosting a festive evening in support of North York General Hospital for Breast Cancer Services.

The evening will feature "after hours" shopping with in-store discounts, a silent auction, music and entertainment, and a raffle with a grand prize of $10,000 in gift certificates.

Ticket prices are $50, and tax receipts for a portion of the price will be provided. Proceeds will go to support the purchase of a new digital mammography machine.

Sunday, Nov. 25 at 6:30 p.m., at Bayview Ave. and Sheppard Ave. For tickets and information, call 416-226-2003.

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TV documentaries deal with survivors' return home

By SHELDON KIRSHNER
Staff Reporter

When Holocaust survivors return to places of their youth, emotions usually run high.

Two forthcoming Vision TV documentaries, *Out of the Fire* and *Rendezvous*, deal with this aspect of the Holocaust.

The films, timed for Holocaust Education Week, focus on Faye (Fanya) Schulman, a former partisan, and Edwin Grossman, who owes his survival to a Christian family in France. Schulman and Grossman reside in Canada today.

Apart from being a member of a Russian partisan band during the war, Schulman was a photographer whose pictures graphically recall a story of endurance and courage in the face of immense odds.

Shelley Saywell's 60-minute documentary, *Out of the Fire*, is narrated by Martha Henry. It tells two distinct but interrelated tales.

It describes the life of a Jewish partisan fighting the Germans and just trying to survive amid a harsh landscape.

And it takes us to Lenin, the village in what is now Belarus where Shulman was born, raised and, shatteringly enough, witnessed the death of her family by a Nazi firing squad.

Scheduled to be broadcast on Monday, Nov. 5 at 9.m. and 11 p.m., *Out of the Fire* skillfully mixes these stories in a film that jumps from the present to the past and back again.

After 55 years, Shulman– who bears an uncanny resemblance to Madeleine Albright, the former American secretary of state – returns to Lenin, a drab, forgettable burg which summons up a rush of memories, good and bad.

She finds nothing of consequence, not even her parents' and sisters' graves. At a black granite monument, which honours the war dead, she breaks down and cries.

In a Minsk museum, however, Schulman stumbles upon a photograph of herself as a partisan.

Then she visits her old partisan camp in the forest and is reunited with a Jewish woman who fought alongside her.

Still later, Shulman meets her former commander, a grizzled and bemedalled veteran with whom she reminisces at an emotional banquet, and tours a museum where her precious photographs are on display.

A plucky lady, she learned photography from her brother, and this skill saved her life. Without it, as we discover, a local Nazi commander would not have spared her.

For Schulman, the Holocaust began in August 1942, three months after the German occupying force established a ghetto for local Jews, who comprised about half of Lenin's population.

On a sombre summer day in that month, some 2,000 Jews, including her immediate family, were methodically mowed down by gunfire.

She watched the massacre from the attic of a synagogue.

Shortly afterward, she joined the partisans, working as a nurse in a makeshift hospital deep in the woods and then as a combatant.

" It was almost impossible to survive," she says, referring to the terrible conditions, the cold and the constant presence of enemy patrols.

We're told that it was "safer" for a Jewish partisan to conceal his or her Jewish identity. Anti-Semitism appears to have been rife among the partisans. Schulman stops short of disclosing whether she took that precaution as well.

Faye Schulman

Throughout her ordeal, she took invaluable photographs of her fellow fighters. These stark black and white photos add poignancy and depth to *Out of the Fire*.

The film has a happy ending. Schulman met her husband, also a partisan, in 1944. In 1948, four years after being married, they immigrated to Canada, where they opened a hardware store, settled into a comfortable middle-class existence and raised several children.

***

Rendezvous, which will be aired on Thursday, Nov. 8 at 9 p.m. and 11 p.m., follows Grossman and his two daughters, Jacqueline and Marcy, as they visit La Varenne, a town which sheltered him during the darkest days of the war.

He and his family left their home in Berlin after the rise of the Nazis, fleeing to France. They lived in a variety of cities before settling in Paris.

Through a Roman Catholic priest active in the French resistance movement, Grossman's father was able to temporarily place Edwin and his sister with a number of foster families.

Finally, the priest found a family willing to put them up on a more or less permanent basis. Thanks to them, the Grossman children muddled through the war.

Now, some 50 years later, Grossman, accompanied by his two grown daughters, revisits the charming town of La Varenne.

Continued on page 48

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Toronto filmmaker chronicles plight of 'Cameroon caviar'

By BILL GLADSTONE
Special to The CJN

TORONTO — *Bushmeat*, an hour-long television documentary soon to air on the Discovery Channel, is a taut, riveting expose of the illicit trade in gorilla and chimpanzee meat in Cameroon and other countries of Central Africa.

Toronto filmmaker Dawna Treibicz defied the odds to make this film about a subject that many in Africa previously considered as taboo for discussion. Although – as the film puts it – the world's last sizeable wild population of great apes is "being eaten by their closest relatives, right to the verge of extinction," no one before Treibicz had ever won the approval of an African government to document the problem on film.

Dawna Treibicz

Remarkably, Treibicz even managed to get Cameroonian officials to talk about the problem for the first time on camera. She considers it a hopeful sign that something may be done to turn around this ecological disaster before it is too late.

Dubbed "Cameroon caviar", primate flesh is regarded as an exotic delicacy by enough people in Africa and Europe that there's a lucrative market for it.

No one knows the full extent of the problem, but in Cameroon alone, some 800 gorillas are reportedly hunted down annually from a total population of about 10,000 that still inhabit Central Africa's shrinking rain forest, which itself is facing destruction from the axe and chainsaw.

"At the rate they're being slaughtered, we predict [the apes] may be extinct in about 10 years," Treibicz said. "Some people say eight years, some say 20 years. We really don't know how long they've got."

Using hidden cameras, the documentary shows how easy it is to visit a bushmeat market and purchase steaks, organs, limbs and other pieces of the endangered animals.

Bushmeat also follows Canadian medical ethicist Dr. Kerry Bowman, and other concerned environmentalists as they travel to various tribal settlements in Cameroon, rescuing orphaned chimpanzees from captivity and trying to return them back to the wild.

The film has a fascinating sequence detailing the remarkable ability of gorillas and chimps to use sign language to communicate with humans. By such means, it easily persuades us – just as local ecological workers persuade tribal schoolchildren – that these hairy primates must not be considered fair game, and that they're too much like us to put on our dinner plates.

Treibicz, who graduated from York University in theatre studies, has been producing and directing television films for 20 years, usually in the subject areas of current affairs, arts, and what she calls "investigative advocacy." *Bushmeat* was her first nature documentary, she said, and one of the most difficult films she has yet made.

She did not travel to Africa in advance of the film. "If I had gone to do a survey trip before the shoot, I would not have gone back. I couldn't have imagined how difficult it was, trying to tell a story about an illegal trade in a country [Cameroon] that was reputed to be the most highly corrupt on the entire continent."

Over the four years it took to make the film, including six weeks on location, the logistical challenges of bringing a large film crew and entourage to sub-Saharan Africa sometimes seemed so overwhelming that at one point she considered giving up. Her mother, a Holocaust survivor, steeled her resolve by telling her, "If you don't go, you could be missing the biggest adventure in your life."

Treibicz has many ideas for new documentaries, including one about the Serpapinto, a ship on which a boatload of European refugees made an arduous journey from Lisbon to America during World War II; some eventually settled in Montreal. But even veteran filmmakers like Treibicz find it hard to get funding from broadcasters for new projects.

"It's sometimes difficult to find the right match for the story that you want to tell," she said.

Jane Goodall, the renowned anthropologist, honoured Treibicz by introducing *Bushmeat* at a private screening in Toronto in October. Television viewers can see the documentary when it airs on the Discovery Channel on Sunday, Nov. 4 at 8 p.m. EDT.

Film explores fascism in pre-war Britain

By SHELDON KIRSHNER
Staff Reporter

Stephen Frears' newest film, *Liam*, which opened at the Carlton Theatre on Oct. 26, zeroes in on the relentless economic forces that made fascism such an appealing ideology to some in Depression-ravaged Britain.

Set mainly in a grim tenement in the bleak port of Liverpool, it revolves around an Irish Catholic working-class family whose livelihood, tenuous at the best, is shattered by the closure of a local shipyard owned by a Jewish family.

The Sullivans flail around in desperation as their vulnerable little universe disintegrates in the face of circumstances beyond their control.

Dad (Ian Hart), the proud breadwinner, turns to the British Union of Fascists, the so-called Blackshirts, for succor.

Being an instinctive anti-Semite who thoughtlessly tosses off epithets like "bleedin' Jews" and "Jew- bastard" to explain his sudden joblessness, he is a likely recruit to the ranks of homegrown fascists.

Con (David Hart), a budding socialist, challenges his father's political certitudes, but to no avail.

Having lost faith in the Roman Catholic church to protect his wife and children from the scourge of unemployment, he blurts out at a Sunday mass, "Those who profit from Christianity are Jew-boys!"

The object of his hatred is focused on the Samuels, the proprietors of the shipyard that renders him and many other workers redundant.

At a Blackshirt rally he attends, a speaker claims that "Jewish bosses" are deliberately driving down the cost of labour. As in times past, Jews are the ultimate scapegoats.

By chance, his demure daughter, Teresa (Megan Burns), finds work as a maid at the Samuels' sumptuous home, one more reason for him to lash out at Jews.

His animosities are also fueled by the Jewish landlord who harasses his surly wife (Claire Hackett) for rent and by the Jewish pawnbroker who buys the family's trinkets.

Although his descent into fascism is one of its most powerful features, the film also draws strongly on his eight-year-old son for resonance. Indeed, a good part of *Liam* unfolds through his unguileful eyes.

Liam (Anthony Borrows), his oatmeal face the very picture of innocence, is a boy whose stutter is a source of frustration.

Mrs. Abernathy (Anne Reid), his strict, overbearing parochial school teacher, suggests that he can overcome his affliction if he casts off his sins and cleanses his soul.

An oversimplification, of course. But in the Sullivans' constricted world, the church is their anchor and ultimate salvation.

As depicted by Frears, the church is a distant, superstitious institution that feeds on the fears and traditions of its congregants.

Liam, a small film about a divided family in crisis, leaves an indelible impression. Melding drama with the nasty politics of hate, it churns with deceptive power and poignancy.

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Eye on Arts

By Bill Gladstone

STRUMA SURVIVOR TO ATTEND GALA SCREENING OF NEW FILM

With his new film *The Struma*, writer-director **Simcha Jacobovici** tells the story of 779 Jewish refugees who fled Romania in 1941 aboard a dilapidated vessel called the *Struma*. Bound for Palestine, the overcrowded ship limped into Istanbul and later sank while drifting aimlessly in the Black Sea. Nearly 800 people lost their lives in the mysterious tragedy.

The *Struma's* sole surviving passenger, **David Stoliar**, is planning to attend a screening of the film this month in Toronto. Also expected in town is **Greg Buxton**, a diver whose grandparents went down with the ship.

The gala screening is scheduled for Nov. 13 at the Princess of Wales Theatre, 300 King St. W. Tickets are $54; tax-deductible patron tickets are $180. Phone 416-665-8054 or 416-504-6662 for tickets.

Reception 6 p.m., screening 7:30 p.m., patron reception 9:30 p.m. at the CBC's Barbara Frum Atrium.

* * *

Culture and the Shoah: The Holocaust, A Cultural Perspective offers a variety of film, theatre, readings, dance and musical events to perpetuate the memory of Holocaust and its victims. This year's theme is Eternal Voices.

Highlights include a reading from *The Diary of Anne Frank* by **Maggie Blake**, a dance choreographed by **Serge Bennathan**, and a dramatized reading by Toronto actor **Alon Nashman** of a piece by Yiddish writer **Chava Rosenfarb**.

Also scheduled are readings by **Rick Salutin** and **Steve Paikin**, and a new film from director **Elida Schogt** (*Zyklon Portrait*). Musicians **David Wall** and **Sasha Luminsky** perform with the choirs of the Bloor JCC and Trinity-St.Paul's United Church.

Part of Holocaust Education Week, this fifth annual program is presented by the Cultural Arts Group at the Nadal JCC, with the committee for Yiddish of UJA Federation and the Friends of Yiddish.

Trinity-St. Paul's United Church, 427 Bloor St. W. Members free, non-members $10. Thursday, Nov. 2, 7:30 p.m. 416-924-6211.

* * *

Jewish Film Society: Kurt Gerron's *Karussell*, a 1999 German-Dutch feature film, focuses on **Kurt Gerron**, the German actor-director who died in Auschwitz, but not before making *The Fuhrer Gives a City to the Jews*, the infamous propaganda film about Theresienstadt.

The Toronto Jewish Film Society screens both films, Nov. 4 at 5:15 and 7:45 p.m. Art Gallery of Ontario, Jackman Hall. Single tickets, $8, go on sale 15 minutes before each screening. Bill Emery, 416-924-6211.

* * *

A Simchah for Simcha: The Friends of Yiddish (FOY) and other groups join together to host an evening of tribute to Toronto poet **Simcha Simchovich**, in honour of his 80th birthday and his 60 years of literary endeavours.

The program includes a lecture by Yiddish scholar **Eugene Orenstein** of McGill University, and readings by **David Newman** and **Ellie Moidel** from Simchovich's *The Song That Never Died*, which features translations of works by Yiddish poet **Mordecai Gebirtig**.

Leah Posluns Theatre, 4588 Bathurst St. Free for FOY members; $3 for guests; refreshments. Sunday, Nov. 4, 1:30 p.m.

* * *

Ani Maamin: This "lost and found again" song, which features text by **Elie Wiesel** and music by **Darius Milhaud**, tells the story of patriarchs Abraham, Isaac and Jacob confronting God and reflecting on their own experiences in the wake of the Holocaust.

Translated as *I Believe*, the title refers to **Maimonides'** famous 13 Principles of Faith, which stood as an anthem for doomed concentration camp inmates.

Judy Kopelow, the producer-director, is a nurse in the critical care unit of the Hospital for Sick Children. Musical direction by **Fabio Mastrangelo** and **Sabatino Vacca**.

Ettore Mazzoleni Concert Hall, Royal Conservatory of Music, 273 Bloor St. W. Reception sponsored by Windsor Arms Hotel. $18. Nov. 4, 8 p.m.

* * *

Arts Briefs

• *Resistance*, a short film on dance by **Allen Kaeja** and **Mark Adam**, premieres at the Bloor Cinema, 506 Bloor St. W. $8 at the door. Saturday, Nov. 3, 2001. 416-961-5424.

• *Fully Committed*, a comedy about a fancy New York restaurant, plays at the Winter Garden through Nov. 25. Although there are no Jewish characters, watch for the Jewish touches added by assistant director **Daniel Goldstein** and actor **Ethan Sandler**. 416-872-5555.

Karen and Allen Kaeja in a scene from *Resistance.*

• *The Melville Boys* by **Norm Foster,** directed by **Ari Weisburg** runs until Nov.10 at the Weston Little Theatre. This funny and unsentimental play looks at what happens when four lives in transition touch common ground. 1995 Weston Rd., Weston, Ont. 416-703-8133.

• Toronto klezmer group **Beyond The Pale** performs at the Leah Posluns Theatre (4588 Bathurst St.) on Nov. 4, 8pm, as part of the 25th Anniversary celebrations for the Toronto Jewish Book Fair. Featuring **Eric Stein** (mandolin), **Martin van de Ven** (clarinet), **Sasha Luminsky** (accordion), **Bogdan Djukic** (violin), and **Bret Higgins** (bass), the group will perform a two-set concert of their unique mix of klezmer, eastern European folk, and original music, and will be joined by frequent collaborator Yiddish vocalist **Dave Wall**. Tickets $10, for information call 416-636-1880 ext.368.

• **Jacques Israelievitch** will be performing with his son, **Michael**, on Nov. 8 at noon at the Glen Gould Studio, CBC Building, 250 Front St. W. Concertmaster of the Toronto Symphony Orchestra since 1988, Israelievitch will perform four pieces written for him and his son, who is currently studying percussion at the Julliard School of Music. Admission is free.

• **Emanuel Ax** and **Yefim Bronfman** perform **Brahms** and **Rachmaninoff** with the **Toronto Symphony**, Nov. 13, 8 p.m. Israeli violinist **Gil Shaham** performs **Debussy**, **Beethoven**, **Stravinsky** and **Ives** with the TSO, Dec. 5 and 6. 416-593-4828 or www.tso.on.ca

• The Fringe New Play Contest seeks scripts of new original works, previously unproduced, with a maximum performance time of 90 minutes. Nov. 19 to Dec. 14. Fee $25. 416-966-1062.

Survivors' emotions run high in documentaries

Continued from page 46

The visit brings back painful memories Grossman was previously unwilling to share until now. In 1943, Edwin and his sister met briefly with their parents, but since times were still dangerous, they went back to their foster parents for the duration of the German occupation.

On May 8, 1945, they were reunited with their parents yet again, this time for good. After the war, they emigrated to Canada.

In *Rendezvous*, produced by Dominique Darmon, Grossman appears relaxed as he reminisces about his boyhood in La Varenne, and one of his daughters wonders how he could possibly have survived.

Beyond everything else, the trip connects Grossman with his daughters on a much deeper emotional level.

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Arts & Travel

TRAVEL TALK

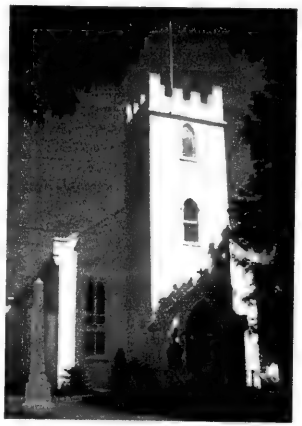
BY BILL GLADSTONE

QUICK GETAWAYS AWAIT WITHIN SOUTHERN ONTARIO

As many residents have long appreciated, Southern Ontario is a choice region for tourism, with an abundance of great destinations worth visiting any time of year. Here are a few suggestions:

Joseph Brant House: Within sight of the Burlington Skyway and the foundry smokestacks in Hamilton harbour is a pretty white clapboard cottage in the Georgian style. Known as the Joseph Brant House, it's a replica of an earlier house on the same spot in which the historic Indian chief lived and died.

Brant (1742-1807), a historic native chief, was given a large tract of land for his loyalty to the British Crown. Journeying to the promised land, he and his people crossed the Grand River at a spot that became known as Brant's Ford, later Brantford. His two-storey house is now a museum containing thousands of historic objects.



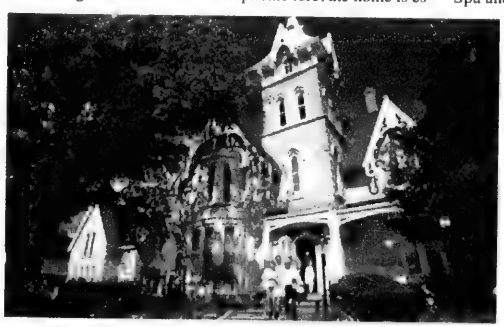
Stylish architecture in Port Hope.

Brant lies buried in the cemetery of Her Majesty's Chapel of The Mohawks, on Mohawk Street near the Grand River. The cemetery also contains a memorial to native poet Pauline Johnson.

* * *

Bell Homestead: A few kilometres south of Brantford is the former home of Alexander Graham Bell. In this simple Victorian farmhouse, now a museum, Bell invented the telephone in July 1874. Two years later, in Brantford, he first succeeded in transmitting speech over telegraph lines and in placing the world's first long-distance call – to Paris, Ont., eight kilometres away.

Although it contains much telephonic lore, the home is essentially a loyal re-creation of the domestic setting in which Bell worked.



The Elmhurst Inn in Ingersoll, Ont., a town of 10,000.

The adjacent Henderson Home, trucked from downtown Brantford in 1969, was Canada's first telephone business office.

* * *

Town of Ingersoll: This town of 10,000 boasts an automotive plant, limestone quarries, a curling rink, a volunteer fire department, a legion hall, a library and a rainbow of church groups and service clubs. Local history is recalled in the Ingersoll Cheese Factory Museum, part of a complex of heritage buildings that includes a Blacksmith Shop, Farm Museum, Community Museum and Hockey Hall of Fame.

Various displays in the Community Museum recapture the flavour of life of a bygone era. Numerous items pertain to Major Thomas Ingersoll, the former American whose daughter, Laura Secord, heroically warned the British of a pending attack by American soldiers during the War of 1812.

James Harris, a 19th-century dairy farmer, won fame by exhibiting a huge wheel of Ontario cheese at world's fairs in the United States and England. Today, his Victorian Gothic mansion lies at the centre of Ingersoll's well-known hotel, the Elm Hurst Inn.

King Street once formed part of the main stagecoach route between Hamilton and London. The building with covered porches at King and Hall streets was once an inn that serviced the stagecoaches.

* * *

Port Hope: An hour's drive east of Toronto, this attractive lakefront town has much to offer travellers who stray from Highway 401. With a picturesque main street known for its antique shops, the town of roughly 12,000 is a mecca for antique shoppers. It also boasts many century homes and heritage sites, including the 19th-century church where Governor-General Vincent Massey was buried.

A hilly town with extensive ravines, Port Hope incorporated in 1834 and experienced an era of grandeur and promise through the 1870s. Attracted by the cool summer climate, many wealthy Americans built impressive summer homes here. The town was regularly serviced by ferries across the lake from Rochester, N.Y., and other port cities.

Today Port Hope is filled with many architectural remembrances of its storied past. Its main street, Walton Street, is a well-preserved Victorian boulevard, and its residential side streets present a sleepy and old-fashioned vision of civic orderliness. Historic inns include the large Hillcrest Bed and Breakfast & Spa and the small Butternut Inn.

* * *

Presqu'ile Provincial Park: Situated about 1½ hours east of Toronto on Lake Ontario, Presqu'ile is one of several provincial parks in Ontario of primary importance to migratory birds. About 125 species of bird nest here, and hundreds more pass through en route to other continents and climes. Each September, Presqu'ile is also a gathering point for monarch butterflies as they begin their annual migration to Mexico.

Presqu'ile is a boomerang-shaped spit of sand and limestone that juts into the lake. It is a great place for close encounters with nature. From spring to fall, it's a birdwatcher's paradise. In winter, it's open for daytime visitors, who routinely spot deer and other animals.

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2 candles

salt shaker

bottle

SHABBOS SPICE

This story is adapted from Gemara Shabbos 119a.

Marcus Aurelius Antoninus was emperor of the vast Roman Empire from 161 to 180 CE. Even though the emperor wasn't Jewish, he had many Jewish friends. The Jewish people enjoyed peace and religious freedom during his reign.

Emperor Marcus Aurelius sat in Rabbi Joshua ben Chanania's simple dining room, smiling as he helped himself to another piece of home-baked challah. The room glowed with the warmth of Shabbos (the Sabbath). A fragrant aroma wafted in from the kitchen. Mrs. ben Chanania brought in an earthenware bowl filled with steaming cholent, and placed it on the homespun linen tablecloth. The emperor dug his wooden spoon into the thick, rich stew, and took a lusty bite.

"Joshua, this simple fare is the best food I've had in years! Mrs. ben Chanania, what did you put in this?"

"Nothing much. Just meat, barley, beans, onions, and spices."

"Amazing! Please give the recipe to my head chef."

* * * * * *

Trumpet blasts heralded the arrival of Emperor Marcus Aurelius Antoninus into the royal banquet hall. He slowly made his way through the vast hall, between tables of Senators and noblemen assembled for the royal banquet, and sat down at the head table in his velvet throne. A servant clad in the finest livery deftly set a silver stew pot on the richly embroidered tablecloth. With a flourish, another servant removed the engraved lid, revealing the bean stew. The emperor smiled, anticipating another feast. A third servant dipped a golden ladle into the pot and withdrew a steaming ladleful of the royal cholent. A fourth servant extended a bowl of the finest porcelain to accept the emperor's repast. The gathered senators squirmed in their seats, their faces solemn masks, terrified of possibly offending the Emperor.

Emperor Marcus Aurelius Antoninus dug his diamond-encrusted spoon into the thick, rich stew, and took a lusty bite.

"Guards!" he gasped, as meat and beans splattered all over the beautifully embroidered tablecloth. "The chef is trying to poison me!"

The chef was dragged in, pale and sputtering. "Your Excellency, I merely prepared everything exactly as the rabbi's wife directed."

"Bring in Rabbi Joshua immediately!" commanded the Emperor.

They did.

"Why doesn't this stew taste like it did at your house? The chef claims he followed your wife's directions exactly. So what aren't you telling me?"

"Well, there was one ingredient we neglected to mention, as there is no way the Emperor could obtain it."

"What? How dare you! I can get anything I want! What is this ingredient?"

"Shabbos."

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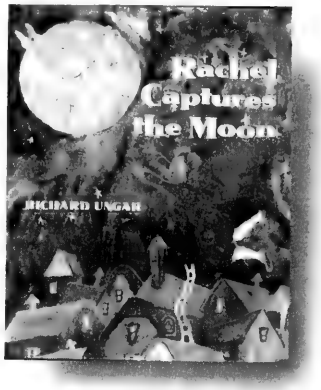
CJKids

Ungar not only wrote the story, but drew the pictures, too

By LEILA SPEISMAN
Staff Reporter

There are a lot of stories about the Jews of Chelm. They were very pious and very good people, but were very silly as well.

Richard Ungar has written a book about Chelm that you will really enjoy. It is called *Rachel Captures the Moon*, and it was published by Tundra Books earlier this year. It is adapted from a story by Samuel Tenenbaum.



The people of Chelm loved the moon. "In the evening, everyone would gather in the village square and wait for the moon to appear. When it finally did, they would gaze for hours at the magnificent moon as it bathed the entire village in wondrous light."

The problem was that while the moon came up every night, by morning it would disappear. Now, you probably realize that that is exactly what is supposed to happen, and that while the moon goes away, the sun comes up, but as I said, the Chelmites were silly people.

They decided that the only thing to do was to capture the moon, so that it would always be with them. Of course, they didn't know exactly how to do it.

Simon the Carpenter built a ladder that was so high that he was sure he could climb up it and reach the moon. Selma the Cook thought that she could tempt it to come down with the aroma of her famous noodle soup. Rafael the Musician played his violin so beautifully that he was sure the moon would come to hear it. Sarah the Weaver wove a blanket that was so warm and colourful that the moon would want to be wrapped in it. And Aaron the Fisherman tried to catch it with his fisherman's net.

Well, you won't be surprised to hear that nothing worked. The people became very sad and bad-tempered.

Finally, Rachel, the carpenter's daughter, had an idea. She carried a large rain barrel to the town square. When the moon began to rise, everyone ran to the rain barrel – and saw the moon in the water. They were thrilled.

They were especially thrilled when they realized that "the moon that Rachel had captured was even more magnificent than the one that filled the sky the following evening."

Ungar not only wrote the story, but drew the pictures, too. And they are wonderful: full of rich blues, greens, oranges, hot pinks, purples and reds.

This is a very funny book, and it is well worth reading.

CHUBBY & HOPPER
by Angela Guttman
Whenever Chubby goes to the pet store he brings me junk. I hope he doesn't this time.
Hey everybody! I just got a great deal on a fish bathtub!

CREATING TOGETHER: Grade 6 students from Bialik Hebrew Day School recently participated in a retreat at Camp George focusing on teamwork. One of the highlights of the program was the creation of a poem and a sculpture made from junk found on the property. Seen with their "creation" are teacher Martha Fleury, and students (from left) Raquel Walman, Madison Wine, Rikki Landau, Bradley Kaplansky and Jesse Buckstein.

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Business Profile

Father and son built a thriving company

By SHELDON KIRSHNER
Staff Reporter

The lighting fixtures illuminating your local pharmacy or favourite neighbourhood restaurant were probably manufactured by a Toronto company founded by a resourceful Holocaust survivor from Poland.

Visioneering Corporation, Canada's largest independent lighting manufacturer, produces a full line of fixtures for the commercial and industrial markets.

The Toronto-based firm, the brainchild of Daniel Wiener, sold well over a million fluorescent and HID (high-intensity discharge) fixtures last year.

Wiener, who died last April, established the firm in 1952, a year after his arrival in Canada.

By dint of vision, enterprise and long hours, he transformed it into a formidable force. Visioneering employs some 200 workers in a 270,000-square-foot plant and head office in Weston off Highway 401.

"He was a great but modest person," said his son, Bill, who succeeded his father as president after his death. "He was a man of few words, but always seemed to have the right answer for any problem."

Wiener, who joined Visioneering in 1976 while he was still a student at the University of Toronto, has no special plans to unveil a new line of fixtures to mark the company's 50th anniversary in 2002.

"We're introducing new products all the time," he said.

Citing two examples, he referred to two different types of fixtures. The first uses half as much energy but gives off as much light. The second is tailor-made for bio-hazard environments.

At one time, Visioneering also produced a diverse range of electronic goods: hi-fi components, photo-electric controls and microfurnace ceramic heaters and fans.

But in the 1980s, the Wieners decided to focus exclusively on fluorescent and HID fixtures.

Visioneering, which designs, engineers and manufactures all its products, is virtually the last remaining independent maker of lighting fixtures in this country.

"Most of our competitors sold out to public corporations," said Wiener. "There's only one competitor left."

Fifty percent of its products are exported, mainly to the United States, but also to Mexico, the Caribbean, the former Soviet Union, Western Europe and the Middle East.

Visioneering has a buy-in-Canada policy, but when necessary, it purchases raw materials abroad, including electronic devices and plastic sheeting from Israeli suppliers.

Bill Wiener. His father, Daniel, is pictured [inset] two years before his death.

Wiener's father, a Zionist and one of the founders of the Canadian Technion Society, worked until almost his dying day.

"He was active until last January," said Wiener, who started working for his father during summer breaks from school.

"He said he wasn't feeling well, and went home early. He never returned."

By all accounts, Daniel Wiener, born in Kielce in 1916, lived an extraordinary life.

His mother died in childbirth and his father abandoned him, whereupon he was taken in by a Roman Catholic orphanage.

"He was brought up to be an anti-Semite until his maternal grandfather kidnapped him when he was five years old and taught him his religion," said Julia Rowan, his granddaughter.

In the 1930s, he studied engineering in Warsaw and then worked for a British firm in Radom. During the Holocaust, his first wife and children were killed.

Shipped to Auschwitz in 1944, he ended up in the Mauthausen concentration camp toward war's end.

A steely survivor, he remarried, and began working for the Haganah, smuggling people and ammunition to Palestine.

Had it not been for the illness of his daughter, he would have settled in the newly-created State of Israel.

Like thousands of East European Jewish survivors washed up by the Holocaust, Wiener stayed on in Germany, running a textile shop in Frankfurt.

In 1951, he and his family arrived in Halifax, without money or knowledge of English. "My father's goal in Canada was to ensure none of his children or grandchildren would ever have to share the fears, dangers or insecurity that he had to face in Europe, both as a person and as a Jew."

Within a year, he opened Wiener Electric, the little company that grew into Visioneering.

When Bill Wiener came on board 25 years ago, Visioneering was about one-quarter the size it is today.

It was not the best of times.

His father had just been rushed to Mount Sinai Hospital's intensive care facility, suffering from a mysterious ailment, and now the future of the company was suddenly thrust into Bill Wiener's untested hands.

"The next day, I went to the factory, without an idea about the business," he recalled in mock panic.

"It was tremendously challenging. All kinds of scam artists came out of the woodwork, demanding money my father had allegedly promised. And there was no formal documentation system. Everything was in my father's head."

Fortunately, Wiener managed to get in a few words with him about which employees could be trusted and relied upon.

"When my father returned, after two months, I felt it was important to help him. I was sucked in, although I wanted to continue my studies. Within a year, I knew I couldn't leave."

Although they were of different generations, they meshed seamlessly. "We got along well, despite our different management styles."

In his last remaining years, Daniel Wiener basically looked after the office and the sales force. "He was an advisor to many of our employees, some of whom are third-generation. He always had time for everyone. He wasn't afraid of any challenge. He really enjoyed coming here. It kept him alive."

In 1988, the Wieners, along with a group of fellow survivors, visited Poland to commemorate the anniversary of the liquidation of the Kielce ghetto. "Someone told us this trip became the forerunner of the March of the Living."

In August 2000, he began dictating his memoirs. At his funeral, 500 copies of *Daniel's Story* were handed out. Yet this is not his sole testament. The company that he built from scratch may well be his lasting monument.

Sonny Goldstein, CFP

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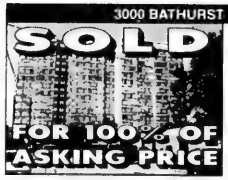

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GOLDBERG, Samuel – on Oct. 13, 2001.
LUFT, Shirley – on Oct. 13, 2001, late of 187 Haddington Ave.
MARKOWITZ, Gertrude – on Oct. 14, 2001, late of 55 Sultana Ave.
ZAMLER, Chana – on Oct. 14, 2001, late of 850 Steeles Ave. W.
FELDMAN, Sara Diana – on Oct. —, 2001, late of 175 Hilda Ave.
HIMMELFARB, Max – on Oct. 16, 2001, late of 133 Torresdale Ave.
CASS, Mildred – on Oct. 16, 2001.
PERTSOVSKY, Isya – on Oct. 16, 2001, late of 1463 Eglinton Ave. W.
RENARD, Lionel – on Oct. 17, 2001, late of 5 Mabley Cres.
WAINBERG, Harry Tvi – on Oct. 20, 2001, late of 40 Castle Rock Dr.
BRANDYS, Esther – on Oct. 21, 2001.
BENCHITRIT, Salomon – on Oct. 21, 2001, late of 4 Goldfinch Crt.
TAYLOR, Patricia – on Oct. 21, 2001.
LERER, Joseph – on Oct. 21, 2001, late of 91 Robinwood Trail.
HOROWITZ, Sala – on Oct. 22, 2001, late of 555 Sheppard Ave. W.
SEIDEL, Bella – on Oct. 23, 2001, late of 65 Braeburn Dr.
KOPELEVICH, Yakov – on Oct. 22, 2001.
GREISMAN, Moses – on Oct. 23, 2001.
ZAHAVY, Zahava – on Oct. 23, 2001, late of 333 Clark Ave. W.
HELMAN, Yevgenya – on Oct. 23, 2001.

Steeles Memorial Chapel

ALPERT, Patricia Joy – on Oct. 4, 2001, late of 150 Heath St. W., #503.
GOODMAN, Betty – on Oct. 4, 2001, late of 1925 Steeles Ave. W.
WEISLEDER, Ida – on Oct. 6, 2001, late of 9 Cedar Spring Grove.
BRUNER, Harry – on Oct. 8, 2001, late of 642 Sheppard Ave. E., #1913.
PHILLIPS, Marshall – on Oct. 6, 2001, late of 4235 Sherwoodtowne Blvd., #804.

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SALSBERG, Rose – on Oct. 9, 2001, late of c/o 76 Trafalgar Square.
SHUMAK, Kenneth – on Oct. 10, 2001, late of 30 Gardiner Rd.
KLINGHOFER, Sabina – on Oct. 13, 2001, late of 78 Courtville Coach Way.
SINGER, Percy – on Oct. 14, 2001, late of 330 Vesta Dr.
UNGERMAN, Yetta – on Oct. 15, 2001, late of 2600 Bathurst St., #10.
ROTH, Feige – on Oct. 16, 2001, late of 2 Neptune Dr., #209.
DAN, Amalia – on Oct. 15, 2001, late of 3560 Bathurst St.
GOLLIN, Evelyn – on Oct. 16, 2001, late of 650 Briar Hill Ave.
HOFFMAN, Molly – on Oct. 17, 2001, late of 10 Shalimar Blvd., #201.
KIRSHIN, Betty – on Oct. 17, 2001, late of 1650 Sheppard Ave. E., #407.
BERKAN, Joseph – on Oct. 18, 2001, late of 34 Clifton Ave.
GREENBERG, Leon – on Oct. 18, 2001, late of 157 Main St. E.

BENJAMIN'S PARK MEMORIAL CHAPEL

LAHMAN, Nance – on Oct. 5, 2001, late of 429 Walmer Rd.
OKELL, Harry – on Oct. 6, 2001, late of 1500 Bathurst St., #408.
REVESZ, Jim – on Oct. 6, 2001, late of 880 Lawrence Ave. E.
BARD, Joseph – on Oct. 11, 2001, late of 9 Neilson Rd.

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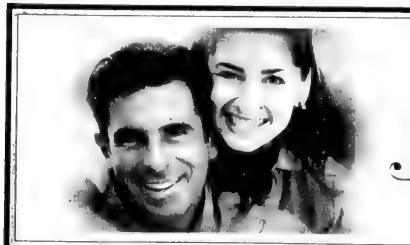

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A JEWEL

Single female attractive, slim, classy, seeks Jewish man 50-68 yrs, non smoker, healthy, positive outlook on life **AD#1636**

CALL ME

30, single female Jewish, born in Russia, lived in Israel seeks man 35-38 yrs old weight factor not a problem. She is a plus size woman looking for a tall man **AD#1542**

LOOKING FOR YOU

Single female with kids, Russian Israeli descent, looking for someone who likes to dance and go to the movies, loves outings and has similar qualities **AD#1556**

SHARE LIFE'S ADVENTURES

Single mom mid 40's, brown hair, and brown eyes seeks male, 40-45 yrs, to share life's adventures, let's have coffee dinner and wine **AD#1581**

LIFE IS TO BE SHARED

Single mom, 43 yrs old, 2 teens, believes in sharing life to the fullest, outgoing, compassionate, family oriented, great new opportunities for a joyful life exists **AD#1330**

SHARE HER WORLD

Single, pleasant, romantic, 60 years old, who likes music, dancing and travel, seeks someone to share her world with **AD#1218**

LOVE & LAUGHTER

Smiling redhead, hazel eyes, senior, loves holding hands, enjoys music, sunshine, theatre, the arts and companionship, please give me a call **AD#1315**

LIKES NATURE

Single female, 45 yrs, 5' 4", slim, non smoker, enjoys dining and dancing, movies, country drives, nature, travel, seeks male, kind, honest, great sense of humour, confident **AD#1086**

SPECIAL LADY

Intelligent, funny, active, romantic, 5' 4", lady with brown hair, green eyes, seeks an established, confident and generous man She is self-employed, loving and loveable, and likes travel, antiques, wine tasting, dining, theatre and music **AD#1039**

FUN LOVING

Female, looking for male who is fun loving, enjoys movies, dancing and travelling **AD#1257**

FEELING LUCKY

Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness, and your soul and mind in the right spot **AD#1300**

CALL ME

Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FRIENDS FIRST

Divorced female, 42 yrs, no children brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER

Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship **AD#1429**

LIFETIME PARTNERSHIP

Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome **AD#1603**

WORTH A CALL

Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, (ght minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES

Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

GIVE ME A CALL

Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" + taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1085**

CUDDLE UP

Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

FRIEND FIRST

Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY

Single female, 5' 7", brunette, medium frame unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

BEAUTIFUL BLUE EYES

Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment **AD#1191**

READY AND WAITING

Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-48 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU

Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1850**

COFFEE & CONVERSATION

Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk. **AD#1019**

GLAD YOU CALLED

Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

BEAUTIFUL GREEN EYES

Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT

Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and dance, enjoys children, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

FRIENDS 1ST

Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

CLASSY LADY

Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

SHARE LIFE'S JOYS

Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests **AD#1414**

FAMILY VALUES

Single female, 32 yrs, female, attractive, fun loving, professional, tall, easy going, sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and wellness, ready to start a family **AD#1018**

SERIOUS INTENTIONS

Single female, respectful, intelligent, attractive, compassionate, charming, non smoker, wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities **AD#1190**

DOWNTOWN WOMAN

Single female, sensitive, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving relationship **AD#1648**

YOUNG AT HEART

Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker, would like to form a friendship with someone that has similar interests **AD#1482**

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It's only $2.49 per minute. You must be 18 years of age, and have a touch tone phone to use this service.

SEEKING SOULMATE

Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male 38-45 yrs, professional, ambitious honest, sincere **AD#1003**

SHARE LIFE'S JOYS

Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male, handsome, financially secure clean shaven, professional, slim, very understanding **AD#1029**

GIVE ME A CALL

Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing **AD#1160**

LOVING & CARING

Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going, sincere, honest Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family **AD#1356**

TOTALLY ACTIVE

Divorced female, enjoys running marathons, cycling, skiing, museums, art galleries, is not too extreme or eccentric, likes to enjoys life, seeks male, tall, dark and handsome, very funny, who enjoys musicals, sports, quiet times, has careers, animals and kids, not a coach potato **AD#1256**

BE MY SUNSHINE

Attractive Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun to be with Seeking Jewish tradsonalist, over 48 yrs, handsome, 6'0", kind, intelligent, non smoker, financially stable, humourous, to share in life's dreams **AD#1610**

LONG TERM RELATIONSHIP

European born Jewish female, 32 yrs, young 5' 8" tall, long hair, green eyes, professionally employed, romantic, enjoys theatre, movies dining, dancing, seeks Jewish male, financially stable, good sense of humour, for long term relationship **AD#1318**

COMPANIONSHIP FIRST

Single Jewish female, 38 yrs, intelligent warm and caring, down to earth, enjoys dining, dancing, theatre, movies, travel long walks, enjoys life, seeks male, 37-50 yrs, established, no children, with similar qualities and interests, for companionship, leading to lasting relationship and maybe children of our own **AD#1512**

A VERY SPECIAL PERSON

Single female, attractive, interesting, a very special person, romantic, passionate enjoys life to the fullest, seeks male, 65-75 yrs, somebody to share life's dreams **AD#1464**

ROMANTIC AT HEART

Divorced female, 42 yrs, 1 child, blonde hair, green eyes, dimples, 5' 3", 132 lbs petite, exciting, passionate, creative, sensuous, wide variety of interests, not religious, seeks male, professional, creative, fun loving, no head games please **AD#1051**

BEAUTIFUL GREEN EYES

Single mom of 2 children, 41 yrs, 5' 1", slim, long brown hair, green eyes, attractive, enjoys dining and dancing, movies, travel, outdoor activities, seeks male, sweet, sincere, successful and loves life **AD#1353**

LET'S WORK OUT

Single Jewish female, 5' 3", 130 lbs, brown hair, brown eyes, active, works out, caring, seeks friendly, nice man, 60-65 yrs, to share life with **AD#1508**

Men seeking Women

To respond to an ad, Call: **1-900-451-4552 Ext. #65**

MASSAGE THERAPY

Single male, 28 yrs, university graduate, studied massage therapy, outspoken and has a great sense of fun. Seeks beautiful woman, 38-49 yrs, single, Jewish, must be outspoken, outgoing, open minded and spontaneous, enjoys life everyday **AD#1399**

LET'S TALK

Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc seeks Jewish female, with similar interests Please contact me **AD#1329**

FRIENDS FIRST

Jewish male, 73 yrs, 5' 6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first **AD#1035**

CALL ME

37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART

Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST

Single male, 58 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST

Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour **AD#1841**

CANDLELIGHT & WINE!

Male single, Jewish, romantic, professional, good looking, 5'9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME

Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION

36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL

Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

PRICELESS

"Attention bargain shoppers!" Male, reduced for quick sale Makes an extraordinary gift! Item shelf for 44 yrs Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication Product use. Weekend getaways, dancing cheek to cheek, long walks, dinner and movies Any buyers? **AD#1083**

CALL ME

Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things if interested, please leave me a message **AD#1004**

SHY ONE

Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me. **AD#1108**

BIG DARK EYES

Single white male, 30 yrs, 176 lbs, 5'5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

DOWN TO EARTH

Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER

Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT

31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME

Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN

Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL

Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1280**

HONEST & TRUE

Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical, mentally and physically, and spiritually evolved, **AD#1582**

COMPASSIONATE AND SINCERE

Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN

Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL

Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED

Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5'5", down to earth, emotionally, stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU

Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION

36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist **AD#1473**

LOVES PETS

Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests **AD#1189**

LONG TERM RELATIONSHIP

Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests **AD#1489**

FUN LOVING

A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities. **AD#1328**

HUGS & CUDDLES

Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1681**

LOVE THE OUTDOORS

Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1016**

WINE AND DINE

Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners Seeking complimentary lady, 36-48 yrs, with same interests **AD#1468**

BE MY LADY

Single Jewish male, 47 yrs, refined, tall fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30'ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship **AD#1317**

It's absolutely **FREE** to place your personal message

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Zelikovitz inducted into Ottawa Sports Hall of Fame

By IAN SADINSKY
Special to The CJN

OTTAWA — Local Jewish sports legend Joe Zelikovitz has been inducted into the Ottawa Sports Hall of Fame. Zelikovitz, who died in 1998, excelled in football, basketball, track and field, rugby, softball and handball. He was one of the original members of the Ottawa Jewish Sports Hall of Fame.

"I'm on cloud nine," says his wife Inez. "I feel both happy and sad. Happy that Joe's going into the Ottawa Sports Hall of Fame, but sad that he's not here to experience all the honour that goes with it."

From 1934 to 1938, Zelikovitz was a member of the Ottawa Rough Riders, playing "flying wing" (halfback) on offence and linebacker on defence. His determination and speed earned him the nickname, the "Flying Hebrew."

Zelikovitz was an acknowledged ball hawk, and in one memorable game against the Hamilton Tiger-Cats on Oct. 15, 1938, he intercepted seven passes. Canadian Football League records date back only to the 1950s, so Zelikovitz's feat is not on the books. But to this day, no player has intercepted more than five passes in a single game. His record is all the more amazing since he was a "60-minute" player – playing both offence and defence for the entire game.

"Joe is the first Jew to be elected to the Ottawa Sports Hall of Fame," said Inez, "and on the first try."

In the 1930s, racism in sports was overt. A member of a minority group playing professional sports needed not only exceptional physical skills, but also mental toughness.

"When players would tackle Joe, they often made anti-Semitic comments," said Inez. "But that just made Joe go even harder."

Zelikovitz's Hebrew name, Yehuda Leib, roughly translates as Joe Louis, another fierce competitor who silenced his opponents with his dazzling skills and unshakable determination.

Away from football, Joe was a natural at virtually every sport he played. In 1932, he set a high school one-game scoring record in basketball with 35 points and went on from Lisgar to star for St. Patrick's College in both football and basketball. He even had an invitation to attend Notre Dame. He also was a high scorer in the Senior City Basketball League where he played for the YMHA and Underwood. He was a member of the 1936 inter-provincial rugby football champions, and excelled at throwing the shot put and discus. His strength and speed made him an outstanding hitter and outfielder in the Jewish Men's Softball League.

Zelikovitz suffered a concussion in a CFL game, but returned to the gridiron after shaking out the cobwebs. However, the team doctor warned him that another concussion could be dangerous. Despite requests from Rough Rider officials to continue as a player, Joe hung up his cleats.

Zelikovitz devoted the rest of his life to his three passions – Inez, the family leather business and his synagogue.

"I always told Joe that the shul was his first love – like a mother loves her newborn baby," said Inez. "Joe would come home from the road every Friday to make sure he was up on the bimah as parnass for Shabbat. Joe would walk to and from Beth Shalom regardless of the weather."

Zelikovitz came from a strong Orthodox Jewish background – one of his grandfathers was a Hebrew teacher, the other a parnass of Agudath Achim Congregation (Rideau Street Shul).

In addition to his tireless service to his synagogue, Joe was active in the Ottawa Free Loan Society and the Chevra Mishnayot. The Joseph and Inez Zelikovitz Long-Term Care Centre on the Broadview Campus is an outstanding example of the family's generosity and commitment to the local community.

Recently, Inez established the Joseph Zelikovitz Sports Scholarship Fund that will enable less fortunate youth to participate in sports activities.

As Ottawans contemplate the return of professional football, it seems fitting that the Ottawa Sports Hall of Fame will be honouring Joe Zelikovitz, a unique athlete, gentleman and Jew.

Ian Sadinsky is a writer and consultant whose column Sadinsky in Right *appeared in the* Ottawa Jewish Bulletin and Review *for many years. As a kid, he was a neighbour of the Zelikovitzes and had many bruises from trying to catch Joe's 50- and 60-yard punts and passes.*

Israel's World Cup hopes dashed

By CJN NEWS SERVICES

RAMAT GAN — Austria battled back from a one-goal deficit and scored late in the game to eliminate Israel from contention for next year's World Cup in Japan and Korea.

Israel needed to beat the Austrians on Saturday night in order to leapfrog them into second place in European qualifying Group 7 and clinch a playoff berth against Turkey. Instead, Israel allowed a goal on a free kick by Andreas Herzog and the match ended in a 1-1 draw.

Shimon Gershon had given the home team the lead with a penalty in the 56th minute.

The Austrians managed to get the result they needed despite fielding a team missing as many as 14 first-line players, most of whom refused to travel to Israel for security reasons.

"I was not surprised by the Austrians. I was fully aware they would come with a strong, physical team," said Israel's Danish coach Richard Nielsen. "They are hard tacklers and they are tough and their organization was as we expected it would be."

Nielsen said he thought the Israeli team would now look toward replacing some players near the end of their careers.

The coach pinpointed another shortcomings in the Israeli soccer program.

Israel has been without a natural striker for some time and the domestic league would have to develop a top scorer.

What's more, he continued, "there is a huge gap between the league and international competition. We will first have to try to ensure that more teams play in European competitions, so that they can improve."

Nielsen refused to be drawn into commenting on the behaviour of the Austrians in the lead-up to the game, with the visitors trying various ploys to get the match moved to another venue.

Citing security concerns, the Austrian Football Association had asked for the match to be moved to a neutral site. While the match was postponed for almost three weeks, FIFA refused to change the venue. The Austrians then said the hotel food on Shabbat would not be hot and that radio interference would make it unsafe for aircraft to land at Ben-Gurion International Airport.

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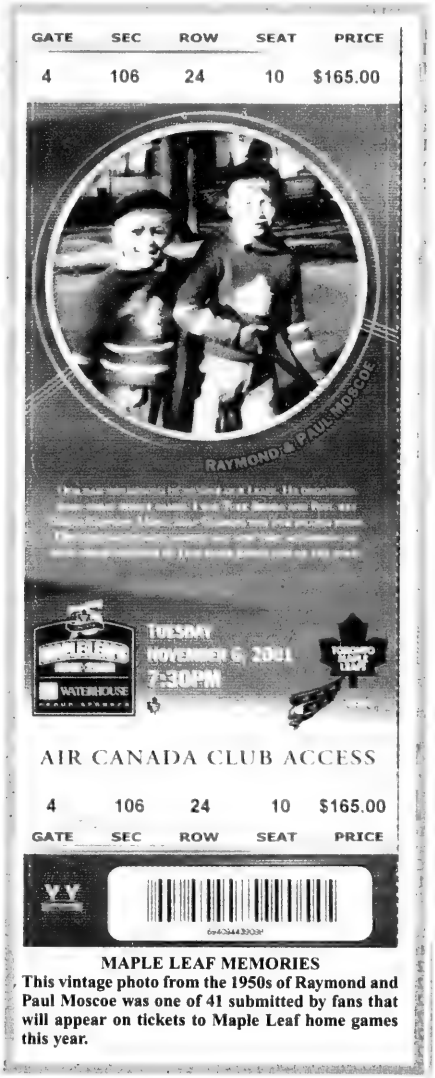

MAPLE LEAF MEMORIES
This vintage photo from the 1950s of Raymond and Paul Moscoe was one of 41 submitted by fans that will appear on tickets to Maple Leaf home games this year.

Ode to a rebbitzin

One of the major differences between a rabbi and a rebbitzen is that a rabbi is ordained following a career choice, whereas a rebbitzen chooses her position based on the man she decides to marry. One could say her ordination is determined by love.

My mom is one of those women.

In 1953, Gitel Flicht (my mother) married Rabbi Phyvle Rosensweig and the two travelled to Kitchener, accompanied only by the optimism of their youth. For the next 37 years, Gitel Rosensweig was the "first lady" of the Jewish community of Kitchener, a mother of five, a teacher, a public speaker, a poet, a volunteer for countless organizations. Because she was married to a rabbi, the next four decades of her life had been determined.

As a young, vivacious girl, Gitel had been an honour student at Harbord Collegiate, and a wonderful daughter and sister. She would bring her hard- earned money from part-time work into her parent's home on Oxford Street – a post-Depression household.

The Flichts sacrificed for their kin. Moshe Flicht, her father, was a slipper maker for 40 years and a chazzan with a *shaina shtimeh* – a beautiful voice. Hinde, Gitel's mother, was a simple enduring woman who cooked and cleaned for what seemed like everyone.

In 1954, Gitel, a hearty, diminutive woman, gave birth to Etti. By 1960 Gitel had completed her family of five children; I was the youngest, and the only boy.

Gitel was a fine rebbitzen. When an early morning phone call from distraught community members would wake up the household, she was there next to her man, helping him in his painstaking work, often visiting the forlorn shulgoers – reassuring them, consoling them.

One day, my father arrived home with a Satan's Choice Jewish biker-girl in need of a comforting home. With fervour, the young couple pronounced, "Linda is now with us." For two years, Linda lived through us. Gitel was a rebbitzen and she was repairing the world.

Left, right, centre

By AVRUM ROSENSWEIG

One of the most inspiring moments I have ever witnessed happened two days after my father died at 61. My mother, two of my sisters and I flew to Israel to bury him in the stunning Jerusalem hills. She loved him so much and her soul was tattered.

As we moved up the El Al aisle to disembark from the plane, Gitel noticed an elderly women hobbling in front of her, every step distinct and slowed by great physical pain.

With grace and colossal compassion evident in her sparkling brown eyes, Gitel took the elderly woman's arm and steadfastly led her down the stairs, arm in arm – a fresh widow and an old lady who would never know the excruciating ache in her guide's heart – a natural act of a natural rebbitzen. An hour later, we buried the love of her youth.

Today Gitel Flicht/Rosensweig/ Weinberger is a beautiful warrior of love for her family and in love once again. Her eyes have not dimmed and her passion for life has not faded. My mother is no longer the rebbitzen of the Kitchener Jewish community, but she is still a rebbitzen – a job that required no resumé, no ordination, but one she grew into and lived up to magnificently.

She is the sole owner of her deeds, actions that have saved the lives of many, sweetened the souls of thousands, and repaired our world as only a rebbitzen can.

I love her, and generations of others do as well.

Peace in Israel. Peace in the world.

I have you fast in my fortress, and will not let you depart. But put you into the dungeon in the round-tower of my heart. – Children's Hour *by Henry Wadsworth Longfellow.*

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1/2 cup boiling water
1/2 tsp. vanilla

Combine egg whites, sugar, and cream of tartar in large bowl. Add boiling water and beat at once. Continue beating until very thick and fluffy. Add vanilla, bake just until browned.

About Life

Dear Ella,

My husband Henry is a very kind-hearted man... a little too kind-hearted. He seems to be at everyone's beck and call. When one of his friends needs something, they call on Henry and he is there in a second.

Don't get me wrong, I think this is a wonderful trait and it is probably one of the reasons I married him.

Here is the problem. He puts everyone else's needs above those of his own family. When I need him to come home to have dinner with me and the kids, many times he doesn't make it because he just has to make that illusive "one stop" on his way home and then the kids are lucky if they see him before bedtime.

I can't understand where his head is at. I've talked about it numerous times but to no avail. Any suggestions?

Priority Plagued

Dear Priority Plagued,

Your husband sounds like a dear, sweet man, but I understand how you feel he might have his priorities confused. Although it is very refreshing to find an individual these days who is willing to drop everything to help his friends, he seems to be upsetting you at that expense.

Prioritizing for both of you would help. This would encompass compromise as well. Henry needs to be made more aware of your needs and what you feel is important to both you and your family. It seems he has lost touch with that. However, you also need to be flexible when it comes to his good nature – after all, it is part of his personality and as you said, one of the reasons you married him. Don't try to change or discourage this special trait of his.

Henry doesn't see you as needing him. I guess it is somewhat of a desensitization where you are concerned. He is used to you and the kids managing fine, and doesn't realize his importance in this family role.

Take the time to enlighten him. Explain why it is so important he be there, but don't be unreasonable when at times he is needed elsewhere.

Readers may submit their questions to Ella at The CJN. *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

CORRECTION

In the About Food column by Norene Gilletz (Oct. 18), the Web site for cookbook author June Jacobs was incorrect. It should be www.feastivals.com. *The CJN* regrets the error.

The Canadian Jewish news CROSSWORD PUZZLE

(Answers to the crossword are on page 49.)

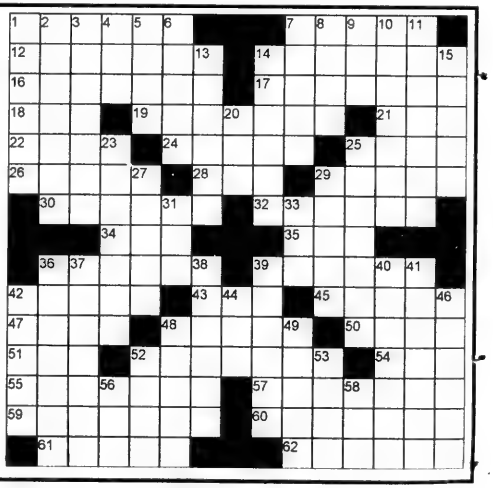
By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Like the Shas Party
7 Yeshiva finishers
12 6th-century B.C.E. prophet
14 Dr. Ruth subject
16 "___ to Drive" (1988 Corey Feldman movie)
17 "Hoffman" star, 1970
18 Year in a Kubrick title
19 ___ monotheism
21 Lean-___ (housing structures)
22 Totals: abbr.
24 A real Einstein
25 *Bar mitzvah* receiver
26 Knesset positions
28 Year, to Sephardim
29 *Bat mitzvah* receivers
30 Don
32 Beaver's bro, and others
34 See 10-down
35 Carl Levin or Paul Wellstone, for short
36 Atmosphere
39 Drafting tools
42 AL RBI champ, 1952 & 1953
43 Wedding announcement word
45 Stoltz and Heiden
47 Sixth month
48 Queen's topper
50 London section
51 Isr. is on it
52 Mohelim, while working
54 Bk. of the Bible
55 Ghettoize
57 When to start driving
59 Like the U.S. flag
60 He's blessed
61 Busybody
62 Some snakes

Down

1 Late comedienne Diamond et al.
2 Carroty treat
3 Reading of the Torah
4 Isaac, diminutively
5 Artsy French field
6 They're given to Brandeis students
7 "Mazel tov!"
8 Deli side
9 Between Eur. and N. Amer.
10 With 34-across, kashruth concern
11 Cave discovery
13 1950's New York Senator Herbert ___
14 Third-party account
15 Schmucks
20 Actor McKellen
23 Portrayer of Mr. Costanza
25 Barney and Arthur
27 Home to *conversos*
29 Piece of evidence for Shapiro
31 Be in the red
33 Mimic
36 Not exactly a quality of Howard Stern
37 Astronomer Epstein
38 ___ Hebrew Charities
39 Caps for artistes
40 Make a celebrity
41 D'Amato defeater
42 "Caddyshack" director Harold
44 Jewish mother's exhortation
46 "Three's Company" star
48 Instructed student
49 Scene of battle
52 Nav. rank
53 "Lies the ___...." ("The Rose" lyric)
56 Vietnam Memorial designer Maya ___
58 First name in ABC News



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The Canadian Jewish news

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Durban's wake-up call

Nobel Prize legitimizes UN 'festival of hate': Cotler

By JANICE ARNOLD
Staff Reporter

MONTREAL — The selection of the United Nations and its secretary general for the Nobel Peace Prize has legitimized the "festival of hate" against Israel and Jews at the recent UN anti-racism conference, says Mount Royal MP Irwin Cotler.

With the UN enjoying this prestigious endorsement, Jews and Israelis can no longer be dismissive of the organization, Cotler said at a recent meeting for Combined Jewish Appeal volunteers.

The UN's heightened status also means the declarations drawn up at the end of the World Conference Against Racism (WCAR), held in Durban, South Africa, will be used by Israel's detractors to claim more credibility, he said.

Cotler, who was a member of the Canadian governmental delegation to the WCAR, appeared shaken by what he described as a pervasive anti-Semitism at the conference.

Irwin Cotler

"I never personally witnessed such visceral hate as I did in Durban," he said. "We are witnessing a new anti-Jewishness... a denial of the national particularity of Jews and of their right to live as equal members of the family of nations."

Continued on page 34

A FRIENDLY EXCHANGE: Canadian Foreign Minister John Manley met last week with Israel's Prime Minister Ariel Sharon. Manley's stop in Israel was part of a week-long tour in the Middle East. *Please see related story on page 43.* *[Israel photo]*

'The world changed on Sept. 11'

By ELIAS LEVY
Staff Reporter

MONTREAL — Holocaust survivor, world-renowned author and Nobel Peace Prize winner Elie Wiesel recently spoke to *The CJN* about the events that have occurred since the devastating attacks of Sept. 11.

Canadian Jewish News: *An entire world collapsed on Sept. 11 along with the two towers of the World Trade Center. Isn't this horrifying tragedy the prelude to a new era of great menace?*

Exclusive interview with Elie Wiesel

Elie Wiesel: The world changed on Sept. 11. But what has changed the most is people's attitudes toward the future and toward the dangers that will prevail in that future. The black day of Sept. 11 was a grim test not only for America, but also for all human beings who love justice and peace. That day we became aware that the unthinkable can happen.

Elie Wiesel

I would never have imagined that such a massacre could one day occur.

CJN: *Reality certainly surpassed fiction.*

EW: For years, I was haunted by the fear that an enormous act of terror might be perpetrated by hairbrained fanatics filled

Cont'd. on page 36

This Week

National

There's nothing uniform about school dress codes. *Page 3*

Mike Harris leaving a good legacy, minister tells CJC. *Page 6*

Seniors Scene

Harbord Collegiate celebrates its 50th anniversary. *Page 26*

Arts

Singer goes back to her Mississipi roots. *Page 45*

Sports

Hapoel Tel-Aviv defeats top English soccer club to advance to next round in Euro competition. *Page 54*

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Shabbat: Chaye Sarah
Candlelighting: 4:39
Havdallah: 5:44

Rabbi Eliezer Schach passes away — please see page 41

The News in Brief

CANADA

Jewish Councillors

EDMONTON — Two members of Edmonton's Jewish community won election as city councillors in the city's municipal vote Oct. 15. Both were elected in the west end, where most of the city's 5,000-member community lives. Karen Leibovici, 49, a former Liberal member of the legislative assembly, won with over 17,000 votes. Leibovici moved to Edmonton from Montreal in 1980. Stephen Mandel, 56, a past president of the Jewish Federation of Edmonton and UJA campaign chair, won the second seat by just 33 votes. He is originally from Windsor and has lived in Edmonton for 31 years.

Rabbi Installed

VICTORIA — Rabbi Harry Brechner has been installed as the new rabbi at Victoria's Temple Emanu-El, a Conservative synagogue. Rabbi Brechner came to the city from New Orleans, where he served as an administrator of three Jewish schools. A graduate of the University of Judaism and the Jewish Theological Seminary, he also served as a combat medic in the Israel Defence Force.

New Scholarships

TORONTO — Tel Aviv University and the Dan David Foundation are offering international research scholarships of $15,000 (US) to graduate students or young faculty members (up to six or eight years after approval of their dissertations). Areas being funded this year include a wide variety of humanities and social sciences, as well as life sciences, high-tech, and mathematics. Due date for nominations is Dec. 31. For details, call Canadian Friends of Tel Aviv University at 416-787-9930, 514-344-3417, e-mail ddprize@post.tau.ac.il, or go to www.dandavidprize.org.

ISRAEL

Compensation Pledged

JERUSALEM — Ukraine has promised to compensate the families of Israelis killed in a plane crash. Ukraine's president, Leonid Kuchma, made the promise during a telephone conversation last week with Prime Minister Ariel Sharon. The pledge came after a Sibir Airlines flight was accidentally shot down Oct. 4 by a Ukrainian anti-aircraft missile over the Black Sea. The flight was on its way from Israel to the Siberian city of Novosibirsk when it crashed, killing all 78 people aboard, 66 of whom were Jews.

New Bus Route

JERUSALEM — Israel's public bus co-operative has agreed to inaugurate a route between Jerusalem and B'nei Brak with a bus service that segregates men and women. Men and women will sit apart on the buses and stand separately at bus stops; men will use the front door while women will use the rear one. The secular Shinui party denounced the proposal as "apartheid."

Croatian President

JERUSALEM — Croatian President Stjepan Mesic said his country will continue to prosecute Nazi-era war criminals while also teaching the importance of the Holocaust. Mesic, who addressed the Knesset during his visit to Israel last week, also indicated he would serve as sponsor of a mobile Holocaust exhibit titled Courage to Remember, prepared by the Simon Wiesenthal Centre.

WORLD

'Holy War' Calls

BERLIN — Extremist Muslim clerics in Germany are calling on followers to fight a "holy war" against the United States. According to a report in the German magazine *Focus*, calls to fight alongside Afghanistan's Taliban leaders have been made in several German mosques.

School Vandalized

PARIS — Vandals burned down part of a Jewish elementary school in southern France. Two trailers used as classrooms at the Pardes Elementary School in Marseilles were destroyed last Sunday before firefighters brought the flames under control. The vandals left behind spray-painted messages that said, "Death to the Jews" and "Bin Laden will conquer."

Support for Israel

NEW YORK — A new poll shows that almost three-quarters of Americans continue to support Israel and 56 percent have a favourable opinion of the Jewish state. The poll, conducted by McLaughlin & Associates for the *Jerusalem Post* and the *Chicago Sun-Times*, also found that 62 percent of respondents view Yasser Arafat unfavourably.

2002 OlympiYeda

NEWTON, Mass. — Students in grades 8 and 9 are invited to enter the 2002 OlympiYeda. The four-stage science competition culminates in a three-week trip to Israel, including a 10-day science camp, which 25 participants from the United States, Canada, England and Australia share with 25 Israeli peers. Four winners will receive scholarships to the Technion – Israel Institute of Technology. Applications and additional information are available from the American Friends of the Israel Natural Museum of Science, telephone: 617-964-5025, fax: 617-964-5027 or e-mail: israelscience@mediaone.net.

Mulroney Supports Israel

TORONTO — At a gala dinner in his honour here last week, former prime minister Brian Mulroney came to Israel's support. Mulroney said that at the United Nations, "while Israel is effectively shunned, other countries with terrible human rights records are serving on the Human Rights Commission, including Libya as vice-chair, and Syria. These are states that sponsor terrorism."

He also took aim at Canada's participation in last summer's UN-sponsored World Conference Against Racism in Durban, which he called "a sham from the beginning, but it quickly degenerated into a despicable forum for anti-Semitism.

"Instead of boycotting this ridiculous conference, Canada sent the largest delegation of any country in attendance, primarily [groups] who delighted in trashing our own country's human rights record, as well as Israel's, in the eyes of the entire world," he said.

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There's nothing uniform about school dress codes

By ANNA MORGAN
Staff Reporter

TORONTO — From tight jeans and headbands in one era to baggy pants and spiked hair in another, the debate over proper attire in school never goes out of style.

Special Report

A draft form of a dress policy was recently developed by the Toronto District School Board which claims it will help "provide learning environments that are safe, nurturing, positive and respectful."

Some public schools, such as Sir Sandford Fleming and Downsview Secondary School, have already opted for uniforms. Others are currently setting up committees to formulate new dress codes.

Jewish day schools also cover the clothing spectrum. Schools such as Eitz Chaim and Netivot have adopted uniforms. Other schools include dress-code policies in their student handbooks.

Rabbi Abraham Soffer, education director at Associated Hebrew Day School, noted that their dress code is not new.

"Ten years ago," he said, "uniforms were rejected. Instead, the board decided to implement a guide to what is acceptable for students to wear at school.

"A dress code was developed based on the premise that the school is a house of Torah.

"In order to teach Bible, people have to be properly attired. Otherwise, Jewish learning is prohibited," Rabbi Soffer noted.

"As styles change, we add the details. Every year we discover new modes of improper clothing such as inappropriate logos on T-shirts or streaked hair."

Parents are informed of the dress code. However, everybody has a different value system, Rabbi Soffer said. "When a situation is grey, we make the decision. The board of directors gave us that right because otherwise you can't run a school."

Some experts feel one of the problems with dress codes is that there is too much room for ambiguity.

When implementing new policies, it is important that regulations be clear, said Osgoode Hall law professor, Alan Young.

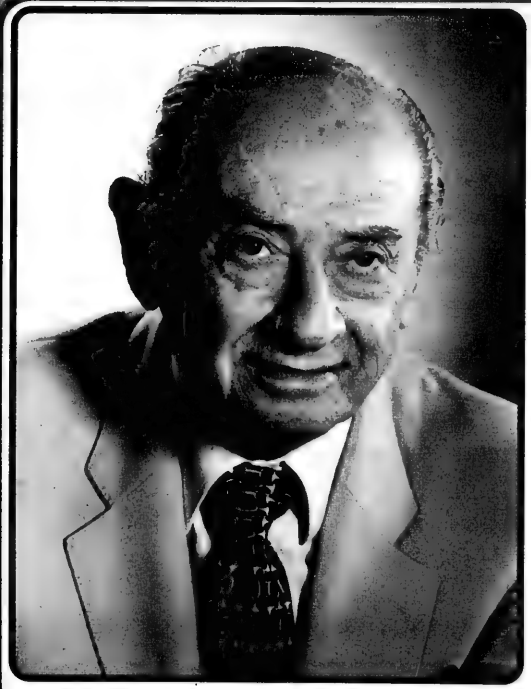
Students at Netivot HaTorah Day School wearing uniforms which include blue pants for the boys, tunics and kilts for the girls. They can choose between white, blue or yellow button-down shirts. **[Anna Morgan photo]**

Whether in a formal legal structure or informal school environment, rules should be structured so that you can function easily within them, said Young.

"Regulations need to be understood," he added. Otherwise, students may only realize they've done something wrong after a rule has been broken.

In a vague environment, Young said, the rule becomes only as good as the person

Continued on page 33



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Arafat's transparent claim

From the editor's desk

Two weeks ago on Saturday night, as Israeli and American officials were attempting to negotiate an understanding, a ceasefire of sorts, with Palestinian security chiefs, Palestinian Authority Chairman Yasser Arafat was speaking to the Palestine General Confederation of Trade Unions in Gaza.

With trademark duplicity, Arafat was throwing kerosene onto the raging fires of West Bank violence, even as his lieutenants were exchanging phone messages with American and Israeli envoys about dousing the flames.

The speech was unremarkable in its incitement. It was a repetition of the same bombastic rhetoric spreading lies about Israeli actions and intentions; urging his people – "children, women, men and the elderly" – to take part in the armed struggle.

The key focus of the speech was Jerusalem, placing it again at the very heart of the conflict with Israel. But, ever media-savvy, Arafat also included certain allusions, which, while not new, are increasingly appearing in his prepared texts.

"The Palestine convoy has turned towards the place that Muslims first faced in prayer, and the third holiest city after Mecca and Medina, the place where the Prophet Mohammed held his night journey and the cradle of our Lord Jesus, holy Jerusalem, the capital of the Palestinian state…"

Moments later, Arafat again invokes an image of Christianity: "We will continue, God willing, on this path until a Palestinian child is able to unfurl the Palestinian flag atop the walls of Jerusalem, its mosques and its churches…"

Arafat repeated a variation of this exclamation referring to "the churches of Jerusalem" and then concluded his speech with: "We swear to God. We swear to the homeland and the holy places of Christianity and Islam that we are guarding that we will complete this journey."

These references bear careful monitoring and equally careful understanding.

The context for those specific allusions two weeks ago was twofold: the re-entry of IDF forces into Bethlehem the week before and Arafat's imminent departure for a visit with the Pope.

Arafat's cynical embrace of his "Lord Jesus" and his attendant encompassing of the Arab Christian community jabs a laughable but dangerous finger into the eye of truth. The pain of the blatant falsehood, however, should not be quickly dismissed.

Arafat's deceit staggers truth on a number of levels. As political commentator Daniel Pipes has observed, the Christian community in the Middle East has been steadily disappearing, in so small part because of its treatment at the hands of the Muslim majority.

Yasser Arafat meets with Pope John Paul last week. [RNS Reuters photo]

In addition, the radical Muslim extremists whom Arafat has conscripted, if not cultivated, for his 14-month war against Israel, harbour only slightly less hostility to their Christian neighbours than they do towards their Jewish ones. As ample proof, the vanguard of the Muslim extremists, the Al Qaeda network of Osama bin Laden, openly calls on its followers to vanquish the "Christian and Jewish crusade."

Finally, Arafat's own denial, at Camp David in July 2000, of the existence of the Jewish temples in Jerusalem is, by extension, also a denial of Christian theology. He cannot refute Jewish history in Jerusalem without refuting Christian history at the very same time.

On the subject of this very period of Jewish history, I am pleased to note the appearance of an important new book by the Tunisian-born historian, Claude Cohen-Matlofsky, entitled *Les laïcs en Palestine d'Auguste à Hadrien*, published in French by Honore Champion in Paris. It is the first prosopographic study of the Jewish people, identifying the Jewish people, in Eretz Yisrael, or Palestine as the Romans called it then, from intrinsic sources.

Cohen-Matlofsky has undertaken an eye-opening, ambitious examination of the lives of more than 700 people who lived in the area during the politically turbulent period from the first century BCE to the Bar Kochba revolt in the 2nd century CE.

Culling information from a variety of sources, including ossuaries and gravestones from the times, Cohen-Matlofsky has assembled a virtual time tunnel through which the residents around Jerusalem 2,000 years ago "travel forward" and speak to us of the lives they lived. In one instance, Cohen-Matlofsky is able to draw a multi-branched, multi-generational family tree of the family of Elazar Goliath of Jericho.

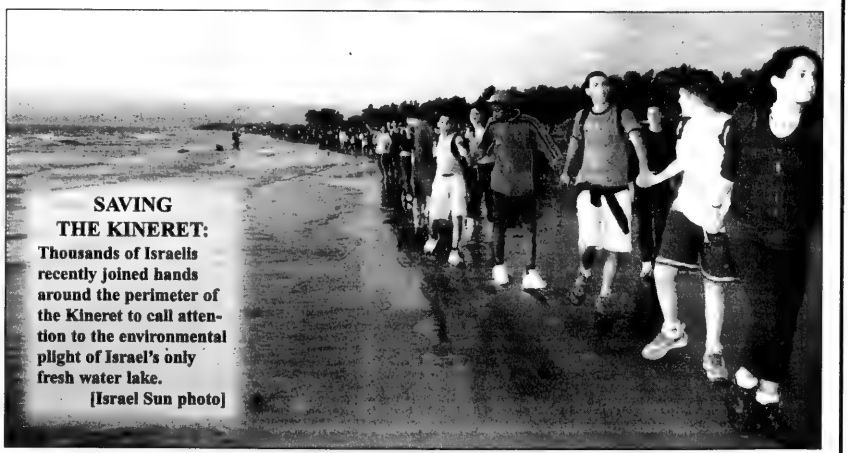
Cohen-Matlofsky carefully reassembles the broken pieces of the past into a colourful picture of a thriving, vigorous Jewish community in Palestine at that time, in which the predominant spoken and written languages were Hebrew, Aramaic, Greek and Latin.

Her work is a powerful, systematically constructed, unambiguous refutation of Arafat's denial of Jewish history in ancient Jerusalem.

Arafat's sudden claim to be Christianity's protector in Jerusalem is as clumsy as it is transparent. It is imperative therefore that we, at least, see through it.

—*MBD*

See JN



SAVING THE KINERET:
Thousands of Israelis recently joined hands around the perimeter of the Kineret to call attention to the environmental plight of Israel's only fresh water lake.
[Israel Sun photo]

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Harris leaving good legacy, Flaherty tells CJC

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Now that Ontario has passed a tax credit for parents of children in private schools, more than 90 percent of Canadians have access to some sort of funding for independent education, says Jim Flaherty, Ontario's minister of finance.

Flaherty, who spoke recently at the recent regional executive meeting of Canadian Jewish Congress, Ontario region, said that the Atlantic provinces are now the only ones in the country that have not "joined that change."

Four school systems in Ontario – Francophone public, Francophone Catholic, English public and English Catholic – are funded by taxpayers' money, he said, "and it is difficult to tell parents who send their children to cultural schools of other denominations that after they pay their taxes for the public system they are not entitled to a tax refund."

Starting next year, parents with children in private schools will be eligible for a tax credit of up to $700 per child, or 10 percent of the first $7,000 in tuition fees. The credit, to be phased in over five years, will increase 20 percent per year and will eventually be worth up to $3,500 per child annually.

Flaherty, who is also deputy premier, disagreed with critics of the tax credit who say it will lead to a mass exodus from the public school system. "We do not think that will be the case, [but] we will watch the system closely over the next several years."

Flaherty highlighted other achievements under Mike Harris, who announced recently that he is stepping down as Ontario premier and leader of the provincial Tories.

Ontario finance minister Jim Flaherty addresses CJC, Ontario region, meeting.

When Harris first began railing against high taxes in 1990, Flaherty said, "he was a voice crying in the wilderness. Voters did not support us.

"Now, for the first time in Ontario in almost 100 years, we have had three balanced budgets in a row…[and] the province has made the largest payment in its history – $3 billion – on its public debt.

"Harris' legacy is that we have a diversified, resilient economy. That could not be said 10 years ago."

Flaherty, a leading candidate to succeed Harris as Tory leader, said the decisions the premier had to make were "heart-wrenching, but how do you turn a ship around unless you make difficult decisions?"

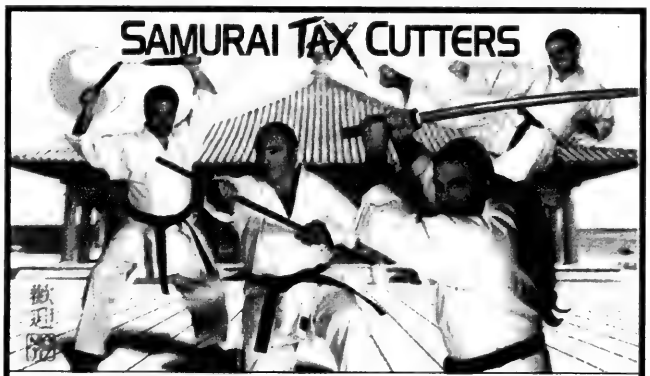
He said Harris has led the way in popularizing tax cuts in Canada. "It has become accepted that [lowering taxes] and leaving more money in people's pockets is the way to increase economic activity."

And under Harris, Flaherty said, Ontario has become an important trading partner for such U.S. states as Michigan, Pennsylvania and New York. He added that Ontario now exports about 93 percent of its manufactured goods to the United States.

Flaherty also noted that the province plans to invest $3 billion on transit over the next nine years to ensure that Ontario has a solid inter-regional transit system.

With over $2 billion worth of construction taking place across the province on necessary infrastructure, such as hospitals, universities and colleges, Flaherty said, "all of our tax money is being put towards good use. We are growing in a smart way; we are thinking globally."

Also at the meeting, a plaque was unveiled in honour of the Canadian members of Machal – volunteer soldiers who fought during Israel's War of Independence – who died or went missing while in service.



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Greater Toronto Area

Ralph Shedletsky UJA Federation's new leader

By FRANCES KRAFT
Staff Reporter

TORONTO — Alan Sandler, immediate past president of UJA Federation of Greater Toronto, passed the gavel to Ralph Shedletsky at the organization's annual meeting last week, but the title of president now belongs to top staff person Allan Reitzes (formerly executive director).

Shedletsky, the federation's new top lay leader, will be known as the chair of the board.

Those changes came about as part of a major restructuring that was passed earlier this year. Other changes to the way the federation is governed include the elimination of its 40-member board of governors, which met on an annual basis and had a limited role.

Shedletsky's team includes Leslie Gales (co-chair of the Jewish Toronto Tomorrow steering committee) as vice-chair.

The vice-chair is expected to succeed the chair, said Joey Steiner, chair of the committee set up earlier this year to review the federation's governance. "Typically in the past we have not planned succession very effectively," he told the 500 people at the meeting, held at Beth Tzedec Congregation.

It is hoped the new structure will enable the federation's 41-member board of directors to set "goals and priorities reflecting the needs of our expanding community," said Steiner.

The changes are very complex and detailed, Sandler noted.

Other significant changes over Sandler's 2½-year tenure included the purchase of land at Bathurst Street and Weldrick Avenue in Richmond Hill for a new Jewish community centre, school site and federation offices.

The move was part of the ambitious Jewish Toronto Tomorrow (JTT) project, which Sandler called "one of the highlights" of his presidency. The initiative also involves the development or redevelopment of other local Jewish "campuses," including the Lipa Green/Bathurst Jewish Centre complex and, downtown, the Miles S. Nadal JCC (formerly called the Bloor JCC) and the Wolfond Centre for Jewish Campus Life at the University of Toronto.

Ralph Shedletsky (left) and Alan Sandler.
[Big Dipper photo]

In an address that focused largely on the qualities of leadership, Beth Tzedec's Senior Rabbi Baruch Frydman-Kohl said that "in a community as large as ours, [being a Jewish leader] means fostering a commitment to diversity."

The rabbi cautioned that, although there is a need to be careful about the spending of communal funds, finances must not be allowed to dictate the direction of Jewish life.

"We must find a way to recruit excellent staff – educators, communal servants, rabbis, chazzanim – to our community, and we are going to have to face the reality that we will have to have to pay more to bring them here, to Canada and to Toronto, unless we are able to grow them here ourselves.

"Our hope," he said, "will come from challenging the many gifted and risk-taking people in our community to rise to a new level of knowledge, of giving and of performance."

The rabbi noted how important the Jewish federation of Chicago was in his own early life, funding his education and ensuring that his family could join a synagogue.

This year's UJA Federation campaign co-chairs, David Koschitzky and Michael Bregman, provided a campaign update, noting that it had just passed the $30 million mark. The average donation increase this year is more than 25 percent, with 70 donors who've entered the "major gifts" category of more than $10,000, and 15 who've upped their pledges to more than $50,000, said Bregman.

Because of Israeli Prime Minister Ariel Sharon's request for financial assistance to offset $700 million being diverted to security, the original campaign goal of $47 million was increased to $50 million.

The meeting also included presentation of lay leadership awards.

Recipients of the Shem-Tov Award recognizing exemplary lay leadership were: Ralph Berger, JVS of Greater Toronto; Fay Gold, UJA Federation; Stan Kugelmass, Reena; Susan Maldoff, Jewish Family & Child Service; Lionel Robins, Bernard Betel Centre for Creative Living; Marvin Sadowski, Baycrest Centre for Geriatric Care; Steven Silver, Jewish Camp Council of Toronto; and Michael Weinrich, Jewish Immigrant Aid Services.

Alison Himel, a director of UJA Federation, and Judith Finer-Freedman, chair of the Lion of Judah division, received Leadership Development Awards.

Debbie Kimel, chair of the Lion of Judah Endowment, received the Phil Granovsky Award for Campaign Excellence, and Ronnie Appleby was given the Ben Sadowski Award, UJA Federation's highest honour.

Shedletsky, an organizational psychologist who chaired last year's community planning and allocations committee, spoke of the federation's role in integrating new immigrants, providing financial assistance to the vulnerable, partnering with community agencies and providing "financial, political and spiritual support" to Israel.

A native of Montreal who moved here 32 years ago, Shedletsky said it is "a testament to this community that it has continued to be a magnet for Jews from all over the world."

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An indictment with a number of accused

Last week the IDF announced, bitterly but stoically, that Adi Avitan, Benny Avraham and Omar Souad, the three soldiers abducted last year Oct. 7 from Har Dov at the Lebanese border, must be officially declared dead without their place of burial being known.

The soldiers were kidnapped in the full light of day by a well-planned, well-executed operation of Hezbollah involving diversionary tactics, lightning-quick movement and the deception of UN identities.

For over a year, Israel has tried to retrieve the soldiers. At first, it believed it was negotiating an exchange of prisoners; more recently however, it understood it was negotiating the retrieval of their bodies. Indeed, the decision by the IDF chaplain to conclude the soldiers were no longer alive was reportedly based on new intelligence regarding the original extent of the soldiers' wounds and the nature of the treatment of the soldiers by their Hezbollah captors.

The soldiers' deaths are a searing indictment of the despicable, inhumane brutality of Hezbollah. It is quite apparent now that its negotiations with Israel – through a third party, primarily, though not exclusively, Germany – were nothing more than a cruel ruse. Oblivious of even minimal standards of civility and decency towards its enemies, Hezbollah manipulated the murder of its captives even as it mocked the suffering of the captives' families.

But Hezbollah is only the first, most prominent name on the indictment. Other names appear as well.

Lebanon stands accused for having effectively given carte blanche to Hezbollah. It has surrendered its sovereignty and its will to terrorist thugs and violent fanatics who will never again accede to Lebanese governance or independence. Lebanon is now captive to Hezbollah and its backers, Iran and Syria, no less than Avitan, Avraham and Souad were.

The United Nations is accused as well. A number of questions, all of which taint the UN, still shroud the circumstances of the abduction: the use by the Hezbollah abductors of UN uniforms and a UN vehicle; the filming, from a safe distance of course, of the abduction by UN forces; the inability of those same UN forces to intervene during or even immediately after the abduction; the denial of the existence of the videotape film by UN officials; the initial refusal to release the videotape to Israel, once the existence of the film had become known; and the alteration of the tape by UN officials to protect the identity of the actual kidnappers. Inexplicably, the UN was recently awarded the Nobel Peace Prize. It was the last indignity in this shameful, sordid scenario, like one of the twisted, floating props in a surreal Salvador Dali world.

Tears of grief for the slain soldiers, alas, co-mingle with tears of anger. For the people of Israel and its supporters, it seems ever thus.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

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Where is the tolerance?

I am a Canadian-born Jew whose grandparents immigrated to this country from Romania and Austria at the end of the 19th century.

Prime Minister Jean Chrétien, addressing our nation one week after the unspeakable horror and devastation visited upon the thousands of innocent victims and their families in New York and Washington, D.C., said we are a nation of immigrants, a nation built upon justice and tolerance. Where is this tolerance here and in the United States when bigots and hoodlums harass children and adults who they believe are guilty of the crime of being born Muslim? These racists have come out of the woodwork to further demonstrate their hatred by defiling and even setting fire to mosques in Canada and in the United States, because they believe that all Muslims are responsible for the acts of fanatics who comprise a miniscule segment of the American and Canadian Muslim populations.

I am certain that virtually all Canadians, Jews and non-Jews, who I believe are fair minded, stand with and support our friends and neighbours in the Muslim community in these trying times.

We also stand with the Hindus and Sikhs who have been targeted by racists because they "look like Arabs."

Our country is a mosaic of individuals from every country in the world and our neighbours to the south are a melting pot for such individuals. Our democracies have survived other crises and will certainly survive the present one.

Cyril (Cy) Rosenthal
Toronto

* * *

Doing harm to Israel

Re: Keith Landy's article (*CJN*, Oct. 18). Landy hits the nail smack on the head when he says there is no moral relativism in the battle against international terrorism. However I believe he is making the same mistake as many other well-intended people by saying that the enemy is only Islamic extremism.

Landy is following the propaganda line of U.S. President George W. Bush and British Prime Minister Tony Blair, which is a process leading to an Arab state for Yasser Arafat, who was an accomplished terrorist long before Osama bin Laden was on the scene. The Palestinian state, the 23rd in the Arab Empire, will be in Israel's heartland — Judea and Samaria. By repeating the propaganda line of Bush and Blair, Landry is doing great harm to Eretz Yisrael and klal Yisrael.

Herb Landis
Toronto

* * *

Looking for people

The Simon Wiesenthal Centre is currently working on a project examining the different forms of resistance during World War II and the Holocaust. To this end, we are attempting to locate people who either worked with, or were saved by, Dr. William Perl, a prominent figure in the Resistance movement in Austria during the 1930s.

If you or somebody you know had contact with Perl during this period, please contact me at the Simon Wiesenthal Center in one of the following manners: Telephone: 310-772-2437, e-mail: prosenhaft@ wiesenthal.net, fax: 310-772-7652.

Phyllis Rosenhaft
Production Manager, Moriah Films
Simon Wiesenthal Center
Los Angeles

* * *

Looking for family

I am looking for any information about my family, which lived in Radom, Poland and was transported, as far as I know, to Treblinka in 1942. The family name was Teitelbaum. The patriarch was Mordechai. A son, Alter, lived one more year in the ghetto before he was shot in 1943. Before that, the family had an oil factory under the name of Palma. I would appreciate any information I could get about them.

Malca Glazer
P.O. Box 2628
Ramat Gan 52126, Israel,

* * *

UN does not condemn Arab states

Once again, as in 1990-1991, the nations of the western world are facing a real crisis with regard to the Arab and Muslim world. And, once again, we are being told that if only the Palestinian problem could be solved there would be world peace!

Over and over again, we are told that Israel is not fulfilling the United Nations resolutions. For some unknown reason, the world has forgotten UN Resolution No. 181, passed in November 1947, which proposed the setting up of two independent states, a Jewish one and an Arab one. Israel accepted the proposal. The Arab nations, however, absolutely refused to accept the establishment of a Jewish state and therefore rejected the establishment of an independent Arab state as well.

Instead, the day following the establishment of an independent Jewish state, six Arab states invaded it in an attempt to destroy it – an outright violation of the UN charter! For some unknown reason, these Arab states were never condemned for this attack. And to this day, these Arab states are still unwilling to accept an independent Jewish state, continuing to support terrorists who are still trying to destroy it.

Sadly, also to this day, the UN refuses to condemn the Arab states for this breech of the UN charter. The only resolutions that ever get passed are those condemning Israel when it defends itself against this continuous aggression.

Until the UN takes a firm stand and demands that the Arab nations cease supporting and carrying out attacks against Israel, there is little chance of any kind of peace in the Middle East.

A. Noodelman
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Remembrance Day

Yesterday's courage and tomorrow's heroes

On November 11, Canadians will be marking Remembrance Day. Approximately 17,000 Jews served in WWII. This is the story of one of them. Let us try to remember them all.

By BERNIE M. FARBER

On Feb. 3, 1944, Sydney Simon Shulemson was a 29-year-old junior officer with the Royal Canadian Air Force (RCAF) who, like 17,000 other Canadian Jews, enlisted in the Canadian Armed Forces to battle the evil of Nazism.

Sydney Shulemson, circa 1944.

Shulemson remembers Feb. 3 as if it were yesterday. He flew with the Buffalo Beaufighter Squadron whose job it was to engage enemy convoys off the coast of Norway. The Beaufighters were twin-engine, long-range attack fighters with four cannons that carried eight rockets. The Nazis were using flying boats as reconnaissance aircraft, and armed merchant marine ships to carry much-needed war materials to Germany. On that cold overcast day, Shulemson's team, which consisted of about 12 RCAF coastal command aircraft, attacked the enemy convoy, successfully completing its mission.

On his way back to base, Shulemson spotted a Nazi Messerschmitt 109 which had been sent to attack the Allied squadron. The Messerschmitt was a lighter, more durable plane, a small fighter used by the Nazi Luftwaffe for close aerial combat. Beaufighter squadrons flew planes, which, while sturdy, certainly did not have the versatility of the Messerschmitt. Any dogfight between a Beaufighter and a Messerschmitt usually ended with the Beaufighter plunging to earth.

That morning, the Messerschmitt was hot on the tail of one of Shulemson's flying Beaufighter comrades.

Flying Officer Sydney Shulemson was a skilled flyer. On his first operational mission, which took place off the north coast of Scotland in July of 1943, Shulemson destroyed one German Blohm and a Voss flying boat. He already had a reputation as one of the squadron's most respected and gutsy flyers.

Demonstrating the courage that was part and parcel of the RCAF, Shulemson manoeuvred his fighter so that he was able to return a blast of cannon fire near the tail of the Messerschmitt. As Shulemson tells the story, he wanted to "get his attention." The manoeuvre worked. The Messerschmitt peeled away from giving chase and instead trained its sights on Flying Officer Sydney Shulemson.

What followed was a 20-minute dogfight: Shulemson's large, twin-engine fighter against the Nazi Messerschmitt. All of Shulemson's training and expertise was brought to bear on that fateful day. Beaufighter pilots fly their crafts much lower than Messerschmitt pilots. Shulemson undertook what is known in fighter flying as a "half-flick and roll." This dangerous manoeuvre rolls the large fighter 180 degrees into another direction at an altitude of about 75 feet above the water. The Messerschmitt, used to flying at 20,000 feet, was unable to follow Shulemson's heroic aerobatics.

This allowed Shulemson to reach the safety of a rain cloud where he breathed easy thinking that he finally lost his pursuer. But this was not to be. The Messerschmitt turned up again. Shulemson directed his fighter sideways, which protected him from the German fighter's bullets that stitched a pattern through his wing, the spot where his cockpit had been just seconds before.

And still the deadly chase continued, the Messerschmitt following Shulemson through four more complete turns before he flipped out and broke away, this time for good. He had saved his life and the life of his fellow comrades. He piloted his crippled fighter safely back to base.

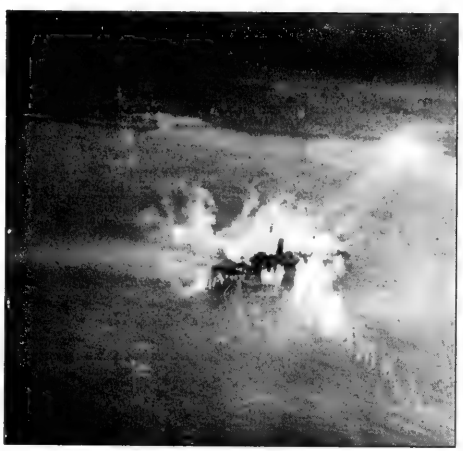
Upon his return from the mission, Flying Officer Sydney Shulemson was awarded the Distinguished Service Order. Six months later, Shulemson participated in another sortie in which he and his comrades inflicted heavy damage on three enemy destroyers, sinking two heavily defended enemy vessels in the Bay of Biscay. For this, and indeed his entire valiant tour of duty, he received the Distinguished Flying Cross and became the highest decorated Canadian Jewish serviceman in World War II.

Shulemson in front of his Beaufighter

This Remembrance Day it behooves all of us, especially in light of the tragic events of Sept. 11, to remember those brave soldiers who fought against tyranny and fascism so that our children and our children's children are free to grow and prosper within this great Canadian democracy.

This Remembrance Day, as in all past Remembrance Days, I wear my poppy with pride. I will remember the heroic exploits of Flying Officer Sydney Simon Shulemson and all the other Canadian war heroes who gave so gallantly of themselves for our future freedom. At the same time, I will today cast my mind to the other side of the world where American, British and Canadian soldiers have once again taken up the torch of freedom and democracy to rid the world of the 21st century's blight – terrorist extremism. May God bless them and watch over them.

Bernie Farber is the executive director of Canadian Jewish Congress, Ontario region. Sydney Shulemson was a volunteer for the community relations committee of the Canadian Jewish Congress when he began working there.



The sinking of a German ship off the French coast

A downed German Blohm Voss flying boat in the water.

Opinions

The 'martyr' syndrome

The above title headlines an interesting article I found in the Oct. 8 issue of *The Jerusalem Report*. Written by Isabel Kershner, the one-page essay goes to the very heart of the often puzzling and apparently increasing phenomenon of people sacrificing their lives.

Rabbi Gunther Plaut in Toronto

Martyrs, says the author, have varied backgrounds, both psychologically and socially. The most common feature appears to be the religious belief that martyrdom has an eternal reward. In addition, there is the accolade bestowed upon the person who commits suicide on behalf of a larger issue. It is mostly men, usually religious Muslims, who believe that as martyrs they will not really die but live on in an environment that may be called paradise.

Gaza psychiatrist Dr. Eyad Sarraj describes the martyr as one who believes he is opening the door to a new life, something he would never do if he thought that death was really the end of it.

Do such persons have some characteristic in common? According to Sarraj, "these people had a problem with power either in their childhood or later on. This is the ultimate power, controlling life and death."

"Maybe," says Sarraj, "being Muslim and facing the same kind of feelings of being victims in relation to Israeli and American power" led the Sept. 11 attackers "to the maximum exercise of power against the world's only superpower."

Statistics show that Jews rarely adopt this stance. Perhaps the basic teaching of our religion – that life, and not death, is to be our main motivation – has played a role. Whatever the reason, Jews do not seem to be good candidates for choosing death, unless such sacrifice appears to achieve some concrete goal.

Altogether, the subject is complex and no easy explanation is at hand for the causes of martyrdom, nor does a single description cover all those who choose this end. It has, however, become an aspect of our times, and its basic irrationality (as it usually appears to us) makes it difficult to combat it successfully.

After all, one cannot prove to the potentially suicidal person that his or her perception of a glorious afterlife may be erroneous. That argument is likely to fail. A person willing to choose death has already given up on the attractions of life in this world.

Fortunately, for most of us this line of thinking is hard to comprehend and impossible to embrace. But there are many people out there to whom it appeals, and we will rarely have an opportunity to dissuade them from their purpose, even if we could reach them before they take their lives.

If not now, when?

When I first visited Yad Vashem, my initial reaction was that I wanted to go home and make love to my husband, see children playing in the parks, reaffirm that life still mattered. Years later, on Sept. 11, watching the collapse of the World Trade Center towers, knowing that thousands were dying, I could not even imagine what reactions would follow. Months later, I begin to see what is possible.

Jean M. Gerber in Vancouver

First, we honour the dead, those whose lives were so cruelly interrupted. Second, we must make sure that the truth about the murderous attack is clear, and that its delusional perpetrators are identified for what they are: cold-blooded murderers, impervious to the human values all great religions take for granted. As Judith Shulevitz writes (in the *New York Times*): "If we have learned anything, it is that there are ideas that demand rebuttal." Now is the time for rebuttal.

We must rebut the notion that the terror stalking us will be put to rest by sacrificing Israel. That is a horrible myth which the Islamists would like to foist on the West, especially on America (but Canada, too), in order to isolate Israel and leave her abandoned. When politicians or media stars move in that direction, we must publicly remind them that the plot against the World Trade Center was hatched long ago, when negotiations were proceeding for a settlement between Israel and the Palestinians. In fact, terror exists precisely to prevent such a settlement.

We must proclaim that those behind terror are not the dispossessed and wretched of the earth, but middle class and wealthy Islamists who cannot find their place in a modern world; who resent the successes of western democracy so much that they demonize a civilization both hated and admired.

However, there are millions seething with anger and humiliation. It is they who we need to see and hear honestly. Support for Saudi Arabia, Pakistan, Syria and even Egypt has made us odious in their eyes. They cannot overthrow their own dictators, backed as they are by Western democracies for their own interests. So they turn on those democracies. We must insist that our elected leaders begin to alleviate the conditions which lead to such hatred. This effort is no longer a luxury, but a necessity.

Once the false arguments are rebutted, we are still left asking "What can we do?" I trust in the sentiments of the writer of the Epistle to Timothy (in the Christian Bible): "God has not given us the spirit of fear, but of power and love and a sound mind." We have seen great terror and great misery. We can resist the fear. We also have the power to address conditions that allow evil men to deceive millions.

For a beginning, I have decided that, in our own backyard, there are things we can do. We must require more of our government than status-seeking photo-ops and bland reassurances that all will be well. So I protest the B.C. provincial government's decision to back away from social housing. I write to Hedy Fry (my MP) to express my dismay at her silence when Prof. Sunera Thobani rants, not at terror, but at its victims. Both clearly missed the message that a country sends out when it turns its women into piles of rags. Instead, Thobani trashes countries that, however imperfectly, provide free and open societies.

And we must require more of ourselves, not because we are Jews, but because we are human beings. Last week my family visited the Winnipeg Holocaust Centre, where a pillar is covered with written student reactions to the messages conveyed in that centre. One wrote: "Always hold firmly to the thought that each one of us can do something to bring some portion of misery to an end."

We have enjoyed a half-century of unbelievable prosperity – yet nearly 20 per cent of our people live in poverty. If we can do things to bring that misery to an end – and require our government to seriously attack poverty on a national and international level – we will have helped to remove the anger that allows evil to manipulate millions.

Then some good might yet grow from the rancid dust of Sept.11. If not now, when?

What kind of war is it anyway?

As everyone knows, we are locked into an alleged "war" on terrorism. Yet wars usually have defined combatants; you can identify your allies and enemies. And you can usually tell when a war is over – either you capture something or the enemy surrenders. If this is a war, it will be, as the Israelis know, a war without end.

Bruce Elman in Windsor

Moreover, the instruments of war are crude ones. They cannot be finely adjusted to take into account varying degrees of culpability. The first time terrorists attempted to blow up the World Trade Center, we did not go to war. We took the usual steps associated with the commission of a criminal offence: the perpetrators were apprehended and tried and sentenced to prison. Here we might have tried a "police operation" first. If that was unsuccessful, we could always have resorted to a war later on. The only other "war" we have had recently on this continent was (is?) the "war on drugs," and we all know how well we are doing in winning that one!

According to U.S. President George W. Bush and other western leaders, this war is against the terrorists and against those countries or individuals who support and shelter them.

But this is where the credibility breaks down. Take, for example, the West's (especially the United States') relationship with Saudi Arabia. The United States is dependent on Saudi oil. After Sept. 11, the Saudi-led Organization of Petroleum Exporting Companies assured the Americans that they would keep oil supplies stable. In exchange, the United States has not criticized the Saudis' silence over the American-led offensive against Osama bin Laden and the Al Qaeda terrorist network. Although many of the Sept. 11 hijackers have been identified as Saudis, Saudi Arabia has refused to provide information on the terrorists, will not help track them down and will not allow the Americans to use their bases to strike blows against them.

Nor has the United States done anything about evidence that Saudi citizens help finance bin Laden and Al Qaeda. On Sept. 20, Bush said, "Either you are with us or you are with the terrorists." Apparently, this is not so.

Another example is the recent election of Syria to a seat on the United Nations Security Council. Syria, despite being on the U.S. list of countries that sponsor terrorism, received 160 of 177 votes cast by nations in the General Assembly for the Council's vacant Asian seat.

And what are Syria's credentials for this seat? It harbours 11 terrorist groups, including Hezbollah; some of the terrorist organizations sponsored by Syria have been implicated in the events of Sept. 11; and President Bashar Assad has called on the Arab world *not* to join the fight against terrorism.

Canada will not disclose how it voted. Last year, the United States led a campaign to keep Sudan, another terrorist state, off the Security Council. This year, the Americans took no measures to block Syria's election. Over the years, Syria has clearly demonstrated that they are "with the terrorists." Would the West be willing to expand the war to Syria when it is unwilling to even take a strong stand against its election to the Security Council? It seems unlikely.

Like many others, I believe that there is a strong link between the atrocities of Sept. 11 and the anti-Semitism at the World Conference Against Racism in Durban, South Africa. If the rhetoric and demonstrations at the conference did not actually encourage the terrorists, they at least provided a psychological atmosphere in which the terrorists felt free to act.

After Sept. 11, Mustafa Tlass, Syria's defence minister, blamed the attacks on the World Trade Center on Israel. At a meeting in Damascus with a delegation from the British Royal College of Defence Studies in attendance, Tlass said that the Mossad had planned the attack as part of a Jewish conspiracy and that advanced warning had been given to thousands of Jewish workers at the twin towers not to go to work that day. As bizarre as this piece of hate propaganda may sound to us, there is evidence that it has taken hold in the Arab world and even beyond. Yet no other western government has taken steps to condemn this atrocious libel.

If, as everyone says, we are in a war, we certainly have an odd way of going about it.

The Kirshner File

The Struma's sole survivor tells his story

David Stoliar is the ultimate survivor. In the winter of 1942, the decrepit refugee ship he was on, the Struma, was torpedoed by a submarine in the Black Sea. The Struma, with 779 Jewish refugees and 10 crewmen aboard, shuddered and exploded in a hail of fragments, sinking rapidly beneath the cold, unforgiving waters.

Sheldon Kirshner in Toronto

The force of the blast threw upwards of 100 people overboard, including Stoliar, a 19-year-old Romanian Jew whose father had booked his passage on the ill-fated Struma. Clinging desperately to a piece of wood, he wallowed in the Black Sea, holding on for dear life.

Somehow, Stoliar survived. After 24 hours, he was picked up by a Turkish coast guard vessel.

He was the sole survivor.

On Nov. 13, Stoliar will be here to attend a special screening of *The Struma*, a film about the incident. Written and directed by local filmmaker Simcha Jacobovici, this compelling documentary, which had its world premiere at the recent Toronto International Film Festival, will be shown at the Princess of Wales Theatre at 7: 30 p.m. (Ticket information is available by calling 416-504-6662, extension 236).

Nearly 60 years after its sinking, the Struma remains crystal clear in Stoliar's mind. Recently, he talked about it in an interview from his home in Bend, Oregon, where he lives with his second wife.

He was born in Kishinev on Oct. 31, 1922. The city was then in Romania but is now the capital of Moldova. His parents, Jacob and Bella Stoliar, were divorced when he was 10.

Conditions for Jews in Romania deteriorated sharply after the outbreak of World War II. In 1940, under pressure from Germany and the Iron Guard, a pro-German, fascist political movement, the government disenfranchised Jews, rescinding their citizenship.

Shortly afterward, Ion Antonescu, a former defence minister, formed a new government with the viciously anti-Semitic Iron Guard. Repercussions followed. Jewish shops and Jewish-owned companies were confiscated, and amid the mounting uncertainty, Jewish homes were looted, synagogues were desecrated and Jews were pressed into labour battalions. Adding to the horror was a particularly gruesome Iron Guard pogrom in Bucharest that consumed the lives of 120 Jews.

On June 29, 1941, the Jews of Jassy were massacred by the German and Romanian armies in conjunction with units of an Einsatzgruppe, a mobile killing squad whose sole task was to murder so-called undesirables. As allied German and Romanian soldiers rolled through Bessarabia, Bukovina and Dorohoi, they killed yet more Jews.

Toward the close of that terrible summer, the Romanians began sending Jewish deportees into German-occupied Transnistria. Tens of thousands perished.

Like all able-bodied young Jewish males, David Stoliar was taken to a forced labour camp. Upon Stoliar's release, his father decided that he should leave the country. "Life as a Jew in Romania had become extremely difficult, dangerous and unbearable," he said.

Before boarding the Struma, which had been built in Britain as a yacht for a wealthy client almost a century earlier, the Jewish passengers were harassed by Romanian customs officials. "They were callous and nasty. They took away most of our possessions and all our money and jewelry. Many passengers were strip-searched."

Stoliar, the only member of his family on the Struma, was accompanied by his fiancée, Ilse Lothringer, and her parents.

"We were not allowed on board prior to embarkation. When we finally boarded, we could not believe that it was a ship. It was rickety and decaying, 61 metres long and six metres wide, and unfit for hauling animals, much less people. It had been refurbished to accommodate 150 passengers."

Stoliar wanted to get off, but could not. "There was no way to back out. The organizers made sure of this."

The Struma set out from the port of Constanza on Dec. 12, 1941. It was bound for Palestine, ruled by Britain under a League of Nations mandate. Stoliar was not a Zionist. "I did not care about politics at that time. Survival was my priority."

Within hours of leaving Constanza, the ship's engine broke down. The captain of a passing tugboat demanded a hefty payment to repair it.

A few days later, the engine failed again. Turkish tugs towed the Struma into Istanbul harbour. There it languished for weeks under quarantine, the passengers forbidden to disembark.

"Conditions on the ship were intolerable. The air inside was stifling and the stench retching. We had to take turns on the deck. No one could bathe. Access to the toilets was very limited.

"Hunger and filth were rampant. There were fights over the meagre food. We had over 30 doctors on board, but no medicine, not even aspirin. It was a slow physical and mental death. The ship was a floating coffin.

"We knew that we would never make it to Palestine. Our only hope was that the Turkish authorities would allow us to disembark in Istanbul."

Turkey permitted the Jewish community to send food and supplies, but drew the line at giving the hapless passengers sanctuary. A neutral power, Turkey was caught in a vise by Germany and Britain.

Turkey had no wish to antagonize Germany by welcoming Jewish refugees. Nor was Turkey willing to risk Britain's opprobrium by letting the Struma steam on to Palestine. Britain, having placated Palestinian Arabs by restricting Jewish immigration, did not want the Jews to reach the shores of Palestine.

David Stoliar

The plight of the Struma was paradigmatic, underlining the virtual abandonment and powerlessness of European Jews during the Holocaust.

As a result of the pressures brought to bear on Turkey, the Struma was towed into the Bosporus and left to drift into the Black Sea without a functioning engine.

On Feb. 24, 1942, less than a month after the infamous Wannsee conference in Berlin, which doomed European Jewry to systematic destruction, a submarine fired a torpedo at the Struma.

In his film, Jacobovici speculates, plausibly, that a Soviet torpedo hit the ship.

"It blew up and shreds were scattered all around," recalled Stoliar. "The explosion thrust me into the air. I found myself in the water with many other people. When I surfaced, the ship was gone.

"We all tried to hold on to debris and keep afloat. By the evening, they had drowned. I was alone. Then I saw the chief mate, Lazar Dikof. He was clutching a fragment of a door. By the next morning, he, too, had died of exposure."

Stoliar was not injured by the explosion, but the frigid water froze his arms and legs.

After being rescued by a Turkish coast guard cutter, Stoliar was taken to the fishing village of Sile. There he rested for two or three days. Then, after a week of treatment at a military hospital, he was incarcerated in a prison.

Six weeks later, with the help of the president of Istanbul's Jewish community, he received an entry certificate from the British consulate. It enabled him to travel by train to Palestine. A friend who lived there helped him. Within months of his arrival, Stoliar joined the British Eighth Army, which was posted to North Africa.

Stoliar's father survived the war in Bucharest. " He managed to keep away from problems."

His mother, caught by the Gestapo in Paris, was murdered in Auschwitz.

Upon being demobilized, Stoliar returned to Palestine with his new Egyptian wife, Adria Nacmias, who died in 1961. During Israel's War of Independence, he fought with the Haganah. After the dust settled, he worked for the Esso Oil Company in Haifa. Ron, his son, was born in Israel.

In 1954, the Stoliars moved to Tokyo. They lived in Japan, where he was a business executive, for almost two decades. Seven years after his wife's death, he married Marda Emslie, an American from Portland, Oregon. In 1972, after residing in Paris and Taipei, they settled in Bend. His wife runs a baking school. He helps her.

Stoliar, who's in fairly good health, has seen an abbreviated version of *The Struma*, which also delves into the efforts of Greg Buxton – a British diver and grandson of two of the victims – to find the wreck of the ship and affix a memorial plaque on its hull.

"The film," he said, " is very accurate. Its account of the Struma incident is morbidly impressive and very sad."

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Greater Toronto Area

Ve'ahavta volunteers Linda Sandler (centre), a teacher at Bialik Hebrew Day School, and student Shelley Kanitz (left), help Somali youngsters with their homework.

Ve'ahavta maintains busy agenda

By PAUL LUNGEN
Staff Reporter

TORONTO — Ve'ahavta, the Canadian Jewish humanitarian and relief committee, is preparing to launch a homework club for school-aged members of the Russian community.

The program, modelled on a successful three-year-old homework club in Regent Park, will see Ve'ahavta volunteers assist youngsters from Grade 1 to OAC level.

The homework club will kick off some time in November and be held at the Russian Jewish Community Centre, said Rachel Lasry, program director for Ve'ahavta.

The program "will give kids a positive learning environment and focus on positive results." About 20 to 30 Russian youngsters are expected to participate in the initial phase of the program, she said.

The homework club is part of an ambitious series of programs on Ve'ahavta's fall and winter agenda. Other activities include a return to Guyana in February or March to conduct a medical mission; a field trip to Zimbabwe in October and November to study the transmission of HIV/AIDS from mothers to children; an ongoing Mobile Jewish Response to the Homeless; travelling Tikkun Olam (Mend the World) workshops – lunch hour debates in corporate Canada, beginning in November; and the resumption of the Jewish-Somalia Homework and Mentorship Program in Regent Park.

A planned bus trip to New York City to lend support to families of victims of the Sept. 11 terrorist attacks has been cancelled. Instead, Ve'ahavta will forward about $4,000 to the American Jewish World Service, its partner organization in the United States, to be allocated to victims of the attack.

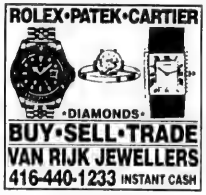
Lasry said Ve'ahavta set up a special fund to collect aid for New Yorkers after it received numerous calls from supporters who were looking for an outlet to help those affected by the attack.

Ve'ahavta has experienced a similar outpouring of concern about the Afghan refugee crisis. "We're researching and doing the groundwork and talking to people on the ground there now," Lasry said.

Although no specific plan is in place at the moment, Ve'ahavta may partner with CITY TV (network journalist Peter Silverman is a member of its board) and World Vision to lend assistance to those affected by hostilities in Afghanistan.

"We're still determining whether to send personnel and supplies" or to simply support World Vision's efforts in the Central Asian nation, Lasry said.

For more information, visit Ve'ahavta's Web site at www.veahavta.org or phone 416-964-7698.



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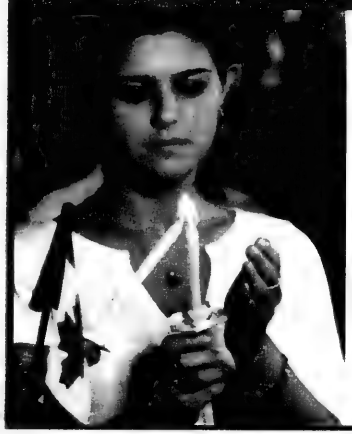

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Stanley Hartt to head State of Israel Bonds

By PAUL LUNGEN
Staff Reporter

TORONTO — Israel has experienced wars and intifadahs, inflation and recession, yet the beleaguered Middle Eastern country remains an attractive area for international bond investors.

Stanley Hartt is well acquainted with the solid return of Israel Bonds. Although he has not been formally associated with State of Israel Bonds in Canada, for several years he has been providing "spot work" for Bonds, suggesting technical ways of making the product even more attractive to Canadian investors.

Hartt's association with Bonds took a formal turn earlier this week when he was named chairman of the board of State of Israel Bonds Canada, the Canadian arm that markets the securities.

Hartt, a onetime deputy minister of finance and chief of staff to former prime minister Brian Mulroney, takes over from George Cohon, senior chairman of McDonald's Restaurants of Canada, who remains on the board as honorary chairman, with Alex Grossman becoming lifetime chair emeritus.

Other senior national posts include new vice-president Murray Dalfen, and returning terms for Mike Florence, national campaign chair, Eric Slavens, national secretary, and PR chair Hershell Ezrin.

Hartt, who currently serves as chair of the Canadian division of the U.S. banking giant Salomon Smith Barney, says Israel Bonds are a popular fixed-term investment vehicle with business people and institutional investors in Canada. They have a high credit rating and a record of never missing a payment.

According to Moody's Investors Service, Israel's government bonds, in foreign currency denominations, are rated A2, four notches below Canada's Aa1 rating.

In layman's terms, that means professional bond-raters consider State of Israel Bonds a good investment, somewhat riskier than Canadian bonds, but safer than bonds issued by the likes of China, Kuwait, Lebanon, Lithuania, Mexico, Turkey, Russia and Saudi Arabia.

Of the $1 billion U.S. in bonds purchased each year, 10 percent are sold to Canadian investors, not all of whom are Jews.

"Jewish investors have a very strong tradition of buying Bonds," Hartt says. "Financial institutions buy a large amount of them. In every institutional portfolio, there's a portion for sovereign securities."

While Jewish investors appreciate the good the funds can do in advancing the development of the Jewish state, even seeing Bonds as a "quasi-charitable" allocation, other investors are more interested in cooler calculations, like return on investment.

In that regard, Hartt says, Bonds shape up well and offer portfolio planners diversity across geographic regions.

Stanley Hartt

"They offer highly competitive rates, roughly two percentage points higher than current fixed rates at the chartered banks," says Sherry Cooper, executive vice-president and global economic strategist for the Bank of Montreal group of companies. Cooper, whose evaluation was distributed in Bonds promotional material, called the security "an investment vehicle worth considering."

In its most recent rate sheet, Bonds' five-year security offered 5.5 percent return (minimum purchase of $25,000), 5.25 percent if purchased in U.S. funds. Its zero coupon bonds, with a 10-year maturity, yield 6.7 percent.

Hartt says Bonds are used by the government of Israel on infrastructure projects.

"I believe State of Israel bonds do a tremendous job for Israel. It provides the stream of funding that can be used for the country's greatest needs," including projects that "make the desert bloom.

"This is a time of grave concern for the future of the State of Israel. As war reshapes alliances and roles, the path to peace seems less clear. All supporters of the State of Israel need to rally behind the continued support offered by the State of Israel Bonds organization."

Hartt believes there's room to improve Israel Bonds' profile in the investment community. One angle he's been pursuing is to make Israel Bonds more tradable, giving investors the right to buy and sell the security just as they would Canadian bonds.

At one point, when he was still giving technical advice to Israel Bonds, he was working on a a derivative product that would trade instead of the bond, but nothing ever came of it.

Nevertheless, he says, Bonds remain "an extremely worthwhile endeavour," even without any changes. "It has the benefit of providing funding to a state we all support, whose goals and aspirations we all support."

PUTTING WORDS TO THE HOLOCAUST:
A teacher and his students encounter the Shoah in Poland

Given his award-winning reporting on the 1993 World Trade Center bombings, Mr. Wolff will also address the Sept. 11 terrorist attack on the World Trade Center and the role the media should play in light of these tragic events.

Photo: U.S. Dept. of Defense

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Craig Wolff shared in a Pulitzer Prize for coverage of the 1993 World Trade Center bombings as a reporter for *The New York Times.*

In May 2001, he led a group of journalism students to Poland (The March of Remembrance & Hope) to help them find ways to write about the Holocaust. In the process, he discovered a great deal about himself.

In addition, a number of Canadian Rwandan students who also took part in the trip will discuss how their encounter with the Holocaust in Poland helped them cope with their own losses suffered during the 1994 Rwandan genocide.

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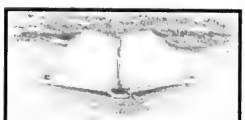
Jewish Life

When death is life

By RABBI MOSHE J. YERES

Chaye Sarah – what a name for a parshah! It seems almost cynical to identify the reading about the death and burial of our matriarch Sarah with the adjective "chaye" – life!

The rabbis in the Midrash note that here the Torah teaches us a great truth. An individual's life worth is not encapsulated only in the years spent on this Earth; the real and true significance often spills over after his or her passing.



History confirms that great inventors and thinkers often are unrecognized until many years after their death. It is not infrequent to hear of individuals honoured posthumously for their important work. The people may no longer be with us in body, but the legacy of their life lives on.

In truth, life – our lives – are sort of like that all the time. We do not always see the effects of today's actions, good or bad, until quite a bit down the road. Do a good deed and you have planted a seed; miss an opportunity for one and a pernicious weed has been left to take root. Both will eventually grow tall and big – but not at this moment. Right now, you see in the ground what looks like a tiny insignificant plant.

What important lessons we could learn if we kept records of all the "seedlings" we planted! Frequently, however, we just do not see the long-range effect of what we do or do not do today; we miss the overall outcome of our life's events.

The Talmud and the Midrash, in a number of places, point out the real strength of the faith of our patriarchs. Though HaShem promised and guaranteed Abraham, Isaac and Jacob the land of Israel, they never lived to actually see God's word come true.

When Abraham sought a place to bury Sarah, in this week's Torah reading, the Almighty did not present him with a special land grant; Abraham needed to haggle with Ephron the Hittite and pay full price – 400 silver shekels for a burial plot. Similarly, Isaac's shepherds argued with the shepherds of Gerar about water rights (Genesis 26:20). And a parallel event is recorded for Jacob, who could not pitch his tent without personally buying the land (Genesis 33:19).

Yet none of the patriarchs questioned the Divine promise, though each had received a personal promise from God that this was their land. None seemed to have lost trust in His word, even when they did not see an immediate response. They relied solely on their faith and trust in Him.

The last year has presented us with some extremely challenging situations for the State of Israel, for our people who live there, and sometimes for our faith. At times, we have asked: so where is the *geulah* (redemption)? How much longer? The patriarchs would not have asked that question, and in fact did not do so when confronted with similar difficulties.

The fact that Israel today is home to about five million Jews may alone be cause to recognize the Almighty's hand. Sure, we would all love it if true peace came today, and in fact we pray for this; but we cannot forget the Divine blessings that have already been granted.

I own an old Keren Kayemet LeYisrael (JNF) map, printed in Germany sometime before World War II. Whenever current events in Israel appear less than sanguine, I take a look at this map. The map marks off the Adamah Ivrit ("Jewish land") that was owned at that time. Only a minuscule part of the map is coloured in blue. How little land was actually ours only 80 years ago!

We have far to go; let us not forget how far we have come. The patriarchs did not.

Rabbi Moshe J. Yeres is head of rabbinics and Talmud at Community Hebrew Academy of Toronto, Richmond Hill campus, and teaches in the community.

Guest Voice

About Mordechai Ben-Porat

By SASSON MAYER

Last year, Mordechai Ben-Porat, a key figure in the immigration of Iraqi Jewry to Israel and their successful integration in Israeli society, was cited by the judges of the Israel Prize for his "life's work and willingness to undergo dangers for the sake of Israel and for his unbounded loyalty to the Zionist cause, his community and to all Israel."

After immigrating to Israel from Iraq in 1945 where he was a member of the chalutz movement, Ben-Porat joined the Haganah and in the War of Independence, he fought in the battles of Latrun, Lyda and Ramla. When the war ended, he was a commander of an infantry company in the IDF with the rank of major.

In 1950, when the martial laws that were declared in Iraq in May 1948 were lifted, many Jews, especially the young, began crossing the border secretly into Iran. What started as small numbers, two or three a month, became 10 and then hundreds, eventually including complete families. Mercaz Aliyah Bet in Israel decided to send Ben-Porat to help those who wanted to leave.

After Ben-Porat arrived secretly in Baghdad, the Iraqi government suddenly decided to allow those who wanted to leave to do so. On March 3, 1950, a law was passed allowing the Jews to register to leave, provided they relinquish their Iraqi nationality. The government assumed that about 10,000 Jews would go, but in the first 10 weeks more than 60,000 registered.

Ben-Porat found himself facing an enormous task with numerous complications. He stayed in Iraq until 1951, working alongside the Zionist underground organization. During his stay, he was arrested, arrested again and arrested for the third time together with myself. At that point, we faced unexpected difficulties in being released on bail – all three judicial levels available in Basra refused to grant it to us. It took 13 days in jail and an order from the Iraqi supreme court for us to be released.

Throughout that time, Ben-Porat used fictional names such as Zaki, Habib and Nissim, working directly under the noses of the Iraqi police as they searched – unsuccessfully – for members of the underground with these names.

Ten days after I left Iraq, Ben-Porat was arrested for the fourth time. Tortured cruelly during his imprisonment, he was miraculously released on bail. A few hours after his release the police realized that they had had the "big fish" in their hands, but by then it was too late. Ben-Porat was smuggled out of the country; at the dark end of the airport runway, he climbed up a rope lowered from the tail of a plane carrying some of the immigrants going to Israel.

After he escaped, two of the underground members were hanged and others were sentenced to long terms in prison.

In Israel, Ben-Porat started his political life as a representative of Mapai, heading a local council of ma'abarot (transit camps). Ma'abarot were established for 16,000 immigrants from Arab lands. There were no paved roads or electricity in the huts; water had to be brought in by trucks. Ben-Porat held this office for 14 years, during which time the dusty and muddy transit camp developed into a booming town, Or Yehuda.

In 1965, when David Ben-Gurion left Mapai to form the Rafi party, Ben-Porat joined him and was elected an MK. He later became deputy speaker of the Knesset. He served on numerous committees, such as foreign affairs and security, education and culture, state control, constitution, and law and justice. In 1977, he was member of an Israeli mission to the UN.

In 1979, when Iran's spiritual leader Ayatollah Ruhollah Khomeini was returned to Iran, Ben-Porat was sent by prime minister Menachem Begin to Tehran to try to help the Jews leave. In 1981, he returned to the Knesset and was eventually appointed a minister without portfolio in Begin's cabinet.

Ben-Porat's dearest achievement was the establishment of the Babylonian Jewry Heritage Centre in Or Yehuda, which contains an archive, a library, a historical ethnographic museum and a research and study centre of the history of the oldest Jewish community in the Diaspora. Since its opening in 1988, the centre has hosted more than 320,000 visitors, including 120,000 schoolchildren.

When he heard that he had won the Israel Prize, he said: "I am happy and excited. In my view this prize is given to Iraqi Jews who took an important part to build the State of Israel, its development and prosperity."

Sasson Mayer, who was born in Iraq, lives in Toronto.

Jewish Life

An age-old story

***The Popes Against the Jews*, by David I. Kertzer, Random House, 2001.**

Books
Bernard Baskin

In 1987, Pope John Paul II ordered the Vatican's Commission for Religious Relations With the Jews to investigate whether the church was in any way accountable for the slaughter of millions of Jews earlier in the century. The commission returned 11 years later with a carefully worded report admitting that the church had been guilty of "anti-Judaism," that is, opposition to the Jewish religion, but not of anti-Semitism, opposition to the Jewish people.

Making use of documents from recently opened Vatican secret archives, David Kertzer, a professor at Brown University and author of *The Kidnapping of Edgardo Mortara*, refutes the commission's neat distinction between anti-Judaism and anti-Semitism. Unfortunately, the official church, Kertzer maintains, is unwilling to come to terms with its own history.

He writes that the legislation enacted by the Nazis in their Nuremberg Laws and by the Italian Fascists with their racial laws – which stripped the Jews of their rights as citizens – were modelled on measures that the Church itself had enforced for as long as it was in a position to do so. Jews in the Papal States were still being prosecuted in the 19th century when caught without the required yellow badge on their clothes, as mandated by Church councils for over 600 years.

"As late as the 1850s, the Pope was busy trying to evict Jews from most of the towns in the lands he controlled, and forcing them to live in the few cities that had ghettoes to close them in." The faithful were warned that Jews were unpatriotic, a foreign body ever threatening the well-being of the people among whom they lived. Therefore, special laws were needed to protect society, restricting the Jews' rights and isolating them.

In their unrelenting battle against social and political change in the later decades of the 19th century, the popes turned to the Catholic press, which was given the task of combating the wicked forces of liberalism and secularism. Jews were painted as evil conspirators – in cahoots with the Masons doing the devil's work. And it was in no small part through the Catholic press that traditional Church hostility toward the Jews was transformed into modern anti-Semitism.

When all is said and done, the author's thesis, documented by memos, confidential letters and archival material, is that, over several centuries, the Catholic Church laid the groundwork that made the Holocaust possible.

However, the author makes clear that, despite his findings, the Church is not monolithic and that there are important figures in the Church who struggled in vain to change Vatican policy and treat Jews more humanely.

For Kertzer, the Church's antagonism toward Jews is an age-old story of a powerful religion or powerful people that believes in its own divinely ordained position as sole possessor of the truth and repository of all that is good, and, pitted against it, a despised minority, the agent of the devil.

Kertzer concludes that it "should not have taken the Holocaust to teach us how dangerous such views of the world can be, but since the destruction of the Jewish millions, we owe it to the survivors and ourselves to learn its lesson."

Jewish storytellers online

By MARK MIETKIEWICZ

Leonard Nimoy, Eli Wallach, Carol Kane and Sholom Aleichem are all waiting to tell you a Jewish story. And you only have to go as far as your computer to hear them. In honour of Jewish Book Month, we're going to listen to the very best storytellers as they tell us a tale or two, online.

Sholom Aleichem is best known for his characters like Tevye the milkman, Yentah the matchmaker and the other citizens of Anatevka. Thanks to the Internet, you can listen to Sholom Aleichem himself read from *Ven Ikh Bin Rotshild* (If I were Rothschild – A rich man) which he recorded late in his life **[http://www.yv.org/#sholom-alichem]**. And if your Yiddish isn't quite up to scratch, you can read the same story (and a few others) in English too**[http://www.sholom-aleichem.org/fsaws/Translantions/Translantionsmain.htm]**

If you want to hear some more familiar voices, head over to Jewish Short Stories from Eastern Europe and Beyond. There are over 30 classic and contemporary short stories at this site read by some of the biggest names in Hollywood. Eli Wallach reads *Gimpel the Fool* by I.B. Singer. Lauren Bacall reads Isaiah Spiegel's *A Ghetto Dog*. I.L. Peretz's *The Golem* is read by Carol Kane. And who better to narrate Abraham Reisen's *Matzah for the Rich* than the wonderful Fyvush Finkel. Workers in a bakery are thrown into an uproar when they prepare to bake a demanding rich lady's matzah order. They fantasize about how generous a tip she'll leave – if she leaves one at all. I highly recommend this site **[http://www.kcrw.org/b/jss.html]**.

Fans of the TV show, *Law and Order*, will remember the gruff but wonderful Manhattan District Attorney Adam Schiff. Steven Hill takes his turn as storyteller with the three tales *Through the Moonlit Night*, *The True Patron* and *The Rabbi's Dilemma*. **[http://jewishworldreview.com/0798/audio.html]**

Of course, you don't have to be a movie star to tell a Jewish story. Storytelling plays a huge part in the rabbinic tradition. At the Reb Shlomo Web site, you can read the marvelous stories of the late Rabbi Shlomo Carlebach. In *Moishele, the Water Carrier*, Rabbi Carlebach tells of a poor man who found riches, lost them all and then in his desperation, regained his faith **[http://www.rebshlomo.org/story/]**. For more chassidic stories, check out the large selection by Sterna Citron at 613.org **[http://www.613.org/hasid.html]**. And children can listen to Chayim the Storyteller as he presents a different Jewish tale for each week of the year **[www.tzivos-hashem.org/storytime/storytime.html]**.

There are many excellent Jewish storytellers who visit schools and community centres throughout the year. The best way to find their Web sites is to go to a search engine like Google **[http://www.google.com]** and type in "Jewish storyteller." One of the names that will come up most often will be Peninah Schram, founding director of the Jewish Storytelling Center in New York. In *The Artist's Search*, Peninah Schram tells us of a restless man who set out to find the most beautiful scene to paint in the world. Is it a couple in love… a man who has discovered peace… the look of faith? Or is the answer much closer to home? **[http://www.jewishmusic.com/stpsc10d.htm]**

Schram explains why she loves telling her stories, especially to children.

"A story told can instil a sense of wonder in a child. If we don't tell them stories, we rob them of the chance for a healthy psychology and of really being connected to the Jewish values and traditions… It's the most important gift we can give a child." **[http://www.jewishaz.com/jewishnews/980227/strytell.shtml]**

* * *

I'd like to give a special thanks to storyteller Ozzie Nogg for suggesting this column **[http://www.rabbisdaughter.com]**. If you have a topic that you'd like to recommend, please write to me at the address below.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

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Greater Toronto Area

Crusades hold lessons for current crisis: author

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The global crisis triggered by the Sept. 11 terrorist attacks in the United States is at heart a "morally ambiguous one," a best-selling author claims.

Holocaust Education Week

In a Holocaust Education Week lecture, James Carroll suggested that the current conflict, pitting the United States and its allies against the Islamic fundamentalist Taliban regime in Afghanistan, is not one exclusively between good and evil.

"This crisis is not about us and them," observed Carroll, saying that the origins of Islamic terrorism are rooted in the despair of poverty, the legacy of colonialism and the challenge of modernity.

Carroll, a former Catholic priest whose last book was *Constantine's Sword: The Church and the Jews*, was scheduled to speak on the history of the church's role in anti-Semitism from Jesus to the Holocaust.

Instead, he focused on the Christian Crusades to oust Muslim rulers from the biblical land of Israel (1096-1291) and the lessons to be drawn from them today.

Saying that the Crusades hardened attitudes toward Jews and thus isolated and demonized them in Christian societies, Carroll warned of the Crusaders' trap of dividing the world into warring camps.

As a result of the Crusades, Christian violence was loosed upon the universe, with disastrous consequences for Jews, who remained outside the "Christian consensus."

The Crusades set into motion a chain of related events, he explained.

Attempts to forcibly convert Jews to Christianity prompted a general suspicion of coerced conversions.

This, in turn, gave rise to the deadly concept of "blood impurity," which arose during the Spanish Inquisition.

The notion of blood impurity spawned modern anti-Semitism, which climaxed with Adolf Hitler's Holocaust.

Carroll said the Crusaders' obsession about "the enemy from within" may yet have contemporary applications.

In an oblique reference to Muslims living in the West, he said that Western paranoia about Islam could lead to a resurgence of anti-Semitism in North America, something Osama bin Laden is counting on.

And, he added ominously, Israel may yet be blamed for the present crisis.

Drawing one final lesson from the Crusades, Carroll noted, "God does not will the brutal death of any of God's creatures."

Justice, however, requires a firm military response to the events of Sept. 11: the elimination of bin Laden's Al Qaeda terrorist network.

A Shorenstein Fellow at the Kennedy School of Government at Harvard University, Carroll said that religious reconciliation through dialogue has done much to heal the breach between Jews and Christians.

But since Sept. 11, the need for dialogue has taken on "unprecedented urgency," he said, referring to the chasm between the West and Islam.

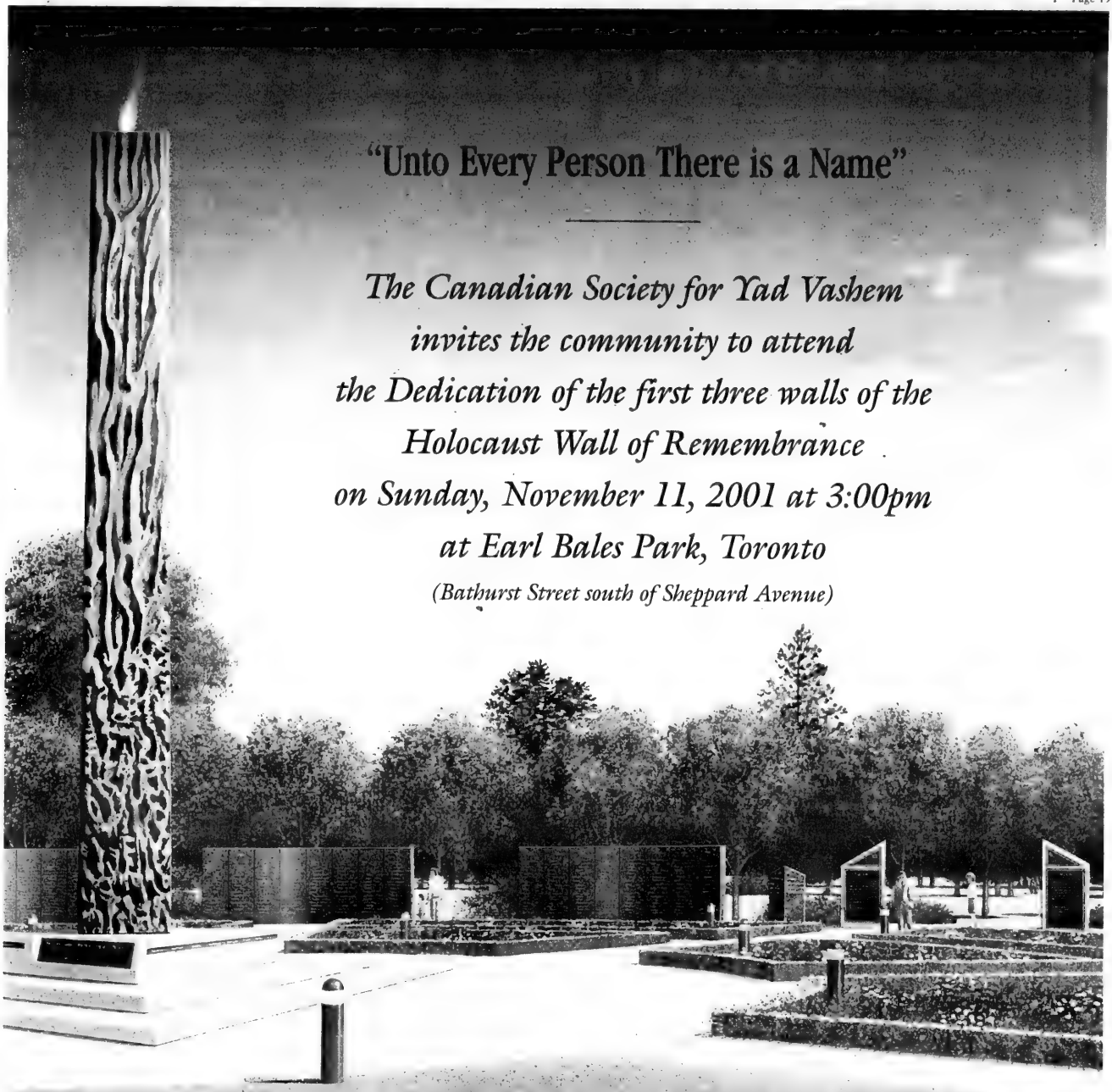
This problem, he pointed out, really began with the Crusades, which, for the first time, defined violence as a sacred act and assured its martyred combatants of a place in heaven.

The Crusades also institutionalized the idea of a bipolar world, the echoes of which still resound.

'The colour green (Islam) has replaced the colour red (communism) as the colour to fear."

Carroll said that the danger of a "clash of civilizations" can be mitigated if it is understood that "we're alike as human beings."

ARNOLD HONOURED: Abraham Arnold, founding director of both the Jewish Historical Society of Western Canada and the Manitoba Association for Rights and Liberties, was recently presented with an honorary degree from the University of Winnipeg at the university's 72nd annual convocation. During his 50-year career, Arnold has served as an editor in Toronto and Vancouver, public relations director for the Jewish Federation/Combined Jewish Appeal in Montreal and western region director of the Canadian Jewish Congress in Winnipeg. Seen here with Arnold (centre) is university president Constance Rooke (left) and chancellor H. Sanford Riley.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JWI helped me find my roots, new president says

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Suzanne Borer, incoming national president of Jewish Women International (JWI), credits the organization with teaching her a new way to be Jewish.

Borer, who lives in Montreal, was born in Budapest, Hungary, where she says religion was not part of her life. "Before we left Hungary [when Borer was 11] we had to deny [our religion]. We escaped after it was discovered that we were Jewish."

When her family arrived in Saint John, N.B., in the mid-1950s, she says, one of the first women who greeted them wore a Star of David.

"My mother started to cry. It was the opposite experience of what we had left. People were warm and welcoming."

But during her first years in Canada, Borer, the mother of two grown children, did not "relate to the Jewish community. I never felt comfortable in synagogue, but I always felt a void inside me.

"I did not want my children to feel that way, so I sent them to Hebrew school, but I did not know what it felt like to be Jewish."

About 18 years ago, while working as a teacher – she has a diploma in special education – she was invited to join the Chomedey chapter of JWI. "I went to meet new people, to be part of a social group. I did not go because it was a Jewish organization."

Suzanne Borer

She felt included immediately, she says, and joined on the spot. "I quickly got involved; I began delivering Meals on Wheels, and worked at the bazaar. I was never an outsider."

Over the years, she has held such positions as president, JWI Montreal; national executive board member; chapter president; consultant to chapters, and she has served on several national committees.

When she got involved with JWI's Refusenik program in the 1980s, she says, "it really hit home. I could relate to them. I knew what it was like to have to hide something."

The organization has some very astute people who see the importance of leadership training, Borer says. "I learned those skills and developed confidence and people skills.

"Most of all, however, it was my first real Jewish connection. Jewishness took the form of belonging. It gave me an identity. It was a very warm feeling," she says.

During her two-year term, she plans to visit chapters across the country. "My goal is to position the organization to meet the needs of modern women and identify with societal needs.

"One of JWI's main purposes is to advocate on behalf of women, children and families, and work to end the cycle of violence.

"It is a very challenging time. There is a need for volunteer services but many women do not have the time. It is a challenge to find the perfect fit, to find ways of giving women a feeling of accomplishment. Even though we are surrounded by technology, the human need is still strong," she says.

Borer recently ran a program to attract new members, she says, and 18 women joined immediately. "We got down to the basics. We showed what the organization does, and they saw the solidity of our group; they saw we are a team.

"You can bring people to a room, but if you don't welcome them, they will not come back. A cause is not enough. They need human experience. They need to feel the same thing I did when I joined."

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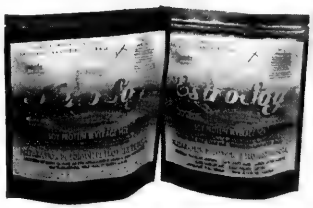

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Rebbitzen Taub helped found BAYT sisterhood

By LEILA SPEISMAN
Staff Reporter

TORONTO — Judy Taub, rebbitzen of Beth Avraham Yoseph Congregation of Toronto (BAYT), died last week after a long battle with cancer. She was 54.

Over 1,000 people, many weeping, crammed the main sanctuary of the synagogue for the funeral service. As a special mark of honour, her casket was carried by the chevrah kadishah into the sanctuary and placed before the bimah.

Rebbitzen Taub was born and raised in Toronto. When she married Rabbi Baruch Taub, she went with him on his rabbinic postings in Florida and Georgia, and then to New York, where he assumed the position of executive director of the National Conference of Synagogue Youth, the youth wing of the Union of Orthodox Jewish Congregations.

In New York, she was involved in outreach, opening her home on a regular basis to youngsters looking for spiritual roots.

Yet it was when she came to Thornhill as rebbitzen of the fledgling Beth Avraham Yoseph of Toronto congregation that she really came into her own.

The shul's first service, a Selichot service, was held in her still-unfinished basement. Until the congregation's first home on Bevshire Circle was useable, regular services were held there, too. For the first few years, she served as synagogue secretary.

She helped found the congregation's sisterhood and remained an active, hands-on participant. She taught the bat mitzvah program and offered classes in the laws of family purity to both brides and women interested in beginning to observe those laws. One of her interests was in helping people find marriage partners.

Obituary

Judy Taub

Rebbitzen Taub was always ready to assist members of the congregation. She insisted on being on-call for those who needed to use the mikvah on Friday night or holidays, so that no other woman would have to leave her table on the holidays.

She was known for helping those families who were becoming observant, acting as a teacher, advisor and counsellor.

Rebbitzen Taub is survived by her husband, Rabbi Baruch Taub, children rabbis Shimon and Shmuel, Naomi, Gitty and Moshe, her parents, Jack and Renee Blustein, brothers Gary, David, Norman, and sister Sandra Klein, as well as 13 grandchildren, one of whom, a granddaughter, was born during the shivah.

Symposium planned on mood disorders

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Karen Liberman has touched a nerve in the Jewish community.

After an article appeared last winter in *The CJN* about her recovery from clinical depression, Liberman says she received about 100 phone calls.

"I was overwhelmed. So many people, both men and women, reached out to me to talk about their circumstances," said Liberman, president of the Mood Disorders Association.

As a result of that response, a symposium on Mood Disorders in the Jewish Community has been planned for Nov. 25 at Earl Haig Secondary School.

When people started calling her, she said, she realized that it may be because they felt comfortable talking to another Jewish person.

"Part of my mission is to get people to seek help [for their mood disorders], and it struck me that we should try to create an environment in which people can feel safe," said Liberman, the mother of two, and director of training and communications at the Social Planning council of Toronto.

She approached the Mood Disorder Association with the idea of putting together a symposium for the Jewish community "and they jumped at the chance. They had never tackled the issue in a way that is that specific to culture. For them, it would open other avenues, of pursuing other cultural groups."

She also took the idea to Dr. Anthony Levitt, the psychopharmacologist who had had set her on the road to recovery after about 10 years of clinical depression.

During those 10 years, she was hospitalized 17 times, treated by six psychiatrists, tried 27 types of medication, had a few suicide attempts, and underwent 24 electroshock therapy treatments.

"[Levitt's] inclination was that there is not much research done around [culturally specific] mood disorders, but it would be interesting to test it out," she said.

He agreed to put together a roster of Jewish professionals to speak at the symposium, she said. "Each speaker will talk on the area of their particular interest. Being one of the first symposiums of its kind, it really is very, very exciting."

There is no charge for the symposium, titled You are Not Alone, but registration is required, for either a half day, 9 a.m. to 12:15 p.m. or 1 p.m. to 3:45 p.m., or for the whole day. The program includes an address by both Liberman and Levitt, and as well as a number of workshops.

For information on the symposium, which is supported by Sunnybrook and Women's Health Sciences Centre, department of psychiatry, and Jewish Family & Child Services, call Lindsay Wetstein, 416-486-8046, ext. 227, or toll free at 1-888-486-8236, ext. 227. e-mail wetstein@mood-disorders. on.ca.

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Toronto students help Kids for Kids organization

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Although his physical wounds are mostly healed, Noam Rozenmen lives daily with the emotional scars from a suicide bombing in Israel. Talking to other kids is his therapy.

Rozenmen, a 20-year-old California native whose family has lived in Israel for 10 years, was injured four years ago in an attack on Ben Yehudah Street in Jerusalem.

He suffered multiple compound fractures to his leg, perforated ear drums, and second- and third-degree burns over 40 percent of his body.

Rozenmen now volunteers with Kids for Kids, an Israeli-based organization that has kids helping other kids who have been orphaned, maimed and traumatized by terrorism. He and fellow volunteer Jay Greenwald were here recently as guests of NCSY Canada, which brought them from Israel to establish links between the two organizations.

The pair's current speaking tour has been therapeutic for Rozenmen, said Greenwald, a Boston native who is assistant to the mayor of Gush Etzion, where he lives with his wife and three children.

"It is important for [Noam] to talk about his experience. It releases his emotions and helps him heal," Greenwald said in an interview.

Greenwald "jumped at the chance" to take part in a speaking tour that also includes Montreal, New York, Boston and Hartford. While here, he and Rozenmen spoke at Shaarei Shomayim Congregation and to students at several high schools.

It is "essential to put a human picture to what is going on in Israel. News reports do not talk about the physical and emotional scars that kids suffer. Noam has emotional scars that just don't go away," Greenwald said.

NCSY Canada president Daniella English, who did much of the organizational work to bring Rozenmen and Greenwald to Canada, said that people here usually only hear about the political side of what goes on in Israel.

"Our idea was to bring in someone who is not so far removed from our age – someone who can really make it hit home. We want kids to think that this could really happen to them," said English, 18.

Rabbi Glenn Black, regional director of NCSY, praised Kids for Kids' message "that you can make a difference to kids in Israel who have suffered from acts of terrorism, no matter where you are in the world."

Rabbi Black said that since Sept. 11, Canadians can identify more readily with what is going on in Israel, and "now when they read about something, they'll think of Noam's face."

There are two types of terrorist survivors in Israel, Greenwald said. "Noam is an example of a primary survivor.

"A secondary survivor is someone like my 11-year-old son, who last year witnessed a helicopter shooting a missile into an Arab village. He now [has sleeping problems] and sleepwalks because of that incident."

Many kids who have never had problems at school are now acting out, said Greenwald, and teachers need special training to learn how to deal with them. "Kids for Kids has put together a venue to teach these teachers."

Kids for Kids needs money to continue its work, he said.

One of the organization's local fund-raising projects has kids in Jewish day schools making mezuzot to sell, under the guidance of Kids for Kids local representative D'vorah Hoffman. The organization has also produced a CD of Israeli singing stars, which is due out in the next few months.

Proceeds from both projects will go to Kids for Kids.

Other projects include Hugs Across the Waters, which displays Israeli kids' artwork in North America, and a balloon project called Miracles Risin' on the Horizon, in which identical prayers are inserted into balloons in Canada and Israel and released simultaneously at NCSY Canada offices and at the Kotel on the first night of Chanukah.

Greenwald said response to the speaking tour "has given us strength. It will be emotionally uplifting to go back to Israel and tell the kids about what the kids in Canada are doing."

To help Kids for Kids, call NCSY at 905-761-6279.

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Intergenerational Birthright pairs veterans, youth

By FRANCES KRAFT
Staff Reporter

TORONTO — Although Birthright Israel is a program for 18-to-26-year-olds, this December the Canada-Israel Experience Centre (CIEC) will count six septuagenarians and one 80-year-old among its Birthright participants.

The seniors are Canadians who volunteered in Israel's War of Independence in 1948. Their presence on the 10-day tour – which is free to young Jews who have never been on an educational trip to Israel – is made possible by a Birthright Israel grant for innovative programming.

In a proposal for the grant, Adam Minsky, UJA Federations Canada's director of Israel & Overseas Programs and director of National Jewish Campus Services, noted that the new program would enhance one of Birthright's educational themes, that of Zionist ideology.

Like the Birthright participants, Minsky wrote, the members of Machal – an acronym that stands for Mitnadvei Chutz L'Aretz, or overseas volunteers – were between the ages of 18 and 26 when they left Canada for Israel. "Unlike our participants," Minsky continued, "they did so based on the conviction that the struggle to achieve a Jewish Zionist state was a higher ideal."

Jeremy Leigh, a 36-year-old Jerusalem-based educator who was brought to Toronto recently to interview and write about the veterans in order to "set the scene" for participants, believes the project is unique and long overdue.

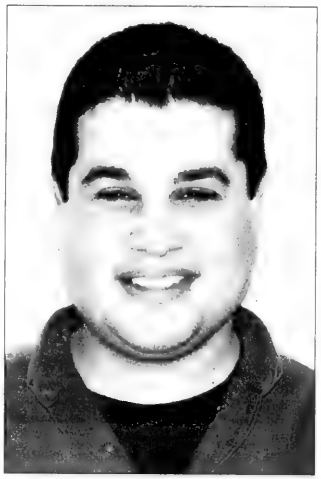
In an interview at the CIEC office, the British-born freelancer, who works mainly with overseas programs coming to Israel, said he hopes the project will raise awareness of the veterans' contributions, and also that others will be inspired by their stories.

"I'd be delighted if the participants deepen their connection to Israel as a result."

The 3,500 members of Machal at the time of the War of Independence included about 350 Canadians, approximately 60 of whom were from the Toronto area. A radio broadcast about the late Ben Dunkelman, the most senior-ranking Canadian Machalnik, inspired Minsky to conceive of the project.

Probably the best-known Machal veteran is British hairdressing mogul Vidal Sassoon.

Leigh hopes the young Birthright participants will realize the parallels between what the veterans did and other types of volunteering. "Luckily today it's not a matter of going off to fight, but the value of volunteering is no less important," he said.



Adam Minsky

The Toronto Machal veterans, a group of about two dozen, decided amongst themselves who would go on the Birthright trip.

"They're a great bunch of guys," said Leigh, after completing most of his interviews. One, he noted, travelled to Israel on holiday during the Gulf War.

Leigh found the veterans had volunteered for one of two reasons: in the wake of the Holocaust and after 2,000 years, they felt Jews were entitled to a state; or, they volunteered for the adventure and picked up the Zionism while they were away.

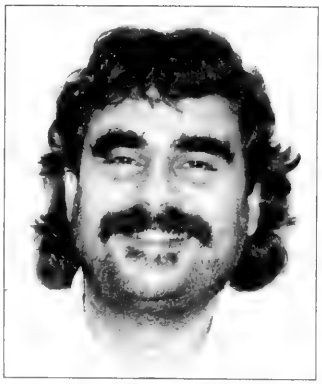
"We were motivated to go and fight," Ben Ocopnick, 77, told *The CJN*. "We were offered nothing. We were putting our lives on the line, but we didn't care. After we saw what happened in Europe, we wanted there to be a state."

A veteran of the Royal Canadian Air Force (virtually all the Machalniks had military experience during World War II), Ocopnick had been to Palestine in 1947, ferrying Holocaust survivors from Sweden and Italy on the Aliyah Bet.

When Israel was proclaimed a state, Ocopnick was on a hilltop outside Jerusalem. After three days of fighting, he recalled, he and other members of his unit were running low on ammunition and water. "We wanted to get out of there," he recalls.

It is expected that the veterans will tell their stories at some of the sites where they actually took place.

"This is a real story about real people, and they're transmitting history to another generation," said Leigh. "It's a very Jewish concept. I think everyone's going to come out of this better for it."



Jeremy Leigh

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Toronto General & Western Hospital Foundation

Harbord Collegiate's class of 1951 holds reunion

By CYNTHIA GASNER
Special to The CJN

TORONTO — Harbord Collegiate Institute, which was once a centre of activity for Jewish teens in Toronto and holds many wonderful memories for its graduates, recently held its 50th reunion party.

The dinner at the Inn on the Park for the class of 1951 brought together 103 graduates, spouses and partners from across Canada, New Jersey, Connecticut, Maryland, and California.

The following morning, the alumni were honoured at an award assembly in the Harbord auditorium, which was followed by a luncheon.

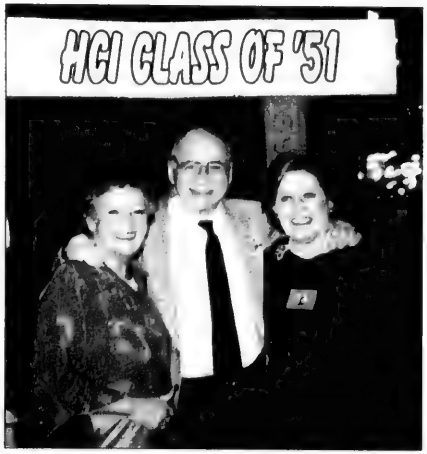
Debbie (Bliman) Cowitz and Kaylee (Gollom) Miller, members of the 1951 graduating class, co-chaired the reunion planning committee. Bob Yasny, a retired dentist, served as master of ceremonies.

Miller described the 1951 graduates as "vibrant seniors who are delighted to mark this grand occasion." For many Jews who attended Harbord from the late 1920s to the 1950s, she said, "the very name of Harbord Collegiate Institute is enough to evoke warm special memories and emotions."

Cowitz told *The CJN* that the evening "was a chance to return to our youth and relive some of the fun we had growing up as teenagers in that community. It was magic."

At the cocktail reception, amidst displays of memorabilia, festive decorations and music from the 1940s and Gilbert and Sullivan, the former students became re-acquainted and exchanged stories with longtime friends. A memorial board paid tribute to the 20 students who had died.

The Reunion Minstrels – Annette (Pinkus) Bot, Hal Brudner, Sy Caine, Ruth (Kraft) Sherman, Paula (Rotstein) Rich and Sylvia (Berlin) Zoberman, with Cowitz on the keyboard – entertained with show tunes laced with Harbord lyrics.



Co-chairs of the 50th Harbord reunion were (left) Debbie Cowitz, and (right) Kaylee Miller with the evening's emcée, Bob Yasny. [Mollie Rothman photo]

Throughout the evening, the graduates reminisced with nostalgia and humour. Ruth (Abramovitz) Drexler of Los Angeles, the valedictorian of the class of 1951, spoke of her memories of being a teenager at the time.

Marvin Tile, a doctor who was scheduled to speak at a medical convention in Boston that night, chose to speak to the convention by satellite and to attend the reunion. He spoke of the 1951 Harbord student riot, which was referred to as "A tempest in a tea pot" and was reported in the newspapers.

Alene (Kamins) Daniels came from Los Angeles with her husband Stan Daniels, an Emmy award-winning producer, director and writer. Daniels delighted the audience with his piano rendition of *The Butler's Song* from his 1970s Broadway musical *So Long 174th Street*.

Harvey Hecker said the members of the 1951 class were first-generation Canadians whose parents were the driving force for them to get a good education and excel.

Yasny told *The CJN* that "the '51 reunion was all that we had hoped for and more. It was reflective, gratifying and fun, and the evening evoked that wonderful spirit that is still retained by all Harbordites."

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Asaf and his family made Aliyah to Israel in 1991. Prior to his 18th birthday he joined a combat unit in the Israeli army, stationed in the occupied territories.

A tragic incident occurred. "My good friend died on the spot when his neck was broken and 3 other soldiers with me were injured."

Asaf was hospitalized for 3 months. At first he was unaware of the extent of his injuries, but as Asaf weaved in and out of consciousness, the horror of his reality began to set in. Asaf's injuries were critical and his entire leg was amputated.

Beit Halochem was immediately there to help Asaf. Their representatives visited him regularly, offering him encouragement, guidance, support and most recently, found suitable housing for him. When discharged from hospital, Asaf will visit Beit Halochem daily for physio and hydrotherapy treatments. Slowly he will gain the ability to participate in the sports and recreational programs offered.

Beit Halochem is a special centre for veterans facing physical and emotional injuries. It is a place where everyone fits in, feels comfortable, is protected, welcomed and cared for.

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NCSY offers high school credit for after-school study

By ANNA MORGAN
Staff Reporter

TORONTO — Torah High now offers a high school credit in religious studies.

The Ministry of Ontario Grade 10 credit, to be granted through Ner Israel Yeshiva, can be earned by completing 110 hours of study, assignments and tests.

Torah High, an after-school educational program of the National Conference of Synagogue Youth (NCSY), is targeting the 7,500 Jewish public high school students not enrolled in any Jewish education program, said Torah High director Rabbi Yechiel Goldreich.

With classes at three locations, Rabbi Goldreich is hoping to attract kids from across the city.

"For many, Jewish education stops in Grade 8." After that, he said, "not enough is being done to reach Jewish kids in public schools."

NCSY will mail the credit to a student's home school, where it will be up to the principal to decide what to do with the grade. However, almost every school in Toronto has said they will accept the credit, Rabbi Goldreich said.

For the past eight years, Torah High has held informal learning groups. The program seems to have attracted most of its students from public schools with low Jewish populations, Rabbi Goldreich said.

"The program gives kids from public schools the opportunity to meet other Jewish kids."

The student mix in each location is different, he said. "The majority of our students do not come from religious homes."

Some have had a formal Jewish day school education, or a limited after-school background. Others haven't had any Jewish education at all, Rabbi Goldreich said.

While most of Torah High's teachers are drawn from NCSY staff, tutoring services in general studies will be given this year by local university students, Rabbi Goldreich said.

Also included will be informal trips and social events. Shabbatons are being planned and guest speakers will be brought in.

The program is open to students of all ages and the kids decide on their own level of involvement, the rabbi said.

Classes are free and refreshments are served. For more information, call Rabbi Goldreich at 905-761-6279, ext. 25.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

קלעזקאַנאַדע 2001

פון מרים דאשקין בעקערמאן

„קלעזקאַנאַדע" איז אַ יערלעכער 6־טאַגיקער פֿרײַג־רײַס, וואָס קומט פֿאַר סוף אויגוסט אין די „לאַרענשען" בערג, אַ שעה פֿאָרן פֿון מאָנטרעאָל, וווּ דער בני ברית זומער קעמפּ געפֿינט זיך. אײַבער פֿיר הונדערט מענטשן, פֿרויען אָן קידער האָבן הי־יאָר אָנטיל געוואָלן. מען האָט טאַקע דאָרט געזען דרײַ דורהה פֿון אײַן משפּחה.

דער פֿאָקולטעט באַשטייט פֿון די בעסטע קלעזמאָרים גרופּעס, זינגערס, אַרטיסטן אָן פֿראָפעסאָרן. זיי האָבן געשפּילט אָן געהאַלטן לעקציעס יעדן טאָג. 75 סטיפּענדיע סטודענטן, אײַניקע אַזוי יונג ווי 6 אָר, זינען געקומען דאָרט לערנען פֿרײַ אָן אָפּצאָל.

עס קומען אַהין מענטשן פֿון אומעטום: אַמעריקע, ענגלאַנד, עסטרײַך, ישׂראל, אוראוגוויי, מעקסיקע, קאַנאַדע אָן אַנדערע מקומות. מיט די ניט־סטיפּענדיע קידער לערנט מען יידישע לידער, טענץ, אַ״ז״ו. די וואָס האָבן ליב צו שווימען, קענען פֿון דעם געפֿינען אין דער אָרומגעצומטער אָזערע. היינטיקן יאָר בויט מען אַ שוועמ־באַסיין.

דעם יאָר זינען געווען אײַבער דרײַסיק אַנטיילנעמער פֿון טאָראָנטאָ, אַרײַנרעכנדיק עטלעכע אין דעם פֿאָקולטעט, ווי טערעסאַ טובה, מיקל וועקס אָן מאיר קיר־שענבלאַט, אָן זײַן מאַכטער (איצט אין נידי־יאָרק) פֿראָפּ׳ בראָנאָ קידשענבלאַט גימבלעט, די יידישע פֿאָלקלאָ־ריסטן. אין פֿאָקולטעט זינען אויך געווען באַקאַנטע מענטשן, ווי די לאַנג־יאָריקע יידישע אָרטיסטן מיאַ בערן אָן דוד ראָגאָוו.

דער לערער פֿסח פּישמאַן האָט געגעבן לעקציעס פֿאַר לערנען יידיש. דער טאַלאַנטירטער זלמן מלאַטעק, מיט אַ כאָר־גרופּע, האָט געלערנט מיטן עולם יידישע לידער. ער אָן אַדריען (חנה) קופּער האָבן פֿאַרווײַלט דעם עולם. צווישן די לעקטאָרן זינען געווען פֿראָפּ׳ יחזקאל אָרשנשטיין, פֿון מאָנטרעאָל; דער מיט־רעדאַקטאָר פֿון יידישן „פֿאָרווערטס", איציק גאָטעסמאַן; אָן ניקאָלַי בראָדסקי, הויפּט־ביבליאָטעקאָר פֿון ייוואָ.

די מאָלצײַטן, אָרום געדעקטע טישן, זינען געווען כּשר. עס איז געווען אַ שיל (אַפֿילו אויך מיט אַ מחיצה), וווּ עס זינען געווען יעדן טאָג מנינים. ערב שבת איז אויך געווען אַן אָלטערנאַטיווער דאָוונען אין דרויסן, אָראַנ־זשירט פֿון מיטשל סמאָלקין פֿון טאָראָנטאָ. דעם לעצטן אָוונט איז געווען אַ גרויסער קאָנצערט פֿון אָרום 800 מענטשן (אַ סך מאָנטרעאָלער). נאָכן קאָנצערט האָט מען געטאַנצט צו קלעזמער מוזיק ביז שפּעט אין דער נאַכט.

עס איז געווען אַ גרויס פֿאַרגעניגן צו הערן דעם קלעזמער גערמאַן גאָלדענשטיין (פֿון בעסאַראַביע, איצט אין נידי־יאָרק), וואָס האָט אַ סך ביינעטראָגן צום לערנען די ריכטיקע מוזיק פֿון אָמאָל.

דעם לעצטן אינדערפֿרי, איידער אַלע זיינען זיך צע־פֿאָרן, האָבן מיר געהערט פֿאַרשידענע גרופּעס שפּילן קלעזמער מוזיק — צוזאַמען יונגע אָן עלטערע, פֿראָפּ־סיאָנעלע אָן סטודענטן, אַקאָרדיאָניסטן, פֿידלער אָן אַנדערע אינסטרומענטן. עס איז געווען זייער שיין.

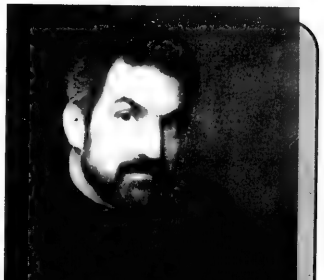
א גרויסן דאַנק פֿאַר שאָפֿן די פֿאָנדן פֿאַרן „קלעז־קעמפּ" גייט צו ד״ר חיים גאָלדמאַן אָן זײַן פֿרוי סענדי, וואָס האָבן אָפּגענעבן אַ סך מי אָן אַרבעט. אָן, אָחרון, אָחרון חביב, אַ דאַנק צו שׂרה ראָזענפעלד, פֿאַר אידע אומדערמידלעכע אַקטיוויטעט. אָן די אַקטיוויסטן, וואָלט „קלעזקאַנאַדע" ניט געקענט פֿאַרקומען. דאָס איינטריי־געלט דעקט ניט אַלע הוצאות אָן מען מוז סובסידיזן אַלע אָנדערע אוסגאָבן.

די וואָס ווילן קריגן אינפֿארמאַציע פֿאַרן קומענדיקן זומער, קענען טעלעפֿאָנירן 514-345-2610 אָן איבערלאָזן זייער נאָמען אָן אַדרעס. די אינפֿארמאַציע וועט צו זיי געשיקט ווערן.

בקיצור — מיר האָבן געהאַט אַ סך פֿאַרגעניגן אָן מיר האָפֿן קומענדיקן יאָר וויידער אַנטיילצונעמען.

The Community is invited to a Public Forum

"ROLLING BACK THE FORCES OF TERROR"



with keynote speaker

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- Director, Middle East Studies
- Jerusalem Post Columnist (articles carried by major American press)
- Educator and Lecturer (frequent guest on major TV networks)
- Former Director, Foreign Policy Research Institute
- Listed in: Who's Who in the East/ Entertainment/America/the World

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- Lost children to Arab Terror
- Raising orphan grandchildren
- Resident of Alon Shvut, Israel

ESTHER WACHSMAN

- Mother of Nachshon, kidnapped, held captive and murdered by Hamas in 1994
- Has lectured around the world
- Was named Woman of the Year in London, England

WHERE: Beth Avraham Yoseph of Toronto Congregation (BAYT) 613 Clark Avenue, Thornhill

WHEN: Sunday, November 11, 2001, 8,PM (Free Admission)

Under the auspices of Toronto Zionist Council

FOR INFORMATION CALL 416-781-3571

UJA FEDERATION 2001

Enriching Jewish Life

Jewish Life in Toronto is getting a big boost thanks to the latest round of UJA Federation Jewish Continuity Grants. The Action Committee for Jewish Continuity, chaired by Glennie Lindenberg, has awarded $90,000 to ten distinct organizations who share one common goal - strengthening Jewish identity in the GTA. Their commitment and creativity are highlighted in these two pages.

Lemaz-el Tov

A new course offered by **Kolel: The Adult Centre for Liberal Jewish Learing** will provide expectant couples the opportunity to learn about childbirth and child rearing all at the same time.

Lemaz-el Tov will prepare first-time parents with instruction on everything "from delivery to planning the perfect Brit Milah and much more," says Kolel's **Rabbi Elyse Goldstein.** "The outreach program combines physical childbirth with Judaic content, such as how to raise Jewish

(l-r) Glennie Lindenberg and Rabbi Elyse Goldstein.

children and how to run a Jewish household."

"It's also a great opportunity for young couples to become more connected to their community," adds Goldstein, who reports tremendous interest in the 6-8 week course, which is scheduled to begin next spring.

Exercising Jewish Minds

The **Jewish Personal Trainer** program is partnering people for one-on-one Jewish educational experiences.

"It's learning by doing," explains JPT program coordinator **Loretta Tanenbaum,** who has matched eight personal trainers and trainees exploring everything from kashering a kitchen to learning to read Torah since **Beth Tzedec** launched the project last March.

Tanenbaum says the customized coaching technique allows participants to enhance their Jewish living while creating a community of learners.

(l-r) Bernie Burstyn and David Wintre.

unusual setting of a neighbourhood coffee shop **Bernie Burstyn** has been helping **David Wintre** delve deeper into understanding the significance of Jewish prayer. "It's a wonderful opportunity for people to ask questions and get answers in an informal setting," says Burstyn, an ordained Rabbi.

"It's been a very satisfying experience," adds Wintre. "There are not too many other ways to talk about important Jewish matters with a trained expert."

Russians Returning to Roots

A cozy place for young people to explore their Jewish identity. That's what **Maon Noam** has been providing a growing number of Jewish Russian youth living in Toronto.

Thanks to a UJA Federation Jewish Continuity Grant, Maon Noam will be expanding its youth outreach, at a time when it's needed more than ever. "In Russia, anti-Semitism kept Jews together," explains **Irina Petrini,** Chairman of Maon Noam's Board of Directors. "Here the threat of assimilation is much stronger, especially among teenagers."

Russian youth partake in Purim celebrations.

Maon Noam will offer a wide range of fully subsidized programs, including seminars, Shabbatons, films, picnics and other social events organized around Jewish themes and traditions.

"Our main goal is to make young people feel welcome and comfortable in their own community."

Reach for Respect

Learning the Jewish method of saying "thank you" is just one way **Project Derech** will teach more Jewish children about the importance of respecting others as well as themselves.

"Respect is the foundation and lubricant of a strong Jewish community," says **Shanie Aberback,** who is expanding production and distribution of the Reach for Respect workbook for students in Toronto's day and supplementary school system.

Aberback says the innovative workbook, already in some schools, teaches values based in Torah and builds on Judaism's strong tradition of respect.

"The program is designed to bring all Jews closer to this important legacy we have given the world."

Rah! Rah! Tzedakah!

You're never too young to learn about tzedakah at the **Jewish Discovery Place Children's Museum.**

Shelly Weinstein and her son Aaron try out the Discovery Museum's tiny Torah for size.

In fact, the museum's new interactive tzedakah exhibit is designed specially to acquaint young children with community organizations and show them how they can make tzedakah a part of their lives.

Now, thanks to a new outreach project funded by a Jewish Continuity Grant, more students will be able to experience the exhibit right in their own classroom as well as at the museum.

"This two part program allows us to reach more kids and teach them how to get involved with their community," explains **Debbie Fenichel,** Director of Exhibits and Fundraising for the Museum, located in the **Bathurst Jewish Community Centre.** "It's a great way to show them that you're never too young to make a difference."

Learning to Love

Young Jewish professionals can now take a crash course in courtship to learn the secrets to a successful relationship.

Leading relationship expert **Rabbi David Green** will cover topics such as love, dating and intimacy in this four-part workshop series sponsored by **Aish HaTorah** beginning next May.

"The program is designed to bring Jewish singles together in a relaxed environment to learn how to be successful at building strong, lasting relationships," explains **Rabbi Dan Rand,** Director of Young Professionals at Aish HaTorah. "It goes beyond just dating in exploring Judaism's rich tradition regarding matters of the heart."

Sasson V'Simcha

Volunteer match-makers in Toronto's Orthodox community are mixing traditional techniques with innovative initiatives to unite singles of all ages.

"Our goal is to bring people of similar interests and backgrounds together," explains Rebbetzin **Jenni Ochs,** founder of the **Sasson V'Simcha** network that maintains a registry of single men and women from as far away as Cleveland and Montreal.

The organization will use its UJA Federation Jewish Continuity Grant to expand programming, which include seminars on dating.

"You would be surprised how many people don't know how to date," explains Ochs. "We see it as our job to get them on the right track."

Regesh Restores Hope

Children living in treatment foster homes are finding comfort in the Jewish community through a program run by **Regesh Family & Child Services.**

(l-r) Glennie Lindenberg with Edwin and Brenda Schild.

The **Jewish Identity Mixed Modality Program** helps emotionally disturbed children aged 5-16 with minimal Jewish awareness, come closer to the Jewish community through holiday celebrations and Jewish learning.

"We try to give these children, many of whom suffer from disturbing pasts, positive, new experiences from which to move forward," explains **Edwin Schild,** Executive Director of Regesh. "The children exposed to JIMM have blossomed beautifully."

Creating Community

University students and recent graduates are coming together to explore their Jewish roots through expressions of art.

UJA Federation 2001

Enriching Jewish Life

Participants in the **Creative Retreat Program,** now in its second year, explore Jewish themes through workshops led by students at the bi-annual two day retreat, scheduled for January and May.

Artist Limore Tweena poses proudly in front of her painting at Colouring Ourselves 2001 exhibit.

The program, run by **Jewish Campus Services,** is a follow-up to acclaimed "Colouring Ourselves" Festival of Jewish Student Creativity.

"It's a wonderful way for young Jewish adults to strengthen their ties to Judaism as well as engage in leadership skills training and community building," says JCS Arts and Culture Coordinator **Sarah Zelcer.**

Al Galgalim

Thornhill's **Family Resource Centre** is reaching out to unaffiliated Jewish families through the joy of hands-on holiday celebrations.

Al Galgalim (Training Wheels), which begins just in time for Chanukah, invites parents and children to learn about Jewish holidays together and create their own ritual objects in order to observe holiday festivals in the home.

"It's a wonderful way to expose families to Jewish customs and traditions in a pressure-free environment," says **Joanna Sasson Morrison,** Coordinator of the Family Resource Centre.

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What's New

By Miriam Herman

DEDICATION OF THE HOLOCAUST WALL OF REMEMBRANCE
SUN., NOV. 11
3 P.M.
in Earl Bales Park
See ad on Pg. #19
Information:
416-785-1333

DEADLINE REMINDER

What's New and About People deadlines: Monday, Nov. 12, is deadline for Nov. 22 issue and Monday, Nov. 19, is deadline for Nov. 29. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Nov. 8

MONTESSORI OPEN HOUSE

Montessori Jewish Day School is having an open house for the primary program, 2½-5-year-olds, and lower elementary program, ages 6-8, 7 p.m. 585 Cranbrooke Ave. For information and registration, 416-784-5071.

Friday, Nov. 9

DISCOVERY SHABBATON

Join the Village Shul for a weekend of discovery, beginning Friday evening and continuing through Saturday. For information and registration call **Ruth** 416-785-1107.

Saturday, Nov. 10

HOLOCAUST TO HAVEN

Ruth Gruber, author of the book *Haven: The Dramatic Story of 1000 World War II Refugees*, on which CBS based their mini-series *Haven*, will speak at the community commemoration of Kristallnacht. 8 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd.

Sunday, Nov. 11

RALLY AND MEMORIAL

At Earl Bales Park, a memorial for fallen heroes and to support Canada and the United States in their fight against terrorism. 10 a.m.

PARCHMENT LAUNCH

The launch of the10th annual issue of *Parchment*, Canada's only journal of Jewish creative writing. Readings by **Merle Nudelman, Ken Sherman, Shirley Kumove, Lisa Lidor, Ron Ruskin, Malca Litovtz** and **Ron Charach**. 11 a.m. at the Miles S. Nadal Bloor JCC.

DANIEL PIPES ON TERROR

Daniel Pipes, noted columnist and lecturer, will speak about Rolling Back the Forces of Terror. A question period will follow the presentation. **Yehudit Dasberg**, whose daughter and son-in-law were murdered in a roadside ambush will also speak. 8 p.m. at BAYT. All welcome. For information call 416-781-3571.

THE 10 COMMANDMENTS

Rachael Turkienicz, of York University, will speak about The Ten Commandments, at Kehillat Shaarei Torah, 2640 Bayview Ave. at 8 p.m. Everyone is welcome.

JERUSALEM LYRIC TRIO

Temple Sinai and the Canada Israel Cultural Foundation present The Jerusalem Lyric Trio featuring **Amalia Iashak**, soprano, **Wendy Eisler-Kashy**, flutist, and Allan **Sternfield**, pianist. 8 p.m. 210 Wilson Ave. Free.

THE EQ EDGE

The Jewish Health Alliance, a social and professional network for health care professionals, and the Book Fair present a talk by **Dr. Steve Stein** and **Dr. Howard Book** on Emotional Intelligence: Bring Menschlechkeit Into Human Relationships and The Workplace. 8 p.m. at the Leah Posluns Theatre. $10. RSVP required. Call 416-208-0610.

Monday, Nov. 12

BIBLE LECTURE SERIES

Prof. Arnold Ages will lecture on The Nature of the Hebrew Bible, a four part series. 8 p.m. Temple Har Zion, 7360 Bayview Ave. For information call **Jacob Israeli** 905-764-5335.

Continued on page 31

L'chaim retirement homes inc.

Here's what our residents are saying:

"I have waited for a place like this to come along, and it was well worth it. Everything is spic and span and up to date. The food is delicious, with lots of variety. The staff are all kind and care about all of us. I feel like I AM LIVING IN MY OWN HOME."

Gittel Miskin

"I feel right at home. The staff is warm and friendly. The meals are out of this world. Judy and Wendy make you feel special. They are so warm and kind to everyone. It is a lovely place."

Anne David

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9:00 p.m. | **Guest Speaker**

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To participate in the Tribute Book, or for more information on the evening: Please contact:

Beth Jacob High School 40th Anniversary Celebration
73 Simcoe Street, Suite 303
Toronto, ON M5J 1W9
Telephone: (416) 599-2550
Fax: (416) 599-2660
email: mhshow@interlog.com

Continued from page 30

CHUG TANACH

Chug Tanach will study Jeremiah, chapters 49 & 50, at Beth David, 55 Yeomans Road at 8 p.m.

Tuesday, Nov. 13

SHADOWS ON THE HUDSON

Prof. Henry Auster, of U of T, will facilitate a discussion on Shadows On The Hudson by **I. B. Singer** at the Holy Blossom Book Club. 2 p.m. For information, call **Anne** 416-789-3291, ext. 235.

THE HORSE & THE RIDER

Aish Hatorah presents the three keys to a meaningful life with **Rabbi Mitch Mandel**. 8 p.m. at CUPPS, Westmount and Atkinson. Call 905-764-1818.

Wednesday, Nov. 14

INQUISITION & MARRANOS

Temple Har Zion presents a lecture on The Inquisition and The Marranos with **Prof. Mark Meyerson**. 8 p.m. For information call 905-889-2252.

JWI CHAPTER MEETING

The Markham Unionville chapter of Jewish Women International monthly meeting. Call **Sheryl** 905-305-7026 or **Susan** 905-474-0116.

And What Else Is New

RABIN EXHIBIT

A photography exhibit chronicling the life and career of Israeli Prime Minister Yizhak Rabin. The exhibit marks the 6th anniversary of Rabin's assassination. City Hall Rotunda, 100 Queen St. W. until Nov. 11.

JEWS IN SHANGHAI

The exhibit Jews In Shanghai: The Story of Survival explores the personal experiences of Jewish refugees who escaped the Nazis by finding refuge in China. At the Chinese Cultural Centre, 5183 Sheppard Ave. E.until Dec. 22. For information 416-292-9293.

TRADITIONAL MINYAN

Shomer Israel Congregation a traditional heimish minyan invites you to services. No dues. Shabbat morning 9 a.m. Shabbat Minchah study class with Rabbi **Sheldon Schwartz**. Sunday morning 8:30 a.m. 60 Rockford Rd. behind Rockford Rd. Public School. For information call **David** 416-256-1600.

LEARN HEBREW

Adult Hebrew classes offered free of charge on Mondays in the months of November and December at Beth Israel Hebrew Academy of Richmond Hill. Call 905-770-1082.

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Every Wednesday from 7:30 p.m. to 9 p.m. with Allan Merovitz at the First Narayever Congregation, 187 Brunswick Ave. No previous singing experience required. Call **Neomi** 416-324-8088 or **Allan** 416-516-4856.

BJC CAMP OPEN HOUSE

Centre Camp at the Bathurst Jewish Centre is having an open house for their summer camps for children aged 2½ to 15. Program includes sports, nature, art and specialty camps. Sunday, Dec. 2, 1 p.m. to 3 p.m. at the BJC. For information call **Andrew Levy** 146-636-1880 ext. 265.

SUMMER TEEN TRIP

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JF & CS GROUPS

Jewish Family & Child Service groups. Information/registration, call **Shawna Sidney** 416-638-7800, ext. 215.

When You're About To Separate: What To Tell The Kids. Ideas and strategies to meet your child's needs prior to and in the early stages of separation. Thursday, Nov.15, 6:30-8:30 p.m. at Promenade Mall, Suite 313.

One Family: Two Homes. 3-session group program for families experiencing separation and divorce. Children participate in separate age-appropriate groups. Starting Nov. 22.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 8, Israeli video; Nov. 15, discussion; Nov. 22 sing along in Hebrew. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Soaring Eagle Casino and Hotel, Nov. 11-14; Casino Rama, Nov. 12. Bingo every Tuesday 1-3 p.m. Membership open. 416-395-7881.

LZA Seniors Club. The Seniors Cultural Club meets Tuesday at 10 a.m at the Borochov Centre, 272 Codsell Ave. **Libby** at 416-782-2059 or **Stanley** at 905-669-1347.

Young at Heart Seniors' trip to glatt kosher Saxony Hotel, Miami Beach, Fla., end of January to end of March, 2, 3, 4 and 6 weeks. Efficiency or with meals. **Helen**, 416-635-6343.

WAGMAN CENTRE

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BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Arthritis Management Clinic with a registered therapist Thursday, Nov. 8 from 12:30 to 4:30 p.m.

Making the Best Choices, with Linda Muraca, nurse clinician at the Marvelle Koffler Breast Centre, and Nutritional Strategies To Promote Breast Health, with Fran Berkoff, registered dietician at the Marvelle Koffler Breast Centre, Thursday, Nov 8, 1:15 to 2:30 p.m.

Hearing Aid Checkup Tuesday, Nov.13 at 12:15 in Culture Room.

Parkinson's Support Group will hold a Stretch Your Mind session Tuesday. Nov 13 at 1:15.

Reiki treatments, Thursdays, 1-3 p.m. in Culture Room. $5 pre session.

Fun with Yiddish every Thursday, 1 p.m. in the synagogue. For information, **Bookie Kwart** ext. 116.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Golden Age Club will meet at the Global Guest House where **Norman Singer** will share the history and amusing facts about the building. Thursday, Nov. 8 at 2 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416 636-1880.

Parenting: The Long Journey, What to Pack? A workshop sponsored by the Board of Jewish Education. Wednesday, Nov. 14 at 7:30 in the Lipa green Building. $5 in advance, $6 at door. For information call 416-633-7770 ext. 238.

The 25th Annual Book Fair is taking place at the Leah Posluns Theatre, Nov. 1-11.

Assignment Rescue, the story of **Vivian Fry** and the Emergency rescue Committee of WWII. An educational exhibit from the U.S. Holocaust Museum. On display until Nov. 11.

Lori Andison: Autobody. A new exhibit at the Koffler Gallery exploring body image. Opening and artist talk Thursday, Nov. 8 at 6 p.m.

Remembering Terezin with **Prof. Jana Friesova**, Thursday, Nov. 8 at 8 p.m.

Mordechai's Version, a Tribute to Mordechai Richler with **Paul Soles, Marilyn Lightstone, Allan Gould Jerry Gray and Hersh Zeifman**. Saturday, Nov. 10 at 8 p.m.

Camp X Revealed, a unique lecture and video presentation by **Lynn Philip Hodgson**, recounting the story of Camp X a top secret training school for spies established by **William Stephenson** in 1941 on the shores of Lake Ontario. Sunday, Nov. 11 at 2p.m. Admission free.

Judith Seid speaking on her new book *God Optional Judaism*. Sunday, Nov. 11 at 3:30 p.m.

November Luncheon with **Tanya Granovsky.** Singing, dancing and fun. Tuesday, Nov 13, 12:30-2 p.m. BJCC members $7, non-members $8.

NEW ONTARIO CHAIRS: Barbara Bank (left) and Harry Krakowsky (right) take over as Ontario co-chairs of State of Israel Bonds. Other recent appointments include Susan Fenwick, chair Toronto Women's Division; David Rechtsman; Howard Sokolowski and Eddie Weisz, co-chairs Construction & Development Division; Howard Carr, head of the Foundation Division; and rabbinical chair, Rabbi Philip Scheim.

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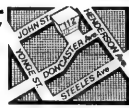

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On Campus

'Mentoring' program to be launched at Hillel

By DAVID LAZARUS
Staff Reporter

MONTREAL — There is more need than ever for young people to have mentors, believes retired executive Irving Gubitz.

Gubitz, 71, who has served as both a mentor and, as he put it, a "mentee," said that mentorship has played an invaluable role in both his personal and professional lives.

A one-time president of British Steel of Canada, Gubitz, who retired in 1996, is currently planning a mentoring program at the Hillel Jewish Student Centre that he hopes will help young people make the right life decisions.

When he began his plans two years ago, he said, "It seemed like a helluva good idea."

What Gubitz has in mind is not a placement service for young people to find jobs, he stressed.

Rather, the program will aim to connect the right young people with the right mentors, role models who will provide guidance and advice for young people making difficult career and life decisions.

"They will help them define what things to think about," Gubitz said.

The program, which he hopes to launch next spring, still requires a fair amount of organizing, he said.

"First, we have to get the appropriate people as mentors and 'mentees,' and to develop a screening process to match them up.

"Then we need a means of determining how things are going, to see if things are 'clicking' between them.

"[The program] will also need an administrative procedure to determine if what we set out to do is, in fact, being done."

It will also feature a "functioning committee" to assess its success, he said.

Right now, Gubitz said, he only has the broad strokes in mind. The concrete details are yet to be worked out. He did, however, choose Hillel as the site after consulting with contacts at the YM-YWHA and McGill University.

When asked if there is more need now for such a program than before, Gubitz said he thinks so.

"People used to grow up in relatively tight-knit communities," he said. "You always had pressure to do certain things – that hasn't changed – but now I think there's a difference because the choices are greater."

In today's Internet age, he said, choices are "worldwide" and "problems and decision-making are now more complicated.

"In other words, because there are more choices, it's harder to make one."

It's also important that young people have access to a program away from family influences, he said.

"When I meet you for the first time, I don't have an agenda," Gubitz said.

He likened people seeking mentors to a "blank piece of paper" who would be encouraged to do their best at what they're best at doing.

As for the mentors, "we will be looking for people with experience, knowledge and judgment," Gubitz said. They will be come from Gubitz's own network of contacts and through the McGill Alumni Association.

Gubitz made it clear that such mentors don't have to be "old and retired or business people."

"A mentor can be anyone who is interested in other people."

BAYT

Beth Avraham Yoseph of Toronto Congregation

Our entire Kehilla mourns the loss of our dear

Rebbitzen Judy Taub ז"ל

and extends condolences to our Rav, Baruch Taub, his children, Rabbi Shimon Taub, Rabbi Shmuel Taub, Naomi Halpert, Gitty Taub and Rabbi Moshe Taub; to Jack and Renee Blustein, and to the entire Taub/Blustein families upon the passing of their wife, mother, daughter and sister.

Her acts of chesed will be in our memories forever.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Coast to Coast

School dress codes

Continued from page 3

applying it. A lot depends on their judgement and integrity.

There is also the question of role modelling. It's hard to discipline students for streaking their hair with blue or green when the teacher's own hair is highlighted with gold.

Young warns that enforcement could become inconsistent, leading to confusion and dismay. Children can easily become jaded and cynical over what they perceive to be an arbitrary application of rules.

While the Ontario Ministry of Education has directed schools, in co-operation with parents through their school councils, to implement dress policies for students, it leaves it up to each school to develop their own code. The minimum requirement for all schools prohibits profane or discriminatory language.

A school uniform can be implemented with a majority vote of 80 percent of the parents.

David Moore, principal of Summit Heights Elementary School, notes that there are advantages to uniforms. With vague dress codes, administrators could wind up spending more time dealing with the appropriateness of messages on T-shirts than with running schools.

In some areas of the city, Moore noted, uniforms can increase security. "It becomes very easy to spot who doesn't belong in the school."

Interestingly, uniforms are mandatory in most private independent schools.

At Montcrest School, principal Elaine Danson said uniforms provide a level playing field.

"Uniforms remove a certain competitiveness so that the kids' personalities can shine through," she said.

Around the age of 13, students tend to make the uniforms their own, she added. They don't need expensive shoes or sweaters to express themselves. "Their personalities show through in the way they roll their sleeves or wear their skirts."

When it comes to clothes, parents have said they are relieved that mandatory uniforms are in place, Danson said. This way the rules are clear and set by the school, removing an element of tension from the home.

Director of education at Bialik Hebrew Day School, Uri Korin said last year uniforms were discussed by the parent body and dismissed. Korin is aware that some parents prefer uniforms for older children because it can reduce the fighting that goes on at home over what to wear.

As in all aspects of education, schools and parents have to work together to find the best solutions for kids, Korin said.

With clothing, there are issues of conformity versus creativity and individuality. Uniforms are often considered to be an attempt to control a child's freedom of expression.

However, some administrators feel that in today's fashion environment, which includes piercings, tattoos and unnatural hair colours, students can try to push limits.

"Our experience here has been that, on occasion, the kids come into school and try to shock us," Korin said. "We only intervene when their dress inhibits the educational process. With few exceptions, when we ignore it, the kids stop caring about it."

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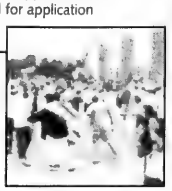

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This was indeed, the best gift of all.

Allan Kalin

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Ethel Sum Cooper

Chair, Committee for Yiddish
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on the loss of her cherished father

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Zigmund Reiser O.M.
Canadian Musical Performers: (TBA)

Coast to Coast

MP denounces UN choice for Nobel Prize

Continued from page 1

Cotler walked out on the conference's last day. The final declaration was adopted by consensus, and any country that remained, which includes Canada, is considered to have been party to it, he said.

The Kashruth Council of Canada (COR)
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"Israel was singled out as the apartheid state of our time, a perpetrator of crimes against humanity, the new anti-Christ, that must be dismantled."

When terrorists attacked the United States a few days after the conference ended, Cotler felt he had seen the writing on the wall.

"The conference has been overshadowed by the tragic events of Sept. 11, but the conference foreshadowed Sept. 11," he said. "If Durban was a wake-up call for the Jewish community, Sept. 11 was a wake-up call for the world... I'm not saying there is a causal relationship but there is a connection."

Jews were totally unprepared for the WCAR, unlike the Palestinians and their supporters, Cotler said.

"From the time the conference was announced three years ago, they [the Palestinians] were off and running. It was not until July of this year that the Jewish community leadership held a meeting on the conference. As late as last June, most of the Israeli cabinet did not even know it was taking place."

'Cotler praised the Canadian delegation for the strong position it took against the attacks on Israel'

The result, Cotler said, was that the worldwide Jewish community failed to make the "distinguishable" contribution it could have made to a discussion on how to combat racism, and instead, the WCAR itself became a forum for racism.

And the onslaught didn't start in Durban, he noted. At a preparatory regional conference in Tehran in February, from which Israel and Jewish NGOs were excluded, a declaration was drawn up that accused Israel of genocide.

The declaration is "the most scurrilous against Israel and the Jewish people since World War II," Cotler said.

"Someone should have sounded the alarm then. But it was greeted with silence... No one in the UN leadership protested, and we [Jews] chose to ignore it."

Cotler also criticized the two main documents that came out of Durban.

The NGO declaration – which was not an official conference document but was signed by such respected groups as Amnesty International and Human Rights Watch – is "the most indicting document to come out of an international conference... [it amounts to] a blueprint for the dismantling of Israel," he said.

And the official inter-governmental declaration, which does not explicitly equate Zionism with racism but endorses the right of Palestinian refugees to return to Israel and condemns Palestinian suffering, also has serious implications for the Jewish State, Cotler believes.

The Israeli delegation, he said, was wrong to have said the latter document was "the greatest victory of Israeli diplomacy" because it was not as bad as it could have been.

"I think we are starting to suffer from the Stockholm syndrome. When people say things about us that are not as bad as we feared, we are grateful," he said.

Cotler praised the Canadian delegation for the strong position it took against the attacks on Israel, yet he is concerned that Durban has already been forgotten in Ottawa.

"Everywhere in Parliament – in the Commons, in the caucus, in committees – each day since Sept. 11 has been dominated by those tragic events, but not one word has been said in Parliament about Durban."

Coast to Coast

Casualties and heroes

Scene in Ottawa

By G.K. SIMCOE

As has been evident over the past six weeks, the international crisis precipitated by the Sept. 11 terrorist attacks has generated lots of political casualties and not a few new or reborn political heroes.

Although he hasn't really irritated anyone, the prime minister hasn't exactly demonstrated real leadership during this prolonged crisis. He fumbled the ball a couple of times at the outset and never seemed to fully recover the momentum. He is frequently absent from the House during question period – especially now that Herb Gray has rebounded from his latest health challenge – and seems content to use the situation to let the various leadership hopefuls expend their energies against one another. Herb may have had the open-heart surgery, but it seems that the PM is the one on heart bypass.

Finance Minister Paul Martin is another short-term loser. Economic woes, coupled with Foreign Affairs Minister John Manley's spectacular profile-boost, have dampened his spirits.

With the prospect of an unpopular budget looming next month, there is little chance that he will be in the holiday spirit when the House recesses for the Christmas break.

Canadian Alliance leader Stockwell Day, on the other hand, is a short-term winner and continues to show poise. How long his run lasts depends on what he decides before year's end about his future with the party. I'm betting he probably feels the worst is behind him and that he ought to go for the gold!

Other opposition leaders haven't fared quite so well. It's no surprise that Alexa McDonough and her party have come out against everything from tighter immigration and border controls to the anti-terrorist legislation, not to mention the military campaign. They have simply re-confirmed that, as currently configured, the NDP is long past its "best before" date.

Tory leader Joe Clark is proof that the safe bet is not always the winning bet. As a long-serving foreign minister – including during the Gulf War – one would have thought that he was perfectly positioned to demonstrate his experience, wisdom and leadership. Yet despite all those advantages, Clark has shown that lack of political judgement remains his dominant trait. The leader of the fifth party backs the government when he should be challenging it (such as when Solicitor General Lawrence MacAulay boasted that CSIS gave information to U.S. authorities about an imminent terror threat) and criticizes when he should be showing solidarity (such as when he whined about a lack of hourly briefings in the first 72 hours of the crisis).

In cabinet intramurals, ministers Alan Rock, David Collenette and MacAulay have slipped in the standings, just slightly ahead of Brian Tobin. Elinor Caplan and Art Eggleton each get a point for managing loaded portfolios (Immigration and Defence) with reasonable skill, and Justice Minister Anne McLellan gets two bonus points for showing willingness to accommodate civil-rights concerns regarding the anti-terrorism legislation. But Manley, who started in a deficit position, is alone at the top of the standings after scoring big back-to-back wins in snagging the chairmanship of a ministerial committee on domestic security and returning from a whirlwind Middle East tour virtually unscathed. Before this is over, Manley may turn from the dark horse of the Liberal leadership race into the white knight.

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

מזל טוב

Mazel Tov

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Janis Fishman is celebrating her first birthday. With love from Mommy Rosanne, Daddy Elliott, sister, brother, grandparents and great-grandparents.

Mazel tov Kayla Goldrich on your birthday and your bat mitzvah from your grandparents David & Raymonde Alloul, Uncle Victor, cousins Serena and Elisa.

Mazel tov to Lucy & David on their recent engagement. Much love and best wishes from parents Rami & Jaime Benayon and Fran & Gerry Kirsh and families.

Sylvia Singer holds great-granddaughter Brooke Lyons. Behind her: Granddaughter Jodi Lyons, daughter Rosalie Pal, and Sylvia's husband of 60 years, great-grandfather Marvin Singer.

Mazel tov and lots of love to our parents and grandparents Morris & Ann Wigoda as they celebrate their 50th wedding anniversary.

Mazel tov to Rina & Saul Fishbein on your 50th anniversary. Love, Carolyn, Julie, Robyn, Melanie and Paul.

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The world changed after Sept. 11

Continued from page 1

with hate. Last July, I published an article in the French magazine *Le Point* that dealt with the disastrous consequences of terrorism. The editor-in- chief, who is a close friend, was somewhat surprised by my choice of subject.

"Why do you want to publish your thoughts on a problem that is not currently in the news?" he asked me. It's true that at that moment, terrorism was not a topic of great concern. Unfortunately, since the terrible tragedy that plunged America into mourning on Sept. 11, people realize bitterly that terrorism is the greatest danger threatening us in the 21st century. I am very afraid the unspeakable acts that recently devastated the United States are only the beginning of a malevolent, criminal and murderous plan that aims to sow chaos in the free and democratic world.

CJN: *How do you react when you see the images of the thousands of poverty-stricken, homeless refugees fleeing Afghanistan?*

EW: The unbearable images of those tens of thousands of refugees fleeing Afghanistan, which I see every day on TV, break my heart. To see those men, women, old people, children... leaving their native land to escape the warlike insanity of Osama bin Laden and his fanatic followers is a distressing sight – 1.5 million uprooted human beings forced into exile. It's scandalous. But we have to remember that these helpless refugees are not the victims of America. They are the victims of the Taliban. America attacked the Taliban because they shelter and protect the terrorists who carried out the criminal attacks of Sept. 11.

Unfortunately, all wars cause the death of innocent people. One thing is certain: I cannot conceive of an American pilot intentionally bombing a hospital, a school or a house. I don't believe it for a fraction of a second. It's impossible. In all wars, there are mistakes and damage is done.

CJN: *A new spectre is now haunting the West: bioterrorism, the possible recourse to massive destruction caused by bacteria or chemicals. We can see today that Islamic terrorists are exploiting for evil purposes the speedy progress being made by science and technology.*

EW: The terrorists are exploiting and abusing the triumphs achieved in the last few decades by the scientific mind. Science can help life. The advances of science are a vibrant tribute to the glory of mankind. Nevertheless, science can also be exploited for less noble purposes and it can be used against humanity. That's what the terrorists close to bin Laden are doing. I believe that America is currently waging a just war because it is a question of a war against war, of a battle whose aim is to combat what is harming humanity. The spectre of bioterrorism is now a real danger that cannot be avoided. Imagine terrorism with the force of a nuclear or bacteriological strike. It would be a total disaster. Hundreds of thousands of innocent people could die. It is absolutely necessary to stop this piercing danger.

'Durban was a disaster'

CJN: *The problems at the international conference on racism in Durban confirmed your analyses of anti-Semitism.*

EW: That conference was a disaster. UN secretary general Kofi Annan, who is a personal friend of mine, and Mary Robinson, the UN High Commissioner for Human Rights, invited me to participate. I accepted the invitation, because I believed this was a very important conference that, in principle, should combat racism and intolerance worldwide. A few weeks before the conference, I asked Ms. Robinson to send me the working texts being prepared for the conference. When I read those texts, I couldn't believe my eyes. The hatred of Israel and America that burst forth from them shocked me greatly. I refused to participate.

CJN: *Was your decision irrevocable?*

EW: Yes. They put pressure on me to reconsider, but I was firm and categorical. I did not want my name to be associated with a forum that was basically anti-Israel, where the Jews and the Americans were going to be vehemently denounced. In any event, no one would have listened to my intervention. I still don't believe that 2,000 non-governmental organizations agreed to support such a hateful and venomous resolution against Israel. Nevertheless, they did it. A resolution that was rejected by the general assembly of the conference. Durban was an unprecedented disaster for the United Nations as well as for all the groups that voted to adopt those vile texts.

CJN: *Didn't you want the members of the European Union and Canada to leave the conference?*

EW: I wanted the countries of the European Union, as well as Canada, to leave, at least symbolically. That is, that as a protest, they would leave the conference for at least an hour, and then come back. Even if it was only symbolically, I didn't want them to let Israel and the United States be the only ones to leave. Still, I realize that Canada and several European countries accomplished something remarkable. As a result of their work, less damage was done. However, it is also true that if the European countries and Canada had left, as did Israel and the United States, the Durban conference would not have had any credibility from the very beginning.

CJN: *At Durban, they also struck a blow at Jewish memory with contemptible analogies between the behaviour of the State of Israel against the Palestinians and the bestiality of the Nazis who victimized the Jews during World War II.*

EW: That's no secret to anyone. Those who attack Jewish memory today do so because they hate the State of Israel. Since the Jewish State takes its inspiration from that memory, those who hold Israel up to public disgrace are also pouring scorn on that memory. In the United States, those who write pamphlets against Jewish memory are the same people who never cease to violently and viciously attack Israel.

CJN: *The State of Israel has become the scapegoat par excellence. The Jewish State has been accused of being responsible for all the ills destroying humanity. It has even been held responsible for the monstrous attacks committed by the Islamic terrorists on Sept. 11. This anti-Israel madness is very worrisome.*

EW: You're right. But that hatred and madness against Israel is not new. The attacks inspired by bin Laden don't have anything to do with Israel, strictly speaking. To state the contrary would be a lie. Bin Laden has been planning these attacks in detail for a long time. At the time when he was cooking up his attack, the Israeli-Palestinian peace negotiations were at their height. Israelis and Palestinians were then very close to concluding a historic agreement.

Bin Laden is a megalomaniac. He therefore had to attack the great, namely the Americans. Israel was too small for him. He never mentioned Israel in his misplaced speeches. Only recently has he begun to refer to Israel. It's an outlet he is cynically exploiting to justify his criminal acts.

CJN: *Does the word "hope" still have any meaning since the terrible tragedy of Sept. 11?*

EW: Yes. In spite of all the repulsive tragedies in the world, we do not have the right to get bogged down in despair and depression. Albert Camus said that where there is no hope, we must invent it, create it. It's true that in these times it is difficult to hope. Yet we have no choice. We cannot replace hope.

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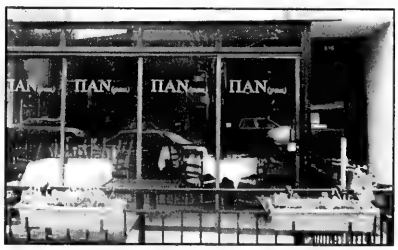

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Christina's restored to former glory in GreekTown

Long revered as a late-night hot spot, Christina's had seen its popularity as a Greek dining destination ebb somewhat in recent years as trendy new Greek restaurants emerged while its own decor and menu aged.

With a complete facelift and an updated, classically Greek menu, new owners Bill and Kathy Vomvolakis have taken decisive steps towards restoring Christina's lost lustre.

The commitment to a brighter, sunnier Christina's is immediately evident. You can see it in the freshly-painted golden frontage, complete with elegant new wrought-iron signage. You can see it in the cleaner, crisper, warmer interior, where the interplay of earth tones, buttercup yellow and turquoise forms a soothing backdrop for newly-restored Greek etchings, sculptures, soft candlelight, and ironwork. You can see it in the cozy, slightly elevated dining area at rear, beautifully renovated to accommodate small, intimate gatherings. No stone, it seems, has been left unturned in improving the premises; from floor to ceiling, washrooms to heated patio, virtually everything has been uplifted, upgraded, and refinished.

A few friendly reminders of the old Christina's remain: the picture collage of celebrity guests in the entranceway; the late hours (still open for supper until 1 a.m. Sunday to Thursday, 4 a.m. Friday and Saturday); live Greek music and belly dancing Friday and Saturday night.

Most of all, Christina's renaissance is apparent in the food. Traditional yet up-to-date, its new menu recaptures the essence of fine Greek dining. Portions are generous, prices very reasonable, the wine selection greatly expanded. Fittingly, this rebirth coincides with the return of Christina's original chef.

One bite of the dolmades (homemade stuffed grapevine leaves) tells you that Christina's is back; both the beef and vegetarian varieties resonate with fresh herbs. The assorted dip platters (Pikilia Mezedakia, cold; Christina's Pikilia, hot & cold) are both teeming and delicious. The salads are crisp and distinctively Greek. The Horiatiki (tomatoes, cucumbers, green peppers, onions, kalamata olives and feta cheese) and the Maroulosalata (crisp romaine lettuce, spring onion and dill tossed in an extra-virgin olive oil vinaigrette) underscore Christina's return to the forefront of Greek restaurants.

Fresh fish and seafood lovers will be particularly pleased with Christina's new direction. Maritime innovations abound throughout the menu, from appetizers to salad to soup. There's even a seafood souvlaki! The Greek Island Seafood Soup is heartwarmingly flavourful, the Grilled Seafood Salad on organic baby greens in lemon thyme vinaigrette, piquant and precise.

The menu now includes a few selections you're unlikely to find elsewhere on the Danforth. The Kolokithokefteedes — minced, mildly spiced zucchini patties with potato, onion and parsley, are gently pan-fried to golden crispness. THIS is what GreekTown is all about. The Seafood Souvlaki, its large, marinated chunks of calamari, shrimps and scallops grilled to perfection, harmonizes the separate but distinct flavours of each ingredient.

Traditional items also prove gratifying. The leg of lamb, succulently stuffed with spinach, sautéed onion, pepper and fresh herbs, is noteworthy, as is the vegetarian moussaka — elegantly and precisely layered.

Homemade Greek desserts preserve the afterglow of your fine meal. Galaktoboureko — the Greek version of a custard slice — is just as it should be: the filling silky smooth, the crust shatteringly delicate.

As a licensed caterer, Christina's can also make its excellent fare available for private functions at other venues.

The Vomvolakis siblings acquired Christina's "to recapture the magic". Says Bill — long known to Danforth-goers as the owner of Brass Taps, the area's premier gourmet pizza pub — "Christina's is a landmark on the Danforth. There was just too much good history here to let go." Echoes Kathy, "the area didn't need another good Greek restaurant, but it can always use another great one. We thought, what better way to achieve this than by giving the grand old girl a facelift?"

One visit to the new Christina's is a welcoming affirmation that the old girl ain't what she used to be; she's better.

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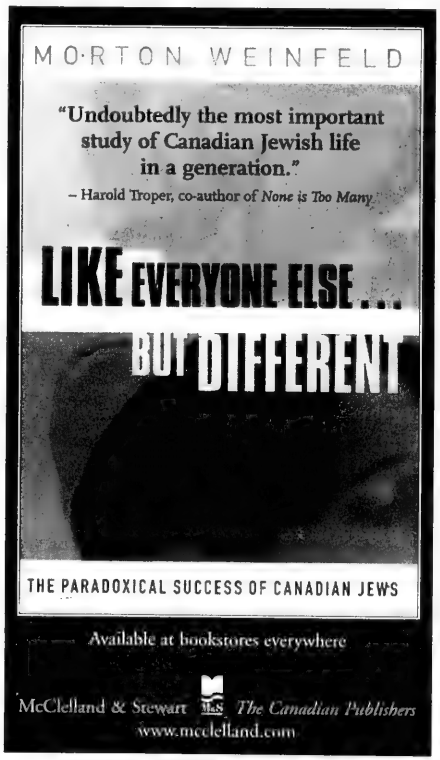
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"There should be a book like this for any and all groups that make up Canadian society. Meanwhile, read this one. You will laugh a little, think a lot, and learn why no one will ever write the last word on the Jews of Canada – though Morton Weinfeld comes close." – Desmond Morton

"An outstanding analysis of Canadian Jewish life today, written with verve and humour and accessible to all." – Gerald Tulchinsky

In this fascinating new book, Dr. Morton Weinfeld shows how Canada's Jews have more than prevailed, despite their troubled history, the waves of displaced immigrants, the Holocaust, the continuing pressures of anti-Semitism, assimilation, intermarriage, and secularism. Many experts contend that Jewish life in Canada is facing extinction in the face of these pressures, but Morton Weinfeld argues in this major new book that the Jews of Canada are thriving.

Morton Weinfeld investigates the complex and fascinating story of Jews in Canada today. Using the latest research, he explores their history and diversity, their work lives and family lives, their various communities and religious divisions, their politics and culture. He writes with total command of his subject and with considerable flair. Throughout is the flavour of Jewish daily life, and the pages are peppered with Jewish jokes and revealing anecdotes, many of them drawn from the author's own life.

This absorbing, surprising, and often controversial study is a "must-read" for every Canadian Jew and for anyone connected to or curious about Jewish life and multiculturalism.

Dr. Morton Weinfeld is a professor of sociology and holds the chair in Canadian Ethnic Studies at McGill University. He has been teaching a course on the sociology of Canadian Jewry at McGill since 1977. He is the author of numerous works on modern Jewish studies, history, ethnicity, immigration, and other topics, and writes a monthly column for *The Canadian Jewish News*. He lives in Montreal.

Don't miss Morton Weinfeld's upcoming appearances:

November 11, 2001, Toronto:
Jewish Book Fair, Leah Posluns Theatre Reading with Marilyn Lightstone and Andrew Sanders, 1:30 p.m.
For info. call 416-636-1880, ext. 368

November 11, 2001, Hamilton:
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November 13, 2001, Montreal:
Jewish Public Library, Book Launch and Reading, 7:30 p.m.
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Two Neptune Drive Welcomes New Residents

Special to the Canadian Jewish News

Life has begun at Two Neptune Drive. It's been only two months since Baycrest Residential Properties opened the doors to this new community of independent seniors. Already, almost 200 people have moved in and now call the building home.

One pair of happy new residents include Betty & Morris Kreidstein. The two made the move to Two Neptune Drive in a leap of faith two years ago when the building "was still a hole in the ground", according to Betty. "We trusted Baycrest to deliver on their promises ... and they have", continues Morris. Now, in their one bedroom plus a den suite, the Kreidsteins have lots of room for visitors, especially their two children Alan & Marla and five grandchildren.

"When we bought we didn't know anybody else who had", admitted Betty. "Since then, we have talked to a number of friends and suggested they join us. It seems many took their advice, as over 100 of the 120 life lease suites have now sold.

"We came to the conclusion that at our age we really needed a place like this", says Betty. Previously, she and her husband had lived for sixteen years in a four bedroom home in Downsview. "We now have everything we need here". This includes: friends, support, security, shopping, synagogues and close proximity to Baycrest Hospital and the Wagman Centre. The Kreidsteins prefer walking to these two Baycrest facilities, while many other residents make use of the free shuttle bus.

The energetic couple also make a daily trip to the workout room and use the machines. "It's like living in a hotel", says Morris a retired upholsterer. "The fitness guy on staff is trying to get more of the residents organized with a program as well." There's also a lovely library built on the second floor to which the Kreidsteins plan on making a donation of books. "Hopefully we can initiate a collection", muses Betty.

The Kreidsteins are also very impressed with the staff at Two Neptune Drive, particularly Danny, the front desk attendant who they see trying to help people out in any way he can. "And, always with a smile" says Morris.

Betty is very practical about their situation: "We know that our kids don't always have time to help us out. That's why a place like this makes so much sense." And, how would the Kreidsteins address any others considering the same move into Two Neptune Drive? "Go for it", they both heartily refrain.

New Residents Betty & Morris Kreidstein in their new home at Two Neptune Drive. Far right: social board announcing upcoming events for the residents.

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Ovarian cancer's symptoms often mistaken for other ailments

By LEILA SPEISMAN
Staff Reporter

TORONTO — Social psychologist Freda Ariella Muscovitch, who considers herself very lucky to have survived ovarian cancer, is dismayed at the lack of knowledge about the disease among physicians as well as the general public.

When Muscovitch had trouble digesting her food, both her family doctor and a gastroenterologist decided she had irritable bowel syndrome, and advised her to eat more fibre even when she had blood in her urine.

It wasn't until she was in great pain – "I couldn't sit, because the tumor was pressing on my rectum and bladder" – that she went to an oncologist, who diagnosed ovarian cancer.

Known as the whispering disease because its symptoms are so vague, ovarian cancer is the fifth-leading cause of cancer death among Canadian women. By the time a woman realizes there is something seriously wrong, it is frequently too late to do anything about it.

According to statistics provided by the Toronto-based National Ovarian Cancer Association (NOCA), ovarian cancer strikes some 2,500 women annually in Canada, and 1,500 women die from the disease every year.

Five years after the initial diagnosis, 60 percent will have died.

The symptoms are often mistaken for other ailments, and seem minor. They include abdominal discomfort; pelvic pain; bloating and gas; frequent urination; vaginal bleeding; fatigue and backache; nausea; indigestion and loss of appetite; weight loss; and a change in bowel habits.

Information provided by NOCA advises that anyone with a combination of symptoms persisting longer than three weeks should consult their family doctor.

Researchers believe that five to 10 percent of ovarian cancers may have a hereditary component, linked not just to a family history of ovarian cancer, but to one of breast, endometrial or colorectal cancer as well. Just as with breast cancer, a mutation in the BRCA1 and BRCA2 tumor-suppressing genes – a mutation which occurs most frequently in Jewish Ashkenazi women – appears to make a woman more susceptible.

Other risk factors include a history of infertility, early menstruation, late menopause and age (ovarian cancer is most common in women over 50).

Although researchers are not quite sure why, term pregnancies, breastfeeding and the use of oral contraceptives appear to be preventive factors. Those at high risk may choose to surgically remove the ovaries.

Early detection is vital as survival depends on if, and where, the cancer has spread in the body.

Standard treatment is surgical removal (called debulking) of the cancer, followed by chemotherapy and sometimes radiation.

Muscovitch said support from family and friends also helped her.

"All I wanted to do was to sit in my garden. My friends used to bring me soup to make me feel better," she said.

Her husband and her sons researched the disease and helped her find her oncologist.

Nevertheless, "we as Jewish women have to take responsibility for ourselves," she said. "We have to demand that there be more awareness, more research, just as there was grass roots pressuring about breast cancer and AIDS."

And more funds are needed to fight the disease, she said.

Seniors & Health

• Dr. Shelley Veinish •

Dear Dr. Veinish,

When I see my family doctor I always feel rushed. I never get to ask all the things I want to ask about my health. Before I know it, the checkup is over. I know my doctor is very busy. Do you have any tips for getting the most out of a visit?

Mary

Dear Mary,

Be it a trip to the wilderness or a visit to the doctor – be prepared! A thoughtful list prepared ahead of time can serve not only as a helpful memory aid but as a kind of agenda for you and your doctor. Refer to it when booking the appointment, if possible, so that the secretary or nurse will know how much time to schedule. If your physician is aware of your concerns and questions beforehand, she will also likely be more able to address them in a satisfactory manner.

A word of caution. Listen to the answers. It may be useful to take brief notes. Then you can review them later when you are alone. Your notes will also help you to provide an accurate report to the friends and relatives who ask, "What did the doctor say?"

Don't feel pressured to get through the entire list in a single visit. In fact, review the list with your physician at the beginning, so that you can determine your priorities together and avoid the mutual frustration of recalling "that most important thing" just as you are walking out the door. And remember, you can always schedule another appointment to address any remaining concerns.

Your doctor may also have some questions for you. These will help her to identify a health-care plan suited to your needs. Take the time in advance to describe your concerns and symptoms as clearly as possible in writing, including when they occur, what makes them worse, what makes them better and how they are affecting your life in general.

Other things to bring with you to your appointment include a list of all your current medications, over-the-counter preparations, vitamins, herbal preparations and supplements. It is often helpful to bring all the bottles as well, and the name and number of your pharmacy. Bringing along a relative or friend may also provide you with support, and a much-needed extra set of ears to help you remember after the visit is over.

I hope these tips are a useful guide. May you have a pleasant journey.

Dr. Shelley Veinish is a geriatrician at Baycrest Centre for Geriatric Care and assistant professor in the faculty of medicine at the University of Toronto.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 55.

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Rabbi Eliezer Schach, Torah giant, dies at age 103

By SHAHAR ILAN
Ha'aretz daily Newspaper Ltd.

Obituary

BNEI BRAK — Rabbi Eliezer Menachem Schach, the leader of Degel Hatorah, the "Lithuanian" haredi faction, died early Friday morning at Tel Hashomer Hospital at the age of 103.

Rabbi Schach was admitted to the hospital in critical condition on Wednesday afternoon due to respiratory failure. On Thursday night, his condition deteriorated, and he died at about 2 a.m. At his bedside were his son, Dr. Ephraim Schach, his daughter Dvora Bergman, her husband Rabbi Meir Zvi Bergman and others.

Following the official announcement, many haredim tore their clothes as a sign of mourning, while at the Ponevezh Yeshiva, which Rabbi Schach headed, many students sat on the floor in mourning and wept. Hundreds of thousands of members of the haredi community from throughout the country made their way to Bnei Brak for the funeral last Friday.

Rabbi Schach was born on Jan. 22, 1898, in the remote village of Wabolnick in northern Lithuania, presumably the fourth child of Azriel and Batsheva Schach. He came from a family of merchants who had been involved in commerce for generations.

When Eliezer Menachem was seven, the local teacher informed his parents that the boy was a genius and was wasting his time under his tutelage. He was sent to the beit midrash in Ponevezh, where he lived in the home of a wealthy local Jew. There was little contact with his family apart from letters.

By the time he was 13, it was obvious that the young student had outgrown Ponevezh, too. He was sent to the Knesset Yisrael yeshiva in Slobodka, where he soon caught the eye of the head of the yeshiva, Rabbi Isser Zalman Meltzer. When Rabbi Meltzer left to establish a new yeshiva in Slutsk, Eliezer Menachem was one of a select group who went with him. They lived in poverty; Eliezer Menachem had only one suit of clothing. On Thursdays, when he washed his white shirt for the Sabbath, he was forced to remain shirtless in the cold until it dried.

Rabbi Meltzer became Eliezer Menachem's patron, and even arranged a match with his niece, Guttel, from the village of Mir. Guttel had begun to study medicine in Moscow, but dropped out to care for her sick mother, who wanted her to marry a scholar. Guttel told her uncle, Rabbi Meltzer, that she would settle for nothing less than his top student. And so she married Eliezer Menachem Schach.

Their three children – Miriam Raisel, Devorah and Ephraim – were born in Kletsk, Lithuania, in the early 1920s. Rabbi Schach taught at the yeshiva of Rabbi Aharon Kotler, and Guttel supported the family by working as the assistant of a non-Jewish doctor. Rabbi Schach found his first job as a yeshiva head at the Luninets yeshiva of the Karlin Hasidim. During that period, he was away from his family for weeks at a time.

Rabbi Eliezer Schach

In 1939, the eldest daughter, Miriam Raisel, died of pneumonia. She was 14 years old. On her deathbed, her father promised her that they would meet again. During World War II, Rabbi Aharon Kotler and his students packed their bags and set off for the United States, which they eventually reached by way of Shanghai. Rabbi Schach chose to go to Palestine.

The first yeshiva he headed in this country was Hayishuv Hahadash, affiliated with the national religious camp. After that, he was head of the Kletsk yeshiva in Rechovot. Over the years, both institutions became yeshiva high schools. In the 1940s, a few years after the establishment of the Ponevezh yeshiva in Bnei Brak, he was asked to be one of its heads – a position he has held until his death.

No one seems to know exactly when Rabbi Schach was appointed to the Council of Torah Sages. Former deputy minister Menachem Porush believes it was sometime around the establishment of the Jewish State. Twenty years later, when Rabbi Zalman Sorotzkin died, Rabbi Schach became president. Membership in the Council of Torah Sages was rare for Lithuanian rabbis; it was considered too lowly for them. Thus one might say that Rabbi Schach achieved his unique standing despite being a member of the Council of Torah Sages.

Rabbi Schach's wife Guttel died in 1969, as a result of complications from diabetes. His son Ephraim joined the national religious camp. He holds a doctorate in philosophy and works as a supervisor for the Ministry of Education. Ephraim's children, Amalia and Doron, lead secular lives. Doron was a paratrooper in the IDF. After that, he worked as an undercover agent for the police, setting traps for drug dealers.

Rabbi Schach's daughter, Devorah, married a Torah scholar named Rabbi Meir Zvi Bergman. When Devorah fell ill and became bedridden for long periods of time, Rabbi Schach played a major role in the upbringing and education of the children.

With files from Yair Sheleg. Based on Moshe Horowitz's book Harav Schach Shehamafteah Beyado *(Rabbi Schach, Holder of the Key).*

Terrorist kills two in Jerusalem

Jewish Telegraphic Agency

JERUSALEM — A terror attack took place here Sunday, as Israel was planning a troop withdrawal from a Palestinian-controlled city in the West Bank.

During the afternoon rush hour, a Palestinian gunman opened fire on a bus in the French Hill neighbourhood in northern Jerusalem.

Two people were killed and dozens of others injured when the gunman sprayed the No. 25 Egged bus with fire from an M-16 automatic rifle.

Police identified one of the dead as Shoshana Ben Yishai, a 16-year-old who immigrated to Israel with her parents from Long Island when she was five years old.

Three Israelis – a border police officer, a soldier and a civilian – shot and killed the gunman during the attack.

The gunman was a member of Islamic Jihad from the West Bank city of Hebron, Jerusalem police chief Mickey Levy said.

The attack came just hours after Defence Minister Benjamin Ben- Eliezer had said at Israel's weekly cabinet meeting that Israeli troops would soon withdraw from the West Bank city of Kalkilya.

After the attack, Ben-Eliezer said the withdrawal would soon proceed as planned.

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Israel & the Jewish World

Dogged Belgian pursuit of Sharon stuns Israeli officials

By NITZAN HOROWITZ
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The case should have been wrapped up without a hitch.

Michele Hirsch, the attorney Israel hired to contest Belgium's case against Prime Minister Ariel Sharon, submitted a series of substantive arguments to the investigating judge who is taking care of the case. The defence: the case against Sharon lacks merit, and a Belgian court doesn't have the jurisdiction to hear it. The judge accepted the argument, ruled that he wasn't authorized to take the file, and passed the matter to a higher court. Likewise, the Belgian prosecutors redirected their findings and claims to the higher court.

Then came the snag.

Hirsch and the officials from the justice and foreign ministries, who are in Belgium, were convinced that Belgian prosecutors would agree with the Israeli recommendation that the file be shut once and for all. This turned out to be wishful thinking.

"Up to a month ago we were very optimistic," says a senior Israeli official. "And then, suddenly and in a very ugly fashion, [the Belgians] turned 180 degrees in the other direction."

Sharon's Belgian saga began last June. A 1993 Belgian law empowers local courts to judge people suspected of war crimes, with no regard to their citizenship or where the alleged crimes were committed.

In a test of the law, four defendants stood trial in Brussels for genocide in Rwanda. It was a trial watched keenly by observers around the world, and in its wake, Kurds brought charges against Saddam Hussein's Iraqi regime to courts in Brussels, and Palestinians followed suit with charges against Sharon and three other Israelis – Rafael Eitan, Amir Drori and Amos Yaron – concerning the 1982 massacre of an estimated 800 Palestinians at Sabra and Chatila refugee camps in Lebanon.

The case against Sharon in the Belgian courts contains nothing new about Sabra and Chatila. It quotes from the 1983 Kahan Commission report and other published sources, including Sharon's own autobiography.

The Sharon file was given to investigating judge Patrick Collignon, who had to decide if it had sufficient grounds for indictment.

"I've waited for this day for years," said Suad Srour, a survivor of the massacre from Beirut, who travelled to Brussels to lodge the accusations against Sharon.

While local officials in Brussels doubted the case would make any headway, Israeli officials were fearful of being caught napping. Taking no chances, they retained Hirsch, a Jewish-Belgian attorney who had represented the victims in the Rwanda trial.

Within two weeks, she submitted the defence to Collignon in Israel's name (not Sharon's), relaying a series of arguments denying the Belgian court's authority to preside over the case. Hirsch appealed to Sharon's presumed immunity as a serving prime minister, to Belgium's lack of connection to Sabra and Chatila, to the fact that Israel had already "judged" Sharon in the Kahan Commission, and to the implausible retroactive nature of the claim (the massacre in Lebanon was 11 years before Belgium enacted the 1993 war crimes law).

Israeli officials breathed a deep sigh of relief when Collignon and the prosecutors agreed to relay the relevant evidence and arguments to a higher court. They viewed this passing of the file as a sign that the higher court would confirm the basic defence point – Belgium lacks authority to put Sharon on trial for events in Lebanon two decades ago.

The decision by Collignon and the prosecutors to refer the case to another court surprised the Palestinian plaintiffs, and the Belgian media reported it as a triumph for Israel. The apparent waffling was taken as a sign that Belgium's legal system was having second thoughts about the sweep of the 1993 law.

Indeed, as the case was being referred to the higher court, Belgium's attorney general publicly commented that the war crimes law "should be restricted" to give immunity to world leaders, and prosecutors should be required to show that a particular case had a "direct connection" with Belgium.

Then came the blow.

Belgian prosecutors announced in early October that they rejected Israel's arguments. The case would resume.

The announcement shocked Israel's embassy in Belgium.

"We had the feeling the Belgian prosecutors had accepted our contentions," said a senior Israeli official. "We were sure that our gamble on Hirsch was correct, and that her line of defence was on target... And then, suddenly, two or three weeks ago it became evident they had changed their minds, and [the state prosecutors] would recommend that the higher court has authority" to hear the case.

Israeli officials point their fingers at the Belgians, hinting of a double-cross.

"They did everything they could through a number of channels to make us believe" the case would be closed, says one high-ranking Israeli official.

Angered by the turn of events, Israeli officials have now changed their defence philosophy. From now on they will proceed on the assumption that "Belgian state prosecutors are against us."

One Israeli official says the Belgians shifted gears on the case after the attacks on the United States on Sept. 11, when Belgian officials became worried about angry or militant Islamic responses if they shut the book on Sharon and the Sabra and Chatila case.

Another Israeli official believes Belgium is not diplomatically ready at this stage to reach a conclusion on the Sharon case. In this view, Belgium is playing for time, trying to defer a decision on the case until it ends its term as European Union President in the six-monthly rotation.

In any case, Israeli officials think they have a whiff of something rotten in Brussels, possibly coming from political interference in the court system's handling of the Sharon file. In a complaint about the Belgian legal system's handling of the file, Attorney General Elyakim Rubinstein sent a sharp letter last week to his Belgian counterpart.

Rubinstein hinted that political, diplomatic or other non-legal considerations might have influenced the Belgian decision to proceed with the case. He repeated the argument that there is no logic to putting Sharon on trial since the Kahan Commission had thoroughly assessed the allegations concerning his connection to the massacre.

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Israel & the Jewish World

Manley tours Middle East

CJN Wire Services

JERUSALEM — Canada's foreign minister, John Manley, tried to persuade Israel to withdraw from Palestinian areas last week, but was politely rebuffed by Israeli authorities.

Later he met with Yasser Arafat and urged the Palestinian leader to renounce violence and get back to peace negotiations. He also affirmed Canada's support for the creation of a Palestinian state.

In talks last Wednesday with Israeli leaders, including President Moshe Katsav and Prime Minister Ariel Sharon, Manley, on a five-day Mideast swing that began with controversy, made Canada's case as best he could.

The minister urged Israel to release its grip on four Palestinian towns and withdraw altogether from the West Bank.

Reports differed on just how forcefully those entreaties were presented. One Canadian newspaper said Manley urged Sharon and the Israeli foreign minister, Shimon Peres, to pull out from Palestinian territory "immediately." Another paper said a Sharon spokesperson played down the way the issue was raised in talks between the two. "[Manley] asked, he didn't say," said Ranaan Gissin. "He asked, 'When are you going?' And [Sharon] said, 'As soon as possible.'"

In any event, it was clear Manley was turned down.

"They are not going to phone Ottawa before they act, that is clear," he told a news conference. "But it's important that they understand our position, even if they don't accept it."

In Gaza City where he met with Arafat, Manley told reporters that Israel's security concerns must be addressed, "but at the same time, we need to resolve some of these long-standing issues – in this case, a just result for Palestinian people, the creation of a Palestinian state."

The foreign minister also told reporters he urged Arafat to renounce violence and "help rebuild the constituency for peace that needs to be there in Israel. You should not think anyone is going to be able to impose a settlement against the will of the Israeli people."

Manley's visit coincided with meetings in Jerusalem of the World Jewish Congress, attended by more than 50 Canadians, including Keith Landy, president of Canadian Jewish Congress, and former president Moshe Ronen.

While conceding that talks may be "frustrating" at times, Manley stressed that they must go on.

"There is no doubt I have followed a succession of foreign ministers and some heads of government. But I don't think it is wasted time for the world community to repeat messages," he said.

In his account of the meeting with Sharon, Manley said the Israeli prime minister "pounced" on the question of Israel's incursion into Palestinian territory when it was raised, insisting that Israel has no interest in staying there for long.

"It's not necessary that [Sharon] act immediately for us to know our views have been heard. We're not in a position to make demands of anybody."

In a joint briefing to reporters a day earlier, Peres praised Canada as "both friendly and objective. It's always worthwhile to have a fresh view and penetrating eye to see what's happening. We received [Manley] here as a friend, representing a country that is trying to do its best in order to bring peace as soon as possible to our midst. I think our talks were useful, informative, and we shall continue in the future."

Asked whether Canada regards Hamas, Hezbollah and Islamic Jihad as terrorist groups, Manley said, "We think that the use of violence in order to achieve political objectives, particularly against civilian populations, is unacceptable, and the victims of that violence are equally victimized no matter who is the perpetrator."

Asked whether that definition applies to Israeli actions, Manley demurred. "I'm not here to try to give definitions to a word. We have a situation here which is complex and difficult and where there's plenty of blame to be shared. But the solution is not to try to apportion or allocate blame. The solution is to encourage a reduction of the violence, a cooling-off period, and a process of confidence building, which is what the Mitchell committee recommended."

'World community repeats messages'

Manley found himself fending off questions about a remark he'd made prior to leaving for the trip. "Whatever you might say about Sept. 11," he said in Ottawa, "I'm not aware that it was a claim for some kind of territory on Manhattan Island. These are very different situations."

In Israel, Manley appeared to backpedal: "From the point of view of victims, terrorism is terrorism," he said.

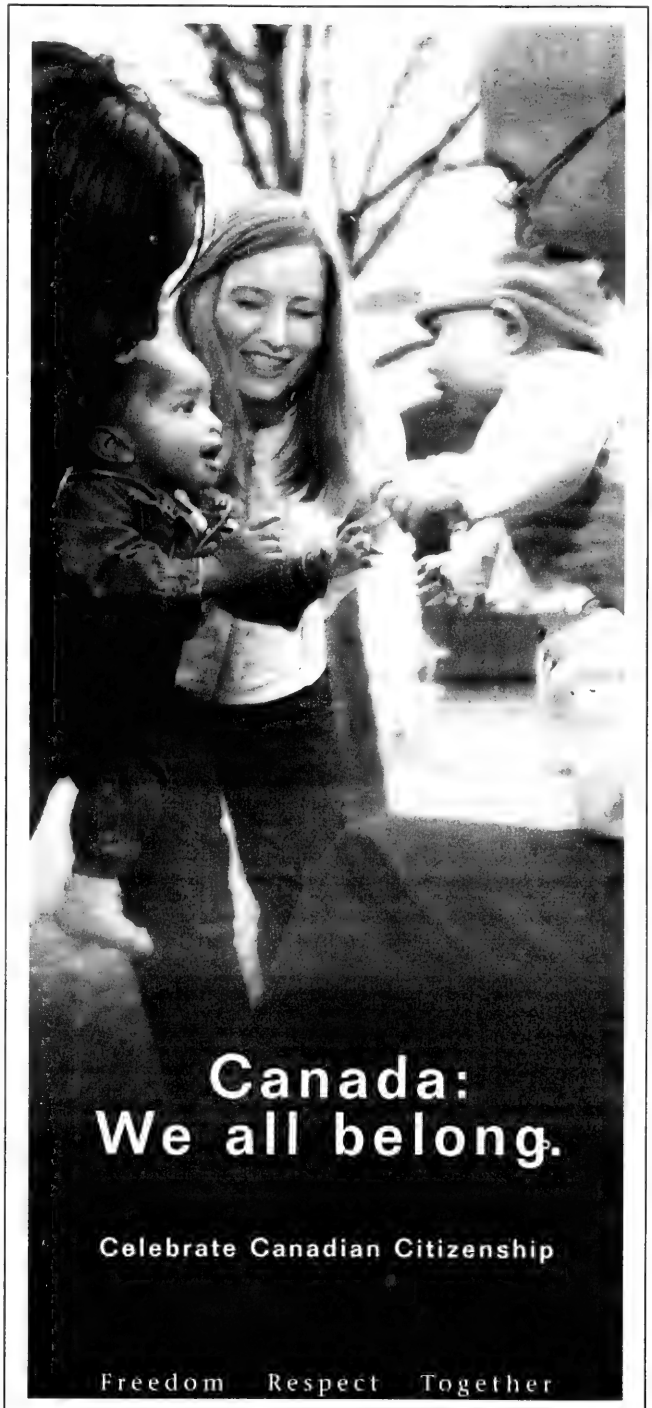
The Canada-Israel Committee (CIC) said it was "appalled" by his original comment, which is an "alarming and totally unacceptable espousal of Canadian Middle East policy." CJC called the statement "most unfortunate and indeed dangerous for peace and security in the Middle East."

CIC moderated its critique at the conclusion of Manley's visit, saying it was satisfied overall with his Mideast tour.

"Mr. Manley's recognition of the constant threat of violence experienced by Israelis at the hands of Palestinian rejectionists is most welcome, as was his acknowledgment of Israel's right and obligation to take the necessary security measures to protect the safety of her citizens," said CIC chair Joseph Wilder.

"Equally important," Wilder continued, "was his call on Chairman Arafat and the Palestinian Authority [PA] to support their words with measurable steps to reduce the threat of terrorism, including the re-apprehension and incarceration of over 100 known and convicted Palestinian terrorists released by the PA over the last year, and an end to the PA orchestrated anti-Israel incitement."

Manley described his meetings earlier in the week with Syrian officials, including President Bashar al-Assad, as unsatisfying. "They were not able to give me a satisfactory response on [Israeli soldiers listed as] missing in action. They did not take any responsibility for any groups that use violence in order to achieve political objectives, and from that point of view, it was not a satisfactory meeting."



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The Week in Israel

Oct. 29

• An Israel Defence Forces spokesperson said there is a "high probability" that Benny Avraham, Adi Avitan and Omar Souad, the three soldiers kidnapped by Hezbollah a year ago, are dead. *Later in the week, they were officially declared dead.*

Oct. 30

• Israeli Arabs clashed with police in northern Israel. More than 30 Arabs, including three Arab members of the Knesset were wounded near the town of Tira. The protesters were demonstrating against the expropriation of property for the construction of the Trans-Israel Highway in the area.

Oct. 31

• The IDF killed Jamal Jadallah, a Hamas military commander in Hebron. The IDF said Jadallah was involved in the June 1 bombing of the Dolphinarium discotheque in Tel Aviv.

• World Jewish Congress president Edgar Bronfman called on Israel to dismantle some settlements. Addressing the WJC meeting, Bronfman said settlements in the West Bank that cannot be defended should be abandoned. He also said Israel's presence in Gaza is a mistake.

Nov. 1

• The IDF killed two activists from the militant Hamas movement and abducted two others in separate operations in the West Bank.

• The residence of Israel's President Moshe Katsav was evacuated due to an anthrax "scare." An envelope was received containing white powder.

Nov. 2

• Almost two percent of Israeli jobs have been lost because of the slump in tourism. Tourism to Israel has dropped by 50 percent in the first seven months of the year.

Files from JTA & Ha'aretz

Different standards for Israel

The desperation of the United States and its allies to curry favour with terrorist-sponsoring states like Syria and Iran in order to build an Arab/Muslim-based "anti-terrorist" coalition has led some of the media to view Israel as an impediment to this coalition. And so we find renewed attempts to focus negative attention on Israel's struggle against unremitting Palestinian violence. Palestinian terrorism is recast as "resistance to occupation" or, after Israel's incursion into Palestinian towns to stop the violence that Arafat won't, as "resistance to re-occupation."

According to Reports

The terrorism that Israel suffers from is accordingly viewed as qualitatively different from the horrific events which befell the United States on Sept. 11. Those who promote such views either forget or are oblivious to the fact that groups like the PFLP, Hamas, Islamic Jihad, Hezbollah – which are sponsored by Iran, Syria and some of which receive funding from Saudi Arabia – are not interested in Israel-Palestinian reconciliation. They want Israel destroyed. They see the sovereign presence of Jews in any part of "historic Palestine" as an "occupation" that must be eliminated.

It is depressing to acknowledge, but the evidence is too overwhelming to ignore, that this rejectionist ideology extends beyond these groups. It pervades major elements of Arafat's own Fatah, and indeed reaches to Arafat himself.

Terrorists want Israel destroyed

Contrary to UN Resolutions 242 and 338 which call for negotiations, contrary to the Mitchell Commission which calls for an unconditional and immediate end to violence, and contrary to his own written commitments in the Oslo accords and subsequent agreements renouncing violence, Arafat encourages the continuation of violence. We must not forget that Arafat passed up the chance to achieve statehood through negotiations at Camp David and Taba. So the current talk in some media circles defending the Palestinians' "resistance to occupation" is hollow and disingenuous.

It is especially depressing that the question of whether Arafat "really" recognizes Israel keeps being asked, and even more depressing that most of the Israeli peace camp can't answer in the affirmative. Arafat refuses to arrest known terrorists, to disarm militants and to stop anti-Israel incitement. So, as Shimon Peres has argued, Israel has no choice but to go after the perpetrators of violence. Yet the country ends up being challenged by those who cast doubt on its claim of acting in self-defence.

The choice for Israel, as the late PLO expert Yehoshafat Harkabi noted, is all too often between bad and worse. Arafat is untrustworthy but if Israel doesn't deal with him it faces even worse prospects; if Israel takes measures – tepid by U.S. military actions today – to deal with violence it is damned; but if it does nothing that's even worse.

Prepared by Paul Michaels of the Canada-Israel Committee.

Singer goes back to her Mississipi roots 'n' blues

By RUTH SCHWEITZER
Special to The CJN

TORONTO — Nanette Workman's rich, powerful voice has taken her far from her home in Jackson, Miss., where the singer grew up during the civil rights era.

The Workman family were members of Jackson's Temple Beth Israel, which was bombed by the Ku Klux Klan in 1966, the same year Workman, then 19, left for New York to understudy the leading lady in the musical *How To Succeed In Business Without Really Trying*.

A few months later, she moved on to Montreal. Workman, who is virtually unknown in English Canada but has been a star in Quebec for nearly 35 years, shot to the top of Quebec's flourishing music scene with her first French single, *Et Maintenant*, which held the No. 1 spot on the charts for 15 weeks.

She now has more than 20 English and French recordings, in various musical styles, to her credit.

Workman's latest critically acclaimed recording, *Roots 'N' Blues*, features blues and rhythm and blues, the music that she heard on the radio while she was growing up in Mississippi. The woman who was known in Jackson as the cute little girl with a voice like Ethel Merman makes her Ontario debut Nov. 24 as part of the Toronto Blues Society's Women's Blues Revue at the Music Hail on Danforth Avenue.

Raised in South Jackson, away from the Jewish community in North Jackson, Workman was the only Jew in a school of 1,200 kids.

"I never felt any prejudice toward me personally, but there was a prejudice, as there was toward the blacks," she says.

Workman's family – her mother, Beatryce, her late father, Ernest, a convert, and her younger brother, Billy – was active at Temple Beth Israel on Old Clanton Road. Workman sang in the choir, which earned her a scholarship to the University of Mississippi.

The temple, destroyed by the Klan, was rebuilt in 1967, its stones, according to temple literature, bearing witness "to the turmoil of the civil rights era."

Music runs in Workman's family. Her mother and father met during a U.S. tour of a New York City Opera Company production of *Naughty Marietta*. Her mother, then 19, sang in the chorus and her father played the trumpet. "We were married 54 years and everyone told us it would never last because he wasn't Jewish and he was 12 years older than me," says Beatryce Workman, 77, who is still active at Temple Beth Israel.

Coming from a musical family, it's not surprising that Nanette received a good music education. She learned to play piano and violin and to read and write music, and she acquired a background in classical

Nanette Workman

music. "I stopped playing the violin in high school because it was no longer 'cool,'" she says. "The guitar had replaced the violin."

She's grateful that her parents insisted that she study music, which she says opened doors for her later in life. Workman sang backup on the Rolling Stones' classic 1969 album *Let It Bleed* and the Stones' 1981 record *Tattoo You*, as well as on recordings by John Lennon, Ringo Starr and George Harrison.

She was hired as a backing vocalist, she says, because not only could she sing, but she was also able to sight-read music. "I also gained the respect of musicians that I worked with because of my education in music."

Workman is a songwriter as well as a singer. She was involved in writing some of the songs on her new CD and has written tunes for her many previous recordings.

During her lengthy career, she has sung jazz, pop, disco, heavy metal and operetta. "All of the songs I've done were an expression of who I was at the time," she says. "Why limit yourself? Why not touch on everything? We're changing people – we don't stay the same all our lives – so why not change music?"

Workman has also toured with French superstar Johnny Hallyday as his opening act, starred in two French rock musicals and, as an actor, eventually spread her wings into television and film. She was inducted into the Mississippi Musicians Hall of Fame in April 2000.

She hasn't ventured into English Canada before this year because she was content working exclusively in Quebec. "Everything was going so well here," she says, adding that she's not a driven person.

But with Workman's highly rated new CD going out to radio stations across the country, English Canada will likely be hearing more of her in the future.

THE PRINCESS OF WALES THEATRE
A GALA FILM EVENT

Tuesday, November 13, 2001

Sole survivor to attend screening.

With his new film *The Struma* writer/director Simcha Jacobovici tells the story of 779 Jewish refugees who fled Romania in 1941, aboard a dilapidated vessel called the Struma. Bound for Palestine, the over-crowded ship suffered engine failure and barely made it to Istanbul. Under pressure from Great Britain, Turkey refused the passengers sanctuary. For 71 days the Struma's fate was deliberated at the highest levels. Then, as desperate cries echoed from its hull, the Struma was towed out to sea and left to drift aimlessly.

On February 24, 1942 an explosion rang over the frigid waters of the Black Sea. Almost 800 men, women and children perished. Only one survived. He will be attending the gala screening of *The Struma* at The Princess of Wales Theatre on the evening of November 13, 2001.

Using groundbreaking research and never before seen archival footage, *The Struma* not only unravels the mystery surrounding the tragedy, it serves to honour the dead and inspire the living. In spine-tingling detail, the one surviving passenger, David Stoliar, recounts his memories of the disaster. In addition, the film chronicles the recent diving expedition in search of the wreck. The dive was led by Greg Buxton, a man whose grandparents went down with the vessel. Greg Buxton will also be at The Princess of Wales Theatre on November 13, 2001.

The Struma is a story that has never been told. And as Jacobovici maintains, it is a "story that no one believed *could* be told". Simcha Jacobovici invites you to be at The Princess of Wales Theatre on November 13, 2001 - an evening you'll never forget!

The Princess of Wales Theatre - 300 King Street West,
6:00PM Reception, 7:30PM Film Screening, 9:30PM Patron reception at the CBC's Barbara Frum Atrium, Tickets: $54, Tax-deductible patron tickets: $180

Tickets: TicketKing at 416-872-1212 or Riverdale Jewish Community Centre at 416-504-6662.

Cinematheque Ontario presents Amos Gitai retrospective

By SHELDON KIRSHNER
Staff Reporter

Amos Gitai has shot to prominence as one of Israel's finest, most prolific filmmakers.

Although his films are not always readily accessible to mainstream audiences, say this for them: they are invariably edgy and inconoclastic, challenging the dogmas of the day.

Whether he is churning out documentaries or features, Gitai brings to his craft a kind of uncompromising intellectual rigour and bleak honesty relatively rare in the movie business.

Not all his films, however, succeed. *Eden*, his latest, which premiered at the Toronto International Film Festival in September, falls more or less flat.

But along with failures come successes: *Kippur*, which paints a sombre picture of war, and *Kadosh*, which presents Jerusalem's haredi community in a totally unfamiliar light.

On Nov. 17, Cinematheque Ontario kicks off an Amos Gitai retrospective. All screenings are in Jackman Hall, Art Gallery of Ontario.

Herewith is a sampler, a taste of Gitai's style and sensibility:

The *Wadi* series, a trilogy unfolding at ten-year intervals since 1981, tells the story of Jewish and Arab squatters in an abandoned and squalid quarry on the eastern outskirts of Haifa.

Living on the periphery of Israeli society, they don't quite fit in or, in the case of Israeli Arabs, they were driven from their original homes and land.

Two Holocaust survivors, one of whom rejects German reparation payments on principle and considers himself an idealist for having settled in Israel, appear on screen first. Their reminiscences about the war are chilling, but hardly poignant or memorable.

Miriam, a Jewish woman from Hungary, is far more interesting as a person. She defied convention by marrying an Israeli Arab, a fisherman who claims he feels closer to Jews than Arabs.

An avid gardener who has been scarred by life, she exudes common sense and humanity, lending *Wadi* poetic resonance.

Apart from Miriam, we're introduced to Yussuf, an Arab labourer who collects scrap to supplement his meagre income; Yussuf's wife, who recalls an era before Israeli statehood when Jews and Arabs supposedly lived in harmony; Omar and Yelena, a young, mixed Arab-Jewish couple who eke out an existence in the ruins of a forlorn building, and a 70-year-old Russian man, a loner who's sorry he immigrated to Israel.

In fleshing out his portraits of Israelis on the margins, Gitai eschews voice-over narration, letting his characters speak for themselves. There is merit in the method, but it also sows some confusion.

***

Adapted from *Past Continuous*, Yaakov Shabtai's novel, *Devarim* (*Things*) revolves around three disillusioned Israeli men who seek meaning in their lives.

Cesar (Assi Dayan) is a divorced photographer who's jealous of his ex-wife, worried sick by his son's untimely illness and torn between two women he genuinely likes.

Cesar's roommate, Israel (Amos Shub), a much younger man with no apparent job, is jolted by the discovery that his girlfriend is pregnant.

Goldman (Amos Gitai), a lawyer living with his parents, dreams of love, but wallows in the nihilistic belief that suicide is the highest form of freedom.

Devarim, made in 1995, opens as Cesar and Israel search in vain for the cemetery where Goldman's unlamented father is to be buried.

Unable to find it, they turn up at Goldman's house, where a discussion of the dollar value of his valuable stamp collection is under way.

A dissection of angst in secular, middle-class Israel, the film twists and turns in sometimes surprising directions as the characters collide.

***

Filmed on the eve of the 1982 war in Lebanon, *Field Diary* consists of vignettes of Israel's occupation of the territories, usually from the vantage point of Gitai's open car window.

Stripped to its bare essentials, *Field Diary* is basically an impressionistic, though occasionally disjointed, look at Israel's controversial presence in the West Bank and the Gaza Strip.

No admirer of Israeli settlements beyond the Green Line, Gitai photographs soldiers on patrol and in repose, Jewish men and women surveying land for their homes-to-be and a Palestinian Arab deeply attached to his olive grove.

He also stakes out an Israeli peace delegation visiting the mayor of an Arab town whose legs were blown away in a Jewish terrorist attack.

Field Diary, which unfolds against the backdrop of Palestinian resistance to the occupation, is at its most animated when Gitai engages Israeli soldiers in casual conversation.

Some believe that the West Bank belongs to the Jewish people. Still others contend that it should be used as a bargaining chip in future peace talks with the Palestinians.

Perhaps the most moving segment shows Palestinian women protesting the uprooting of an olive grove to make way for a new Jewish settlement.

In the main, *Field Diary* is deliberately bland, but its blandness is quite deceptive. Gitai's left-of-centre sympathies are never far from the surface.

***

On Nov. 18, in an event sponsored by the Toronto International Film Festival, Gitai and Canadian director Atom Egoyan will discuss Gitai's movies. The conversation, free to the public, will be held at Jackman Hall from 7 pm to 8 pm. For info. c all 416-934-3257.

Author Elaine Denholtz drawn to story of boy's kidnapping

By BILL GLADSTONE
Special to The CJN

TORONTO — Elaine Denholtz, author of seven non-fiction books, says she worked far longer on her latest book, *The Zaddik: The Battle for a Boy's Soul*, than on any previous work because she found the story so riveting and complicated.

The New Jersey author spent six years working on the book, which recounts the true story of a 13-year-old boy in New York who was kidnapped by chasidic Jews in 1992.

Scheduled to appear this week at the Jewish Book Fair in Toronto, Denholtz says it was her intense sense of identification with the boy's mother that compelled her to tell the story of his kidnapping and the eventual court case that generated headlines from the United States to Israel.

"The reason I got so involved in the story is that – and it seems so tragic given what happened on Sept. 11 – it seemed to ask some very important questions, such as: Where does religious devotion end and evil begin? Why do some people who are ultra-religious fundamentalists think they are above the law?"

In essence, *The Zaddik* recounts the story of Hana Fhima, a single mother with a secular outlook, and her son Shai Fhima, who became drawn towards Jewish Orthodoxy and a charismatic rabbi at a Brooklyn yeshiva. "I see a light in your eyes, come sit by me," the rabbi reportedly said to Shai, who shortly therafter undergoes a spiritual conversion.

The mother agrees to the rabbi's and rebbetzin's kind offer to make the boy a bar-mitzvah, but soon finds herself in a fierce tug-of-war battle for him. Before long, he is spirited away from her.

Drawn into the chassidic world of black hats, forelock curls and religious devotion, Shai is hidden in a variety of locations in the United States, Canada and France. (Denholtz never discovered his exact whereabouts in Canada.)

To Denholtz, the "fanatical" ultra-Orthodox Jews who kidnapped Shai practiced a form of brain-washing and mind-control on him. "I believe they are cultists, and I will be talking about this when I come to Toronto," she said.

"They simply felt that they had a right to take this child, and that it was in fact a mitzvah to turn him into a zaddik." In Jewish theology, a zaddik is a righteous, upright holy man whose influence helps to save the world from sinking into corruption.

Part of the reason the court case proved so challenging is because the district attorneys had political aspirations and did not want to lose the Jewish religious vote in the New York area, Denholtz said.

Eventually the rabbi was imprisoned and the boy was returned to his parents, splitting his time between his mother in New York and his father in Israel.

Denholtz says she is naturally attracted to controversial issues. Her last book was *Balancing Work and Love*, which focused on the situation of Jewish working women. She is also a playwright and filmmaker whose credits include the influential documentary film *Summerhill*.

She is scheduled to appear at Leah Posluns Theatre on Nov. 7, 8 p.m. Admission is $5.

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Arts & Travel

Eye on Arts

By Bill Gladstone

SHERMAN, REDHILL, MANGUEL AMONG CANADA COUNCIL NOMINEES

Toronto playwrights **Michael Redhill** and **Jason Sherman** are both contenders for a Governor General's literary award for drama.

Redhill has won acclaim for *Building Jerusalem*. Set on New Year's Eve 1899, the play focuses on four luminaries forced to spend the evening together. Sherman was nominated for *An Acre of Time*, a play inspired by **Phil Jenkins's** book of the same name about a surveying team that uncovers 100 years of history on an acre of land near the Ottawa River.

Alberto Manguel was nominated in the non-fiction category for *Reading Pictures: A History of Love and Hate*. In the book Manguel, with characteristic insight, guides readers through the many worlds of artistic imagination.

The Canada Council for the Arts is scheduled to announce the winners and present the awards Nov. 14 in Ottawa.

* * *

Soprano Sings Sophisticated Soul: Antiguan-born Canadian soprano **Denise Williams** sings art songs and spirituals accompanied by bass-baritone **Marcus Nance** and pianist **Brahm Goldhamer**.

The program includes works by **Srul Irving Glick** and **Nathaniel Dett** as well as selections from **Kurt Weill's** *Lost in the Stars* and **Gershwin's** *Porgy and Bess*.

Williams is a former soloist with the **Toronto Jewish Folk Choir**. She and Nance earn many standing ovations and CBC radio personality **Andy Barrie** once said their rendition of *Bess You Is My Woman Now* "was to die for."

"All the selections are based on the Afrocentric experience, whatever the composers' origin," said Williams. "I have always loved singing this music, and it reflects my soul as an artist and a human being."

The Stone Church, 45 Davenport Rd. Adults $20. Wed. Nov. 14, 8 p.m. 416-755-8631; e-mail sophisticated_soul@hotmail.com

* * *

Hart House Benefit: The Hart House Theatre, on the U of T campus, is a distinguished 82-year-old dowager that the *Oxford Companion to the Theatre* describes as "one of the finest little theatres on the North American continent."

The careers of many celebrated theatrical artists have been launched in this special 454-seat theatre. They include **Dora Mavor Moore**, **Wayne & Shuster**, **Charmion King**, **Kate Reid**, **Arthur Hiller**, **Donald Sutherland** and **Lorne Michaels**. In 1920 W. B. Yeats called it "a theatre for the people."

Last year Hart House Theatre was threatened with closure. Sad to say, the old gal may be doomed unless her friends can raise a $7-million endowment fund over the next three years to ensure her future into perpetuity.

Numerous performers are slated to appear in *Been Staged*, a fund-raising gala evening of playful nostalgia. **Dinah Christie**, **Chancellor Hal Jackman**, **Hart Pomerantz**, **Bob Rae**, and **Dave Broadfoot** are among many scheduled to perform original songs, sketches and stand-up routines.

Others, such as **Don Harron** and **William Hutt**, will appear by video. *Been Staged* also showcases a variety of student talent, including excerpts from *The Music Man*, *Pagan Love Songs for the Uninitiated*, and the U of T's very own *Skule Night*.

A benefactor ticket ($1,000) includes preferred seating, a post-performance reception, plaque privileges, and a tax receipt for $950. A gala ticket ($150) includes the reception and a $100 tax receipt. Some $50 tickets are also available.

Hart House Theatre: The Alum Gala, Nov. 9, 8 p.m. Box office, (416) 978-8668.

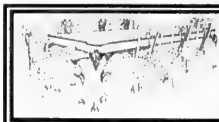
* * *

Arts Briefs

• **Symphony Orchestra of Canada** (formerly New World Symphony of Toronto) performs works by **John Weinzweig**, **John Burge**, **Stefanos Karabekos**, **Verdi**, **Bizet** and **Smetana**. Toronto Centre for the Arts, George Weston Recital Hall. Sun. Nov 11, 7 p.m.

•**Theresa** and **Albert Moritz**, authors of *The World's Most Dangerous Woman: A New Biography of Emma Goldman*, appear as part of the Jewish Book Fair. Presented by UJPO and the Winchevsky School Admission free. Koffler Centre, 4588 Bathurst St. Sun. Nov. 11, 10:30 a.m.

• Also part of the Jewish Book Fair, hear writers read their selections from *Parchment*, the annual journal of Jewish Canadian creative writing. Nadal (formerly Bloor) JCC, 750 Spadina Ave. Sun. Nov. 11, 11 a.m.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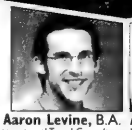

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Arts & Travel

German artist's work is a search for identity

By CYNTHIA GASNER
Special to The CJN

TORONTO — A current exhibit of photographs and paintings by a German artist confronts the pain and shame of the Holocaust, which she says was hidden from her by both her German and her Jewish grandmothers.

Titled Remembrance and Reconstruction, the exhibition by Susanne Palme-Waldemer, part of Holocaust Education Week, runs until Nov. 29 at Holy Blossom Temple.

Palme-Waldemer, whose mother is German-Jewish and whose father is German-Catholic, said her paintings are a search for identity.

In Toronto for the opening, she told *The CJN* that the pictures are also a memorial to the Jewish members of her family, whose lives she learned of in her childhood through whispered comments.

"I now know that I was caught, so to speak, in the German-Jewish trap," Palme-Waldemer said. Her mother, she said, ran a Catholic home.

"My German family endeavoured, with a special kind of blind energy, to repress its deeply felt sense of collective and personal guilt."

She added that this was combined with a desperate attempt to make things better.

"My mother likes to look into the future, not the past, because it hurts to remember."

Palme-Waldemer's Jewish grandmother left Germany in 1938 and spent 24 years in Belgium before returning.

"My mother and grandmother wouldn't really have been able to return to Germany to live if they hadn't somehow managed to inwardly numb their memories of persecution," Palme-Waldemer said.

Susanne Palme-Waldemer

A photograph of her Jewish great-uncle's Venetian honeymoon in the 1920s (taken with his sister, Palme-Waldemer's grandmother), along with his last letter to the family from Theresienstadt before he was deported to Auschwitz, inspired the paintings in the exhibit.

The artist lives with her husband and teenage daughters in Feldafing, a small village in Bavaria south of Munich, where there was a camp during the war. She and many in her generation ask questions about what happened at the time, she said.

"There are still bad elements in Germany," she said.

Palme-Waldemer, who describes herself as a humanist with no religious identity, invites survivors to speak when she gives lectures about her experiences. Many people who attend ask questions, she said.

"I believe it is important to ask questions."

For more information on Remembrance and Reconstruction, call Holy Blossom Temple at 416-484-4686.

Dylan a Grammy contender

By ELI SHUPAK
Special to The CJN

TORONTO — Robert Allen Zimmerman is one of the most acclaimed singer/songwriters of the modern era, but he's never recorded under his birth name.

That's because the 60-year-old musician changed his name to Bob Dylan in the early 1960s as he launched a legendary career that would see him inducted into the Rock and Roll Hall of Fame in 1988.

The Duluth, Minn. native was born and raised in a Jewish family. But after considering moving to a kibbutz in the early 1970s, he converted to Christianity by the end of the decade.

It was reported in 1983 that he had joined a religious Jewish sect and was studying with Lubavitch Chassidim. There has been some debate as to whether or not Dylan is still a Christian, but both the Jewish and Christian bibles have always influenced – and continue to inform – his writing.

Dylan has resisted questions about his personal life and the meaning of particular lines or songs, leaving everyone guessing about who and what he represents. And he's not doing any press interviews on his current *Love and Theft* tour, which brings him to the Air Canada Centre Nov. 8.

But a few months ago he told the *Los Angeles Times* that a lot of his songs have been "misrepresented by people who didn't know any better, and it goes on today."

Dylan's 43rd album, which received five stars in a *Rolling Stone* review, is being touted as a contender for Album of the Year at the Grammys. It has a little bit of everything, including a lot of humour and spirit.

Dylan's first album of new music since his Grammy-award-winning *Time Out Of Mind* four years ago, *Love and Theft* is more blues-based than the one that won him Album of the Year, Best Contemporary Folk Album, and Best Male Rock Vocal Performance.

He went on to win an Oscar and a Golden Globe Award for best original song earlier in 1997 for *Things Have Changed*, his contribution to the *Wonder Boys* soundtrack.

Dylan is said to be working on his autobiography, entitled *Chronicles*.

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515 WATERPROOFING
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525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

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* * *

6 BDRM. EXECUTIVE STYLE FAM. RES. Stunning living / dining room combo, granite floors, fin. bsmt., sep. ent. to apt / in-law suite. A true gem at $649,000!

DETACHED 3 BDRM. Fin. bsmt., large lot on quiet, tree-lined crescent. **MUST SEE** at $269,900.

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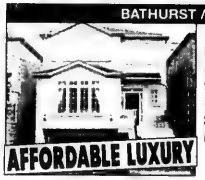
BATHURST / GLENCAIRN



Magnificent custom home, 4 + 1 bdrms., main floor family room, dream kitchen, gorgeous decor throughout, approx. 2600 sq. ft. + bsmt., **A MUST SEE!** Only $569,000. **ACT NOW!** Call David Eichorn* (416) 787-1712.

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* * *

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Renovated and decorated! 3 + 1 bdrms., new maple kitchen, gleaming hardwood floors, pot lights, sep. entry to in-law suite. Only $349,900. Call David Eichorn* (416) 787-1712.

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* * *

BATHURST / LAWRENCE
Spacious ranch bungalow, 3 + 1 bedrooms, new kitchen & baths, 60 ft. lot, desirable location. Asking $539,000. Call David Eichorn* (416) 787-1712.

* * *

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AVENUE RD WILSON
Mod. store + 2 apts, fully rented, good income, pkg, Great location!

FINCH WILMINGTON
1st time offered, 3 bdrm bung, lge liv & din w/hdwd flrs, fam size kit w/bleached oak cabinets, fin bsmnt, lge lot w/ pool. Close to TTC, plaza & schools.

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15 HOUSES FOR RENT

Bathurst/Steeles,. 5 bdrm. fin. bsmnt., walk to synagogues. Avail. Dec. 1st 416-661-9676. *No Shabbat calls please.*

Bathurst/Steeles,. 4 bdrm. townhouse, avail. Nov. 15th. $1700./mo. Call 416-736-4296.

LAWRENCE & BATHURST
$2,995. Spacious 4 bdrm w/mstr ens & walk-in clst, reno eat-in kit, C/A, private drive on quiet cres. Immediate. **Sutton Group Rlty Inc. Josie Stern 416-966-0300**

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2 split bedroom. Solarium. One parking and locker. Great location walking to shopping and synagogue.
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BATHURST / STEELES 2 bdrm., Immaculate, $189,900.

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35 CONDOMINIUM FOR RENT

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30 CONDOMINIUM FOR SALE

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SKYMARK (DON MILLS & FINCH) TORONTO - BUY NOW
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Bright 1 bdrm. bsmt. apt. in Clanton Pk. area, sauna, fireplace, new kit., w/o incl. cable + util. Shommer Shabbat. 416-636-1577, 416-560-9462.

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34 Carscadden Dr. accepting applications for our beautiful bldg. in a ravine setting. 2 & 3 bdrm. apts. avail. Dec. 1 & Jan. 1. Call 416-636-0137.

BATHURST SOUTH LAWRENCE
2 bedroom apartment with walkout to balcony. Small fireproof building with elevator. Steps to Lawrence Plaza, TTC & synagogues. Available December 1st. $875.00 monthly. For inspection and application call **Eva 416-782-0479.**

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960-3238 - Bus.
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75 APARTMENTS FOR RENT

BATHURST & EGLINTON
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1 & 2 bedroom available Jan. 01/02. Fully renovated and very spacious 1000-1300 sq. ft. From $1450-$1650/mo.
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78 SHORT-TERM RENTAL AVAILABLE

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125 FLORIDA PROPERTY FOR SALE

Villa Sarasota, great loc., 2 bdrms., 2 bths., kosher, fully furn. Phone 519-969-8923.

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130 FLORIDA PROPERTY FOR RENT

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Century Village East - Deerfield. 2 bed. condo. 3-4 mos. starting Dec. 1st. 416-244-4845.

Century Village, Deerfield, 2 bdrm., 2 full bth, furn., 3 mos. from Jan. 14/02. 905-886-4987.

Ft. Lauderdale - Inverary area. 2 odrm, 2 bath, completely furn. 3-4 mos. 905-763-2408.

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SUNRISE. 3 bdrm., 3 bth., pool, tennis, sauna, n/smkg., immed. Frances 416-964-1228

Cocoa Beach, lge. deluxe 2 bdrm. furn. condo. on bch. in resort, great activities & facil. W/o Jan. 5 & 12th. 416-694-6900. Toll-free 1-877-697-7437

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Ft. Lauderdale - Inverary 2 bdrm, 2 bath, new decor, heated pool. 416-667-8391.

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143 FLORIDA SHARED ACCOMMODATION AVAILABLE

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Greater Toronto Area

New shlichah does double duty

By FRANCES KRAFT
Staff Reporter

TORONTO — Rotem Ayalon traces her interest in working with young people and in the field of education to her mother, a physical education teacher.

"All the kids find themselves in my parents' house talking with my mother about all kinds of issues," said the new shlichah, who splits her time between the Habonim Dror Zionist Youth Movement (and its affiliate Na'amat Canada) and the Regional Jewish Communities of Ontario (RJCO).

Rotem Ayalon

Ayalon – who has a BA in European and Far Eastern History from the Hebrew University of Jerusalem and is working on her master's thesis on Women in Modern Japan – has been spending much of her time since she began her term of shlichut at the beginning of September discussing Jewish issues. "I love working with people," she said.

When she was interviewed at the Habonim Dror office last week, Ayalon, 31, had already visited Barrie, St. Catharines, Kingston and Oshawa in her capacity as RJCO shlichah. In that role, she is dealing mostly with adult education.

In Kingston, however, she worked on a new parent-teen program covering issues related to Jewish values and Israel. Most of the communities in RJCO's purview will also be running the program, she said. (There are 26 "regional" or unfederated communities in Ontario. Their umbrella, RJCO, is a partnership between Canadian Jewish Congress, Ontario region and UIA Federations Canada.)

The partnership between Habonim Dror/Na'amat and RJCO is new. Ayalon's predecessor, Shiri Achiasov, split her time between the youth movement and the Jewish Student Federation at York University.

In Toronto – and in Hamilton and Ottawa, where the organization also has chapters – Ayalon is working to revitalize Habonim Dror's local activities for students from Grade 2 to 8. The left-wing Labour Zionist youth movement holds large-scale events and monthly chapter activities during the year, but its main focus is its kibbutz-style summer camp, Camp Gesher, which serves approximately 150 campers per session and for which Ayalon will serve as educational director.

The movement also has a shlichah in Vancouver and a summer camp, Camp Miriam, in British Columbia.

In Israel, where Ayalon grew up on a moshav near Hadera and as part of Habonim Dror's Israeli counterpart HaNoar Hoeved V'Halomed, the focus is on twice-weekly meetings, she noted. "But there is nothing big like a summer camp." Israeli members may attend camp for anywhere from one to three weeks, she said.

As shlichah, Ayalon is "trying to build monthly activities," she said. The opening event in Toronto focused on world hunger. About 40 children and seven counsellors took part in food-related activities and a discussion on hunger. They also collected food that was donated to a local shelter.

Older students recently participated in a retreat on peace and conflict, and are now working on a memorial for slain Israeli Prime Minister Yitzhak Rabin, to be held Nov. 11 at the Borochov Centre. The event is being organized jointly by Habonim Dror, Hashomer Hatzair, Bnei Akiva and BBYO.

"What I like is that teens [planned] the program," said Ayalon. "They chose which songs they will sing, which poems to read. They wrote something in the name of youth." Maya Goldenberg, a Tel Aviv University political science professor who used to work with Rabin, will speak at the memorial. She is currently on sabbatical at York University.

Before coming here on shlichut, Ayalon spent seven years working for the Jewish Agency in the area of youth education. Most recently she was director of Machon Masa Student Leadership and Activism Training, an enrichment program for English-speaking university students from overseas.

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Single attractive, Jewish mom, 5'5", intelligent, single, kind sincere good natured seeks single Jewish male, over 45 yrs family oriented, kind loves responsibility must be over 6 feet tall **AD#1264**

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Single female, attractive, slim, classy seeks Jewish man, 50-68 yrs, non smoker, healthy, positive outlook on life **AD#1636**

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CALL ME
Jamaican female, 55 yrs flexible down to earth, enjoys dining dancing, music, reading seeks male, nice, kind likes sports reading walking, dining long drives, if you think I am the person you are looking give me a call! **AD#1560**

FRIENDS FIRST
Divorced female, 42 yrs, no children brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER
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LIFETIME PARTNERSHIP
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WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male 33-48 yrs, athletic, professional for long relationship **AD#1423**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks 5' 11" or taller dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1085**

CUDDLE UP
Cuddly petite, 5' 2", widowed, teacher, fit, kind, secure loves life auburn hair brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male 55-67 yrs, good sense of humour, intelligent, secure with similar values **AD#1518**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

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Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment **AD#1191**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU
Single female, honest, sincere wide variety of interests, eclectic tastes, seeks male evolved, caring, communicative, dynamic artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

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Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk **AD#1019**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair green eyes, adventurous, intelligent, business oriented, enjoys world travel California, seeks male, 65-90 to be my mentor, companion, open minded, kind generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

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Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

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Divorced Jewish female, 50 plus, with grown children, humour great listener, enjoys walking, movies dancing, animals, non smoker, would like to form a friendship with someone that has similar interests **AD#1452**

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Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere **AD#1003**

SHARE LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male handsome, financially secure, clean shaven, professional, slim, very understanding **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing **AD#1160**

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BE MY SUNSHINE
Attractive Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative and lots of fun to be with Seeking Jewish traditionalist over 48 yrs, handsome, 6' 0", kind, intelligent non smoker, financially stable, humourous to share in life's dreams **AD#1610**

LONG TERM RELATIONSHIP
European born Jewish female, 32 yrs, young 5' 8" tall, long hair, green eyes, professionally, employed, romantic, enjoys theatre, movies, dining, dancing, seeks Jewish male, financially stable, good sense of humour, for long term relationship **AD#1318**

COMPANIONSHIP FIRST
Single Jewish female, 36 yrs, intelligent, warm and caring, down to earth, enjoys dining, dancing, theatre, movies, travel, long walks, enjoys life, seeks male, 37-50 yrs, established, no children, with similar qualities and interests, for companionship, leading to lasting relationship and maybe children of our own **AD#1512**

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CALL ME
37 yr old Jewish male, hard working, interesting enjoys sports dancing, movies theatre working out, the outdoors seeks Jewish female, with similar interests, 25-38 yrs good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

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CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer things in life, emotionally and financially stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale Makes an extraordinary gift! Item shelf for 44 yrs. Contents include. Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use. Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1053**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5' 5", down to earth, emotionally stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist **AD#1473**

LOVES PETS .
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests **AD#1489**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1881**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1016**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners Seeking complimentary lady, 36-48 yrs, with same interests **AD#1468**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall, fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30-ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship **AD#1317**

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Hapoel Tel Aviv advances after stunning Chelsea—again

Ha'aretz Daily Newspaper Ltd.

LONDON — Hapoel Tel Aviv last week recorded one of the greatest shocks ever in European soccer, eliminating English Premier League side Chelsea from the second round of the UEFA Cup on their home ground. With the upset, Hapoel becomes the first Israeli team to reach the third round of UEFA Cup competition.

Coach Dror Kashtan's players forced a 1-1 draw on Claudio Ranieri's multi-million dollar collection of international stars in the second leg of their second round match. The Reds from Tel Aviv progressed to the third round, 3-1 on aggregate, thanks to their 2-0 victory in Tel Aviv three weeks ago.

Every Hapoel player gave a performance worthy of Chelsea's famous stadium and none more so than goalkeeper Shavit Elimelech. The 30-year-old made over a dozen world class saves, keeping Chelsea's most prolific strikers, Jimmy-Floyd Hasselbaink and Eidur Gudjohnsen, at bay time after time.

Chelsea's budget 20 times larger than Hapoel's

Slovakian striker Milan Ostrec gave Hapoel a 1-0 lead in the 36th minute after Chelsea had dominated the early possession but failed to score. It was Hapoel's first shot on goal after Chelsea had had at least a half dozen.

Ostrec scored from 15 yards after he broke in across the 18-yard line and then chipped the ball in behind goalkeeper Mark Bosnich.

Substitute Gianfranco Zola made it 1-1 in the 64th minute with a 20-yard shot that gave the Blues a glimmer of hope. Zola had a point-blank shot in the 86th, but Elimelech saved bravely at the Italian's feet.

Chelsea dominated in the second half and had one shot bounce off the goal post and another header go just high. With Chelsea gambling on offence, Ostrec nearly scored again in the 59th minute as Bosnich made a diving save.

The loss is a major embarrassment for the west London club, which is reported to have a budget 20 times larger than Hapoel's. Last year Chelsea was knocked out in the first round.

"There was a lot of pressure on us and it was as tough as we knew it would be," said Hapoel's Shimon Gershon. "Shavit [Elimelech] was fantastic and we made our own luck. We made history here tonight and I am delighted for everyone at home. After the disappointment of the national team last week, we were all devastated and I just hoped that we could do something at Chelsea."

"These two games have brought a smile back to the face of Israeli soccer. The fact that an Israeli team is in the third round of the UEFA Cup speaks volumes. I am proud of my players. They gave a whole nation something to be proud of," Kashtan said.

Chelsea boss made crude remarks about Israelis

By ELI SHVIDLER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A scandal hit English soccer last week with a report by the London-based tabloid the *Daily Mirror* that Chelsea chair Ken Bates made remarks that could be construed as anti-Semitic.

Bates was commenting on Hapoel Tel Aviv supporters who were attempting to buy cheap tickets to the UEFA Cup game at Stamford Bridge in which Hapoel eliminated Chelsea – tickets that were allocated to the home-team supporters.

"I know Hapoel fans in London have been trying to purchase cheaper tickets that have been set aside for the Chelsea supporters. We know the Israelis – they will always look to get a discount," Bates was quoted as saying.

A leading spokesperson for Jewish organizations in Britain, who asked not to be identified, told the *Mirror* that "Bates is a dangerous man.

"It is very sad that somebody who holds such a high position in English sport should say such hurtful things, which show a prejudice against the Jews," the spokesperson said.

"The stereotype of the miserly Jew is an ancient anti-Semitic notion, and [the comment] is particularly serious as Chelsea, like other major London clubs, has so many Jewish supporters," he continued.

"The Chelsea chairman lacks tact and diplomacy and it taints the reputation of a man who represents a popular football club," the spokesperson said, adding that Bates' remark was a slight on the entire Jewish community in England.

Hapoel Tel Aviv chair Moshe Teomim's response was more reserved. "I know our supporters, they always pay full price for their tickets," he said. "More importantly, we have to be focused on the task ahead: to beat Chelsea and prove we are a valuable outfit despite the fact the worth of all Chelsea's players is 200 million pounds – 60 times more than Hapoel."

Hapoel's management remained in London a day longer than the players to meet with members of the Jewish community. Teomim said Hapoel had been "swamped with requests" from people who had wanted to come to the game, adding he wished the team could have satisfied them all.

Maccabi TA out of UEFA Cup despite 2-1 win over Roda

TEL AVIV — Maccabi Tel Aviv defeated Dutch team Roda JC Kerkrade 2-1 in a return match last week at the Blumfield Stadium in Tel Aviv in the second round of the UEFA Cup. Despite the victory, Maccabi was eliminated from the tournament after a 4-1 loss in the first game in Holland three weeks ago, making the aggregate final score 5-3 for the Dutch team.

Maccabi fell behind quickly, with Roda scoring in the fifth minute of the game. The Israeli team had hoped for a quick goal in order to achieve the 3-0 aggregate away score it needed to reach the next round, but Roda scored from its first dangerous offensive strike. Nigerian Garbaya Lowell took the ball just outside the penalty area and put it in the net with a strong and accurate kick.

Despite the evident shock to the Israelis, the game was evenly played from then on, each side rarely having any opportunities near the goal.

Rodrigo Goldberg broke through Roda's crowded defence in the 38th minute, when he passed the ball to Eli Biton who faced the Dutch goalkeeper one-on-one before equalizing.

The goal awakened Maccabi, whose players began to exert heavy pressure on the Roda goal, but lack of accuracy inside the penalty area by Goldberg and Avi Nimni prevented Maccabi from taking the lead.

Maccabi continued to apply the pressure at the start of the second half. Maccabi scored in the 57th minute following an incident in which Nimni was brought down as he broke into the penalty area, although it did not result in a penalty.

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Another spurious claim

As I was saying...

By RON CSILLAG

News item: A gay couple from Israel is seeking refugee status in Canada, claiming they were subjected to persecution and harassment while living in the Jewish state.

The *Western Jewish Bulletin* reports that Steven and Derick RodRozen (they combined surnames upon becoming partners) are settling in nicely in Vancouver, where they are seeking asylum from the Immigration and Refugee Board (IRB), having been forced, they contend, to flee Israel because they could stand the discrimination no longer.

Israel is blue in the face saying that, as a vibrant democracy, it does not produce refugees. Ottawa seems to be getting the message: Last year, the IRB granted asylum – based on claimants' "well-founded fear of persecution" should they be sent back – to just 16 Israelis, the lowest total in years. But these were probably former Soviets, with their own spurious tales of oppression in Israel, who use the Law of Return to springboard to Canada.

The RodRozens claim they were evicted from two Tel Aviv apartments. Derick says he was fired from his job, while Steven says he was physically attacked on the street – all because they are gay. Both men were active in Israel's gay community, and made waves through their highly publicized wedding, thought to be the first of its kind in Israel (police had to provide security).

The men decided not to pursue their grievances through the courts, but to quit the country. I wonder how their compatriots in the gay and lesbian movement, which has achieved so much in the face of adversity and won so many hard-fought battles, feel now that two of their own have turned tail.

Here's what galls me: Gays, lesbians, bisexuals and the transgendered have made advances in Israel that are nothing short of miraculous, especially when one considers that a sizeable chunk of the populace won't budge from the belief that homosexuality is an abomination, a sin and a disease, and won't even hear of equality or talk of rights.

A quick Internet search yields the following: In 1988, references to homosexual activities were excised from Israel's sexual offences code. In '92, the Knesset passed a law banning workplace discrimination based on sexual orientation. In '93, with the active support of Yitzhak Rabin, no less, the ban on gays serving openly in the IDF was lifted (a recent court ruling has accepted the principle that gay partners of fallen IDF fighters should be recognized at official memorial services). In '94, a high court ordered El Al to extend employee benefits to same-sex partners. In '97, the Knesset amended the country's libel laws prohibiting defamation on grounds of sexual preference.

Israel boasts at least 17 organizations and web sites for gay adults and students; AIDS/HIV awareness is high; there are gay pride parades, newspapers and magazines, film festivals, legal assistance funds, and telephone hotlines. All in the Middle East!

Steve RodRozen says Israel's anti-discrimination laws are "on paper but in real life, there are ways around it." They're on paper too in the United States, but that didn't prevent the brutal beating death of Matthew Shepard because he was gay. Does that mean the U.S. produces refugees? In this country, police reports that document hate crimes show consistent attacks based on sexual orientation. Does that mean Canada produces refugees? Does any enlightened Western democracy in which gays invariably face discrimination?

That's not to say homosexuals in Israel have it easy. They don't have it easy anywhere.

People leave Israel all the time, and my heart goes out to the RodRozens. But allowing them to stay in Canada as refugees – those who truly require our protection – would be a mockery of justice.

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2 pkgs. frozen white bread rolls
1/2 cup brown sugar
1 pkg. vanilla pudding
2 tbsp. cinnamon
1/4 cup melted butter mixed with a little milk

Spray a tube pan with cooking spray. Place a layer of rolls in pan. In a separate bowl, mix together dry ingredients. Pour 1/2 of dry ingredients over rolls. Cover with another layer of rolls and sprinkle remaining dry ingredients over rolls. Brush with melted butter. Cover with towel and refrigerate overnight. Bake 25 min. at 350°.

WE NOW SELL MATTRESSES!
See opposite page for this week's specials.

About Parenting

Rebecca Katz

Dear Rebecca,

My husband and I send our seven-year-old child to a Conservative Hebrew day school because it is close to our house and we want him to have a Jewish education. Lately, he has complained that we are not "Jewish enough" in our home. He questions why we do not keep a kosher kitchen or attend shul on Shabbat. We are members of a Reform synagogue and are comfortable with our degree of observance yet uncertain of how to address our child's concerns.

Confused

Dear Confused,

I once attended an orientation at a Jewish day school and one of the teachers told a story of a young boy who adored wearing tzitzit. His family considered themselves Reform Jews. The boy wanted to wear tzitzit at home but his mother was uncomfortable with the idea. The boy told his mother that at school he learned all levels of observance should be treated with respect and therefore he should be allowed to wear tzitzit in the home just as she has the freedom to wear the garments she chooses.

I think the little boy's appeal to respect each other's interests in Judaic customs and observance would be a good lesson to teach your child and follow yourselves.

Perhaps there is a way you could satisfy your son's desire for more Jewish exposure and customs in the home without compromising your comfort level with your own observance. For example, try incorporating some Jewish customs into your lives that may interest your child and include the whole family.

Your son's teacher or the spiritual leader of your synagogue could offer advice on how to address his concerns as well.

Readers may submit questions or comments to Rebecca Katz at rtkatz@hotmail.com. But she is not a professional, and her advice is not a replacement for medical, legal or any other advice. For serious problems, please consult a professional

The Canadian Jewish news — CROSSWORD PUZZLE

(Answers to the crossword are on page 40.)

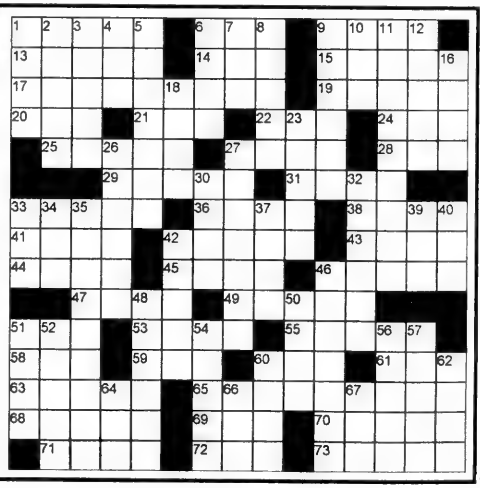
By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

Across

1 With 6- and 9-across, 1999 Holocaust movie
6 See 1-across
9 See 1-across
13 Gladiator's place
14 ___-been
15 Syndicated columnist Goodman
17 With 65-across, Gilda Radner's autobiography
19 Kicking
20 Lewinsky scandal watchword
21 New York player
22 Three-wheeler, for short
24 Evergreen tree
25 One of five countries that invaded Israel on May 15, 1948
27 Seaport north of Israel
28 Franken and Bundy
29 Odd
31 Move slowly
33 "___ again"
36 Piece of meat
38 Bible bk.
41 Like Mengele
42 Where Jerry Springer lands, maybe
43 Trifling
44 Roy's lady
45 Ballesteros of the links
46 Vegas demand
47 Sask. neighbor
49 First name in sci-fi
51 ___ glance
53 Albert of announcing
55 Integrates, in a way
58 Member of the masses, metaphorically
59 Sib for sis
60 Ending for velvet
61 Name in Chinese history
63 Oregon or Santa Fe
65 See 17-across
68 Philosopher I.F.
69 ___ Lilly of pharmaceuticals
70 Noted Swiss mathematician
71 Machiavelli concerns
72 Take-home
73 Name on mowers

Down

1 Whither Leona Helmsley, once
2 Last word of MGM's motto
3 *One Flew Over the Cuckoo's Nest* author
4 Stop ___ dime
5 More pleasant, as weather
6 "Take ___!"
7 Baled stuff
8 Jonathan Alter piece
9 Make challah
10 "___ say!"
11 Post-WWII plan to escape Europe
12 Delight (in)
16 Blitzer's field
18 Use a sheytl
23 Dan, say
26 Brought (in), as a fish
27 Scud target of 1991
30 "___ for real?"
32 Domain of Mell Lazarus and Rube Goldberg
33 Actor Beatty
34 Zsa Zsa's sister
35 Most prominent *Mitnaged*
37 War god
39 Give Uzis to
40 Steven directed her in "E.T."
42 Steven directed Liam as him
46 "___ Honeymoon" (Gene Wilder comedy)
48 Walks in a leisurely way
50 Have ___ in one's bonnet
51 Emulates Adam Goldberg
52 Rich cake
54 Slugger Al
56 Dreyfus defender Zola
57 Less meshugga
60 Give off
62 Beastly sort
64 Like Vermont congressman Bernie Sanders: abbr.
66 "Well done!"
67 Purple or pink



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YOUR HOSPITAL, YOUR NEWS

Message to our community from the President and CEO, Joseph Mapa

Joseph Mapa, President and CEO, Mount Sinai Hospital

On behalf of our hospital community, I extend our heartfelt condolences to all those who have been affected by recent horrible events.

We are experiencing a very anxious time and, understandably, many of us have concerns with recent news stories about anthrax and other biohazards. We have been receiving inquiries from staff, patients, and the public. We are fortunate to have the guidance of our own Drs. Donald Low and Allison McGeer who are international experts on anthrax and infectious diseases. Drs. Low and McGeer have provided some in-depth background on anthrax. In service to the community, we welcome you to visit our website at **http://microbiology.mtsinai.on.ca** to obtain advice, information, education, and frequently asked questions and answers.

Yours truly,

J. Mapa

Joseph Mapa

Capital Gains Tax Savings Extended

On October 12, 2001, Paul Martin, Minister of Finance, announced that he would be permanently extending the capital gains tax program.

The federal government continued the reduced rate for all capital gains of 50 per cent thus automatically decreasing the inclusion rate for direct donations of publicly traded securities to 25 per cent.

On September 27, Mount Sinai Hospital Foundation President Nicholas Offord participated in a deposition before the Standing Committee on Finance in Ottawa to press for the continuation of the tax-saving incentive. In his role as Vice Chair of the Association of Fundraising Professionals (AFP), Mr. Offord reported "Many important projects will only get done if we can access the tremendous wealth of Canadians that is invested in the market."

Donors may direct gifts of securities such as stocks, bonds, GICs or mutual funds to support a particular pledge or endowment or to serve as valuable unrestricted gifts to support our hospital's most urgent needs.

To learn more about donating gifts of securities, contact the Mount Sinai Hospital Foundation of Toronto at (416) 586-8203.

Nicholas Offord, President, Mount Sinai Hospital Foundation

What you should know about diabetes

Diabetes has been described as 'the epidemic of the new millennium' with rates increasing rapidly in North America and around the world. To find out more about this disease and what we should know about it, we interviewed Dr. Bernard Zinman, Director of the Leadership Sinai Centre for Diabetes at Mount Sinai Hospital and Professor of Medicine at the University of Toronto.

Q. Dr. Zinman, can you tell us what is the best way to diagnose diabetes?

A. Diabetes can be diagnosed through a routine blood test. People 45 or older and/or with high blood pressure, should ask their doctor for a diabetes blood test every three years.

Q. If I am diagnosed with diabetes, what should I do?

A. The key to controlling diabetes is to take it seriously. It is very important to develop an individualized program of care with your health care team so that you can achieve excellent blood sugar control through a combination of a well balanced diet, exercise, and medication.

Q. If I have been diagnosed with diabetes, what should I consider before starting an exercise program?

A. Before beginning any new exercise program, ask your doctor:

- how to check your heart rate?
- if you need to adjust your medication and/or food before exercising?
- what kind of sugar you should carry with you?

and you should stop exercising if you develop chest pain or have shortness of breath or if your blood sugar dips too low.

Q. As a diabetic, how do I maintain a healthy diet?

A. It is important to eat a variety of foods from each food group in portion sizes that help achieve/maintain a healthy weight. A dietitian can help you develop an individualized meal plan that includes the proper amounts of each food group.

Q. If you need to control your diabetes through medication, what types of therapy options are available?

A. Your health care team will determine the best treatment options right for you. Oral medications are available for use in Type 2 diabetes; however, many people require insulin to control their diabetes and insulin is a must for those with Type 1 diabetes. If left untreated, diabetes can cause serious complications. Working with your health care team, eating properly, exercising, quitting smoking, maintaining a healthy weight, and taking your medication will help you control your diabetes.

Dr. Paul Walfish wins 2001 Dr. Jonas Salk Prize!

Dr. Paul Walfish of Endocrinology has been selected as a co-winner of the 2001 Dr. Jonas Salk Prize. The award recognizes Dr. Walfish's pioneering work in the development of a newborn screening program for congenital hypothyroidism. This program allows doctors to treat mental and physical disabilities and even prevent them from developing in the first place.

The $10,000 award is co-sponsored by the March of Dimes and Aventis-Pasteur. It honours a Canadian scientist or physician who has made an outstanding contribution in science or medicine to the prevention, alleviation or elimination of a physical disability.

The award was presented to Dr. Walfish at the Paul Martin Sr. Society Dinner on October 24th by Dr. Salk's son, Dr. Darrell Salk.

Come out and support the Mount Sinai Hospital Auxiliary

Our Auxiliary Gift Shop just started carrying Godiva Chocolates. The Gift Shop proceeds support research and patient care at Mount Sinai Hospital

Mount Sinai Hospital's Auxiliary Wine Auction

When: November 21st, 7:00 p.m.
Where: The Fifth, 221 Richmond Street West
For more information, please call the Auxiliary at (416) 586-8290

Sharing Secrets Cookbook Launch

When: December 6th, 6:00 to 8:00 p.m.
Where: Indigo Books (Yonge & Eglinton)
For more information, please call the Auxiliary at (416) 586-8290

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This Week

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CJC urges swift passage of anti-terrorism bill. *Page 3*

El Al to resume Toronto-Tel Aviv direct flights. *Pages 5*

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Survivor turns to the pen after his retirement. *Page 33*

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Film on mistaken identity focuses on anti-Semitism. *Page 40*

Health & Lifestyles

Planting, building & prayer, the keys to child rearing. *Pages 44*

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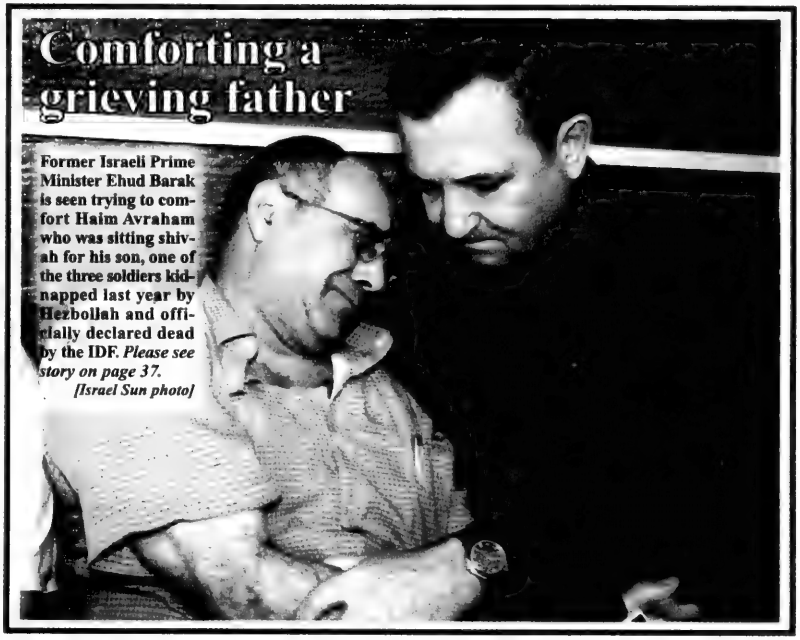
Comforting a grieving father



Former Israeli Prime Minister Ehud Barak is seen trying to comfort Haim Avraham who was sitting shivah for his son, one of the three soldiers kidnapped last year by Hezbollah and officially declared dead by the IDF. *Please see story on page 37.* *[Israel Sun photo]*

Peres addresses GA

By MORDECHAI BEN-DAT
Editor

WASHINGTON — Israel's Foreign Minister, Shimon Peres, delivered a message of reassurance Sunday evening to the Jews of the United States.

"Some worry in your hearts about a misunderstanding between America and Israel. There is no reason for worry," Peres told an audience of more than 3,000 people, among whom were approximately 250 Canadians, at the Marriott Wardman Park Hotel.

Fresh from a meeting earlier in the day in New York with U.S. Secretary of State Colin Powell, Peres was the keynote speaker at the opening plenary of the annual General Assembly (GA) of leaders,

Continued on page 36

Vatican commission over: Marrus

By SHELDON KIRSHNER
Staff Reporter

TORONTO — An interfaith historians' commission charged with studying the role of the Vatican during the Holocaust has run its course, says Michael Marrus, one of its six members.

"My understanding is that our work is over," said Marrus, a professor of history and dean of graduate studies at the University of Toronto, as well as the author of *The Holocaust in History* and *Vichy France and the Jews*.

His comments came as two Jewish scholars on the panel resigned in frustration.

Robert Wistrich of Israel and Bernard Sucheky of Belgium tendered their resignations last week, several months after the Vatican effectively called off the probe.

Last summer, the Vatican blocked access to its unpublished documents relating to the period before and during the Holocaust.

By way of response, the Jewish and Roman Catholic historians suspended their activities, saying they could not maintain their credibility as impartial investigators unless the Vatican had a change of heart.

The resignations caught Marrus by surprise.

"I haven't see any resignation statement or letter," he said in an interview. "People do what they want to."

Michael Marrus

For now, Marrus has no intention of formally resigning. "I don't see the point. We suspended our work, and the Vatican hasn't got back to us. It's time to go on."

The panel was jointly established in 1999 by the Vatican's Commission for Religious Relations with the Jews and the International Jewish Committee on Interreligious Consultations.

Consisting of an equal number of Jews and Catholics, the panelists were charged with reviewing 11 volumes of published Vatican records from World War II and raising questions about that material.

Last autumn, they released a report containing 47 "significant" questions about the policies and actions of Pope Pius XII – a controversial figure whom some historians claim was largely indifferent to Nazi Germany's persecution of Jews.

They also requested access to unpublished wartime Vatican archives.

In reaction to their request, Walter Cardinal Kaspar, the president of the Vatican's Commission for Religious Relations with the Jews, replied that an examination of post-1923 documents would be impossible.

Citing "technical reasons," he asked the historians to prepare a final report.

Continued on page 38

Greater Toronto Area

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The News in Brief

CANADA

Rabbi Departs

CALGARY — After two years, Rabbi Jamie Korngold is leaving her job as spiritual leader of Temple B'nai Tikvah, and returning to Boulder, Colo., reports the *Jewish Free Press* of Calgary. The paper described Rabbi Korngold's tenure at the synagogue as "difficult" and "turbulent," marked by frequent clashes with the temple's board.

ISRAEL

Jobs Lost

JERUSALEM — Almost two percent of Israeli jobs have been lost due to the tourist slump. Israel's tourism ministry said tourism has dropped 50 percent in the first seven months of this year.

Shift in Tactics

JERUSALEM — Israel plans to rely less on large-scale military operations and more on "guerrilla" tactics, says Ra'anan Gissin, a spokesperson for Prime Minister Ariel Sharon. Gissin said Israel would resume using "guerrilla warfare" tactics against suspected Arab terrorists. "We'll rely more on intelligence," he said, adding that there will be more "pinpointed operations."

No Abductions

JERUSALEM — There were no state-sponsored abductions of Yemenite children in the 1950s, says a newly released report. Echoing the findings of earlier commissions, a panel headed by retired Supreme Court Justice Yehuda Cohen found the children died of various illnesses. Some members of the Yemenite community have long alleged that hundreds of their children who arrived in the early 1950s were kidnapped and sold to Ashkenazi families. The Jewish Agency is criticized in the latest report for not tracking infant deaths and providing burial information to parents.

Israeli Computer

JERUSALEM — Intel Corp. will develop its next generation computer in Israel. The new computer, to be unveiled in 2003, will be a notebook with always-on Internet connection via wireless communications that is also being developed in Israel. The notebook will be powered by a chip code-named Banias.

WORLD

Shul Opens

DRESDEN — Germany's annual commemoration of Kristallnacht had an uplifting side this year, as Dresden prepared to open the first new synagogue in the former East Germany. The building stands on the grounds of the original synagogue, one of hundreds destroyed during Kristallnacht. The dedication of the new synagogue, which has space for 300 worshippers, took place exactly 63 years after the original building was destroyed by Nazi arsonists.

Rabbi Dies

WASHINGTON — Rabbi Chaim Stern, the editor of Reform prayer books, including *Gates of Prayer* and *Gates of Repentance*, died Nov. 5 at 71. Rabbi Stern defined the liturgy of the Reform movement for over three decades. At a 1998 prayer breakfast for religious leaders, then U.S. president Bill Clinton used words written by the rabbi to apologize for Clinton's relationship with Monica Lewinsky.

Winning Programs

LOS ANGELES — Three Holocaust-related television programs won 2001 Emmy Awards last week. *Anne Frank* won for best miniseries, and Brian Cox won for best supporting actor in *Nuremberg*. The movie *Conspiracy*, about the Nazi decision to commit genocide against the Jews, garnered the best actor award for Kenneth Branagh and the writing award for Loring Mandel.

Children of Survivors

PRAGUE — Representatives of nine countries have founded the European Association of Jewish Child Survivors of the Holocaust. The Prague-based association's goals include establishing and developing ties with Holocaust victims groups in Eastern Europe, and staging cultural and social events for survivors. The founding countries are Britain, Croatia, the Czech Republic, Germany, Hungary, Italy, the Netherlands, Poland and Slovakia.

Polls Suggest Relations Are Strong

NEW YORK — Two recent polls suggest U.S.-Israel relations remain strong.

One indicates that American Jews feel a stronger attachment to Israel than they did before Sept. 11. The survey of 606 U.S. Jewish adults conducted by *The Forward* newspaper also shows that almost half say they are "more in touch" with their Jewish identity since the terror attacks.

The second poll shows Americans do not believe the U.S.-Israel relationship provoked the terrorist attacks. The survey, released by the Anti-Defamation League, shows 63 percent of Americans say the United States' close relationship with Israel had nothing to do with the attacks, while 22 percent think there was a connection.

The poll also showed that 48 percent of Americans support the Israeli position in the Middle East, compared with 11 percent for the Palestinian position. As well, the poll suggests 42 percent of Americans blame the current violence on the Palestinians, while 13 percent blame Israel.

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CJC urges swift passage of anti-terrorism bill

By RON CSILLAG
Staff Reporter

TORONTO — Canadian Jewish Congress (CJC) has heartily endorsed the federal government's proposed anti-terrorism law, just as Canadian Muslims and Arabs condemned it as "obscene."

Congress praised the government's "vigorous efforts," adding it is "gratified" by the bill's introduction. Bill C-36 should be passed and implemented "as soon as possible," CJC urged a Commons committee in Ottawa last week.

By contrast, officials representing Arab and Muslim groups slammed the bill as flawed, reflexive and overly simplistic, saying it would terrorize their law-abiding constituents.

The main argument by Arab and Muslim groups is that the bill would silence legitimate protest and grant excessive powers to law enforcement agencies.

"This bill is obscene," said Rocco Galati, a lawyer for the Canadian Islamic Congress. "You might as well delete the constitution from our landscape."

In their submission to the Commons' standing committee on justice and human rights, CJC representatives, while lauding the bill's overall intent, urged Ottawa to make changes that would provide "maximum" transparency in identifying terrorist organizations and protect the right to legitimate protest.

"It is terrorism, and not the measures taken to combat it, which represents the greatest threat to our human rights and cherished values of freedom and democracy," said Manuel Prutschi, CJC's national director of community relations.

But overall, Congress stated, the bill's strength is that it defines "terrorist activity" appropriately. The bill "recognizes both the domestic and international impact of terrorism."

CJC praised the proposed law because it rejects distinctions between "good" and "bad" terrorism, confirms the duty of governments to act by lawful means, and makes no distinction between civilians and military personnel as terrorism's victims.

However, Congress added, definitions need further clarification in order not "to cast the net so wide as to ensnare expressions of advocacy or workers' rights. Language should be added to ensure [the law] cannot be invoked even in the event of strikes and

Continued on page 16

Jewish education top priority at WJC plenary

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — How to confront the challenge of increasing anti-Semitism in the Muslim world was one of the main issues arising out of the 11th Plenary Assembly of the World Jewish Congress (WJC), says Keith Landy, national president of Canadian Jewish Congress.

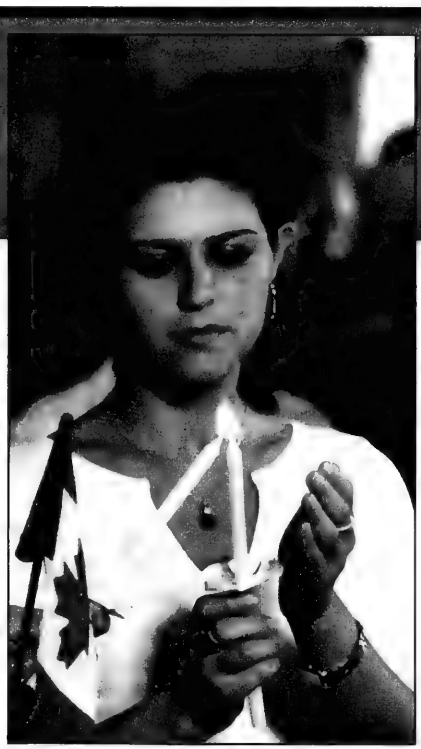
"It is important to educate children and adults [so they can learn] to counter the lies and misconceptions that are pervasive," said Landy, one of 50 Canadians who attended the recent plenary.

Before Sept. 11, he said, few people knew about the Arab television station Al-Jazeera, which "spews forth anti-Semitic and anti-Israel propaganda across Africa and Asia.

"The only time North Americans became aware of it was when Osama bin Laden was given a platform. The Arab press is also filled with anti-Israel invectives on a daily basis."

Edgar Bronfman, 72, who was elected for his fifth five-year term as president of WJC is championing the revitalization of Jewish education, Landy said.

Continued on page 16



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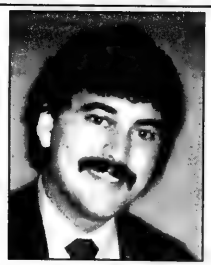

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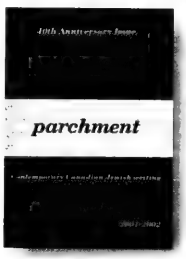
New Jewish writing

In a recent issue of the New York-based weekly newspaper the *Forward*, two of our age's pre-eminent Jewish writers and thinkers, Ruth Wisse and Cynthia Ozick, gave answers to the question, "What is a Jewish book?"

In characteristically forthright and laser-precise language, both offered starkly different responses, yet they also shared in those responses the notion that something unique and important is missing in Jewish writing and in Jewish writers in the United States. To paraphrase them simplistically, for Wisse it was an absence of Jewish values; for Ozick it was an absence of Judaism itself.

If "Jewish writing" means writing that, in some sense at least, springs from or reflects the nature of Jewish life in the community, then the absence of Jewish values or Judaism in modern Jewish writing suggests, alas, the concomitant absence of Jewish values or Judaism in modern Jewish life.

The question is not an idle one. But in whichever way Wisse and Ozick answer it in relation to the United States, they would probably answer differently for the Jews of Canada.



Though the number of publishing outlets and the opportunities for Jewish writing are vastly fewer here, the extent of Jewish writing, published and unpublished, is probably greater on a proportionate basis. In this vein, we owe a considerable debt to publishing houses such as Mosaic Press who make available Jewish writing to the Canadian public.

In celebration of the vibrancy of Jewish writing in Canada, I call readers' attention to two recent publications.

* * *

Parchment, the annual collection of contemporary Canadian Jewish writing, has just released its 10th anniversary issue.

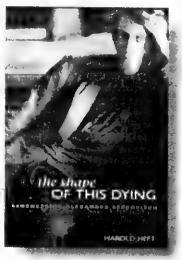
An independent journal published by the Centre for Jewish Studies at York University, *Parchment* has come to be both a showcase for established Jewish writers and a springboard for younger, aspiring ones. In the words of its editor, Adam Fuerstenberg," [Parchment] is recognized in Canada and abroad as Canada's journal of current creative Jewish writing, the place where new and unknown writers desiring to give voice to authentic Canadian Jewish experience can be assured of publication alongside already established authors."

Myriad manifestations of "authentic Canadian Jewish experience," expressed by a bulging roster of creative, interesting writers and poets are the constant treasure of *Parchment*.

This year's trove is crowned by a poignant "old country" short story written in French by Naim Kattan, called *Les Guardians*, or *The Guardians*. An English translation of the story appears alongside.

Fuerstenberg and his co-editors are to be commended, once again, for the engaging, thoughtful, entertaining, at times inspiring offerings they have gathered for us and made available for our reading pleasure.

* * *



Harold Heft is one of Canada's exciting, new Jewish writers. *The Shape of This Dying, Remembering Alexander Bercovitch* is his inaugural publication of poetry. It is stunningly powerful, an original creative work that combines piercing poetry with bold, literary initiative. Heft imagines himself the chronicler of the events surrounding the death of the brilliant though starcrossed painter Alexander Bercovitch who died in 1951 on his way to a showing of his own works.

Renowned Canadian poet Shel Krakofsky exquisitely captures the success of Heft's work: "With stunning subtlety and irradiated language, Heft has crafted a superb and believable portrait of the artist..."

The following is an excerpt from the poem Heft wrote imagining the voice of A.M. Klein, Bercovitch's good friend, when Klein heard the news of Bercovitch's death.

"And that is where the incomplete/ is exposed. The immortality we seek/ is in that which we take,/ not in what we leave behind. It is/ in the debt for marble chipped away,/ not in the value/ of the remaining statue. Still,/ from somewhere beyond this/ sameness of winter do vapours/ rise up, as from sub-/ terranean rivers, and swim, undetected,/ across the sky, seeking always/ purer forms of themselves, while we,/ together beneath his gifts, recline."

There are a great many Jewish writers in Canada seeking merely the opportunity to show us their writing. It falls to us to encourage them.

—*MBD*

SeeJN

UJA NEW YORK RELIEF FUND:

After the events of Sept. 11, students at Leo Baeck Day School, (Holy Blossom and Atkinson Campuses), raised $7,000 for the UJA New York Relief Fund, during a one-week blitz. Students also painted pictures and wrote letters of support to victims' families. Here, student council president Philip Pollack holds the cheque and some of the artwork as Mark Freedman, assistant campaign director, UJA Federation, and Zita Gardner, director of Leo Baeck, look on.

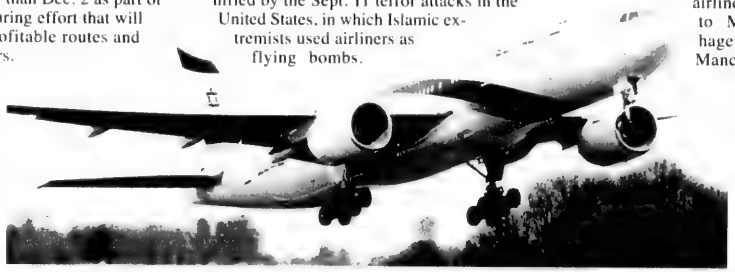
Greater Toronto Area

El Al implements new route ahead of schedule

By PAUL LUNGEN
Staff Reporter

TORONTO — El Al Israel Airlines will resume its non-stop service from Toronto to Tel Aviv no later than Dec. 2 as part of a major restructuring effort that will see it drop unprofitable routes and consolidate others.

The move should shave off as much as two hours on both the outbound and the return legs of the trip to Israel, said Stanley Morais, sales and marketing manager for El Al.



The non-stop flights to Israel will become part of a longer Los Angeles-Toronto-Tel Aviv route.

Passengers will benefit from the revised routing, since they will no longer be faced with a side trip to New York's JFK International Airport, where partially filled flights were routinely diverted so that other Israel-bound travellers could fill the airline's 767s.

El Al had been planning to change its North American routes in the wake of a drastic fall-off of passenger traffic that followed the onset of the Palestinian intifadah that began in late September 2000. The violence in the Holy Land cut deeply into the airline's numbers, and that trend was magnified by the Sept. 11 terror attacks in the United States, in which Islamic extremists used airliners as flying bombs.

All airlines suffered tremendous financial losses following that event, with numerous carriers pushed to the brink of bankruptcy.

Faced with a drastic reduction in passenger traffic, El Al decided to take drastic measures.

Late last month, the airline announced it would end flights to Chicago, Manchester, Copenhagen, St. Petersburg, Dusseldorf and Nairobi.

Air Canada, meanwhile, cut its Canadian departures to Israel by more than half, temporarily dropping its direct service from Monday to Thursday, while retaining its Friday, Saturday and Sunday flights. The move was part of an across-the-board restructuring that saw the airline suspend flights to Munich, Copenhagen, Glasgow and Manchester, said Air Canada spokesperson Laura Cooke.

The airline experienced a drop-off in passenger traffic even before Sept. 11 and the "seasonal suspensions" will be revisited in the spring, if not sooner, she said.

Morais said autumn traffic to Israel from Toronto has decreased substantially, with visits by Christian pilgrimage groups down as much as 90 percent from last year. Traffic by Jewish solidarity groups has made up for the shortfall only partially, he added.

El Al had planned to drop its Toronto-Tel Aviv route in the spring in favour of the Los Angeles-Toronto-Tel Aviv route. The airline was able to move ahead of schedule once it received all necessary clearances from Canadian aviation authorities.

During the fall and winter seasons, El Al will offer three non-stop flights a week – on Thursday, Friday and Sunday – with late evening departures. Currently, the airline is carrying an average of 300 passengers a week to Israel.

"What we're doing is improving the service for El Al passengers. Even though our numbers are down, we're improving the service," Morais said.

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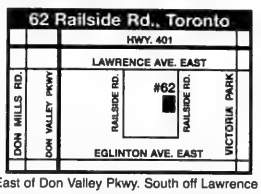

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Ruth Gruber still fighting injustice at age 90

By FRANCES KRAFT
Staff Reporter

THORNHILL, Ont. — The lessons Ruth Gruber learned when she accompanied 1,000 refugees to the United States in 1944 have special resonance today.

"I knew that whatever tools I had, I had to use in rescue. Wherever there is injustice, we must fight it," the 90-year-old author and journalist said Saturday night at the closing event of Holocaust Education Week.

The program, attended by almost 900 people at Shaar Shalom Synagogue – itself a target of anti-Semitic vandalism last month – was also a community Kristallnacht commemoration.

The synagogue's Rabbi Martin Berman, in a d'var Torah, compared the targeting of Jewish businesses on Kristallnacht to the targeting of innocent people in a New York office tower.

"We can never prevent the madmen of the world from bringing destruction, but we can prevent them from destroying our spirit," he said.

The number of people killed on Sept. 11 was less than the number of Jews murdered day in and day out during the Holocaust, noted Howard Driman, chair of the Holocaust Centre of Toronto.

Other participants in the program included Alan Frysh, president of Shaar Shalom; Cantor David Harel; veteran Martin Maxwell; March of the Living participant Julia Driman; Auschwitz survivor Jennie Eisenstein; and Harry Wolle, chair of Shaar Shalom's Holocaust Education Committee.

Ruth Gruber (left) lights one of six memorial candles at Shaar Shalom Synagogue At right is Ellen Levine of the synagogue's Holocaust Education committee.
[Frances Kraft photo]

"What's happening today in Afghanistan is a fight against injustice," said Gruber, speaking with a passion and clarity that are likely unmatched in many people half her age. The "wild, crazy, ultra-extreme fundamentalists" would like to change the 21st century back into the 12th century, she said.

"They want to destroy everything that you and the rest of us in the western world have created, our entire civiliation... They want to destroy everything that is of value and give us their values of evil, and we have to fight it and destroy it before it overtakes us," she warned.

The New York-based writer, whose book *Haven* was made into a television miniseries with Natasha Richardson that aired earlier this year (and which has just opened as a musical play in Los Angeles), said that her journey with the refugees, most of whom were Jewish, changed the whole course of her life.

"I have a theory," she said, "that even though we're born Jewish – and I was born in a shtetl, a shtetl called Brooklyn – there's a moment in our lives when we become Jewish. It happened for me during World War II."

As she documented the stories of the refugees aboard the ship, Gruber, who had earned a PhD at age 20, "learned about Jewish courage. I learned about Jews who hid in sewers, in caves, in forests, in the mountains; about Jews risking their own lives to save other lives."

Her own rescue mission came about as a result of the discovery of files suppressed by the U.S. State Department, detailing the horrors of the Holocaust. Two non-Jews – one affiliated with the State Department, the other with the Treasury – took great risks to bring the information to light, Gruber noted.

This was the catalyst for then president Franklin Roosevelt offering temporary haven to 1,000 refugees in a former army camp in Oswego, N.Y. They stayed there, in a fenced compound, for 18 months, until they were finally allowed to make the United States their permanent home. The refugees, one of whom helped create the CAT scan and MRI, "have given back everything America gave them and more," she said.

Both Canada and the United States "went out of their way to prevent Jews from entering," said Gruber, recalling the overt anti-Semitism of the 1930s and 1940s. Speaking to Holocaust survivors specifically, she said, "I think we should stop demonizing [Roosevelt] and remember him for the good he did and not for the things he failed to do."

Gruber became involved in the rescue mission after the president delegated responsibility for the project to her then boss, Harold Ickes, Secretary of the Interior.

"Those refugees are going to be terrified. Someone has to hold their hand," Gruber, Ickes' special assistant, told him.

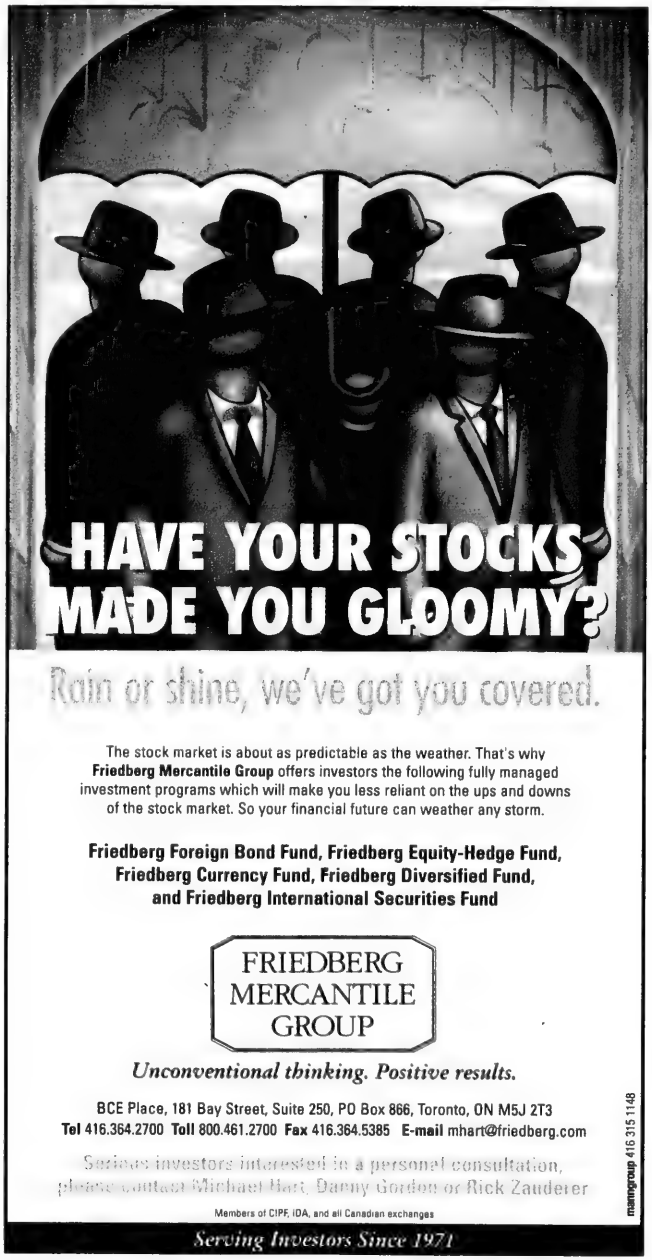
He gave her the job – and the title of general, as a way of affording her a degree of protection should she be captured.

She recalled the words of one of the refugees, a rabbi, who told his fellow refugees on seeing the Statue of Liberty that they must "speak with one voice, with one heart, and be filled not with hatred but with love."

Gruber – who also reported on refugees to Palestine, the establishment of the State of Israel and more recently the rescue of Ethiopian Jews – spoke of her love for America and her passion for Israel.

"We must teach our sons, daughters and grandchildren the truth and beauty of our Jewishness," the mother of two and grandmother of four said.

"And we must teach them that it doesn't matter where we live, that we belong to each other, and as long as we go on knowing that we belong to each other, then Israel and the Jewish people will survive."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Greater Toronto Area

Remembrance Day rally focuses on terrorism fight

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A Remembrance Day rally sponsored by Canadian Citizens for Freedom in conjunction with Canadian Jewish War Veterans was the first public event in support of this country's role in the fight against terrorism.

Sandra Stern, a representative of Canadian Citizens for Freedom, said the group planned the rally because "since Sept. 11, we have been deeply concerned about global terrorism, the threat to our world, and specifically to our country.

"As terrorism attempts to instil fear, create chaos, destroy democracy, with no regard for human life, theirs or ours, Canadians must show strong support for our government's participation in the U.S.-led coalition to defend the West."

The aim of the newly formed group, she said, is to "bring back a sense of Canadian pride by honouring the memory of those who gave their lives in the past, and rally for the Canadian and American soldiers today who have placed themselves in harm's way."

Speakers at the rally at at Earl Bales Park included Art Eggleton, minister of national defence; Lou Van Delman from the Jewish War Veterans of Canada; Norm Gardner, chair, Toronto Police Services Board; Citizenship Judge Sigmund Reiser; Brig.-Gen. Edward Fitch of the Department of National Defence; MP Monte Kwinter; and Norman Doidge, a psychiatrist and *National Post* columnist.

Eggleton said that as people across the country gather to remember those who died in past wars, we also need to honour those who have gone overseas to fight terrorism.

"The people of Israel have known terrorism for a long time. We all need to stand shoulder to shoulder against [it.] We also need to think of the troops and pray for peace."

There are steps we can take as Canadians, Fitch noted, to aid in the fight against terrorism. These steps include letting our elected representatives know about our concerns; increasing our personal vigilance; avoiding hysteria that could generate false alarms; and building a reasonable expectation of our security forces.

We have entered an era which has no counterpart, Doidge said. "Because we have become open and vulnerable, we have to take the battle to the terrorists."

Not everything changed on Sept. 11, said Doidge. "Osama bin Laden [pronounced] his war over a decade ago, but we only half listened.

"Just as Hitler could have been stopped in 1933, bin Laden could have been stopped in 1993.

"We ceased to understand the mind of a fanatic. A terrorist is not someone who experienced a bad childhood. A terrorist is a fanatic who is consumed with a self-hatred that cannot be abated. Everything he feels about himself, he projects onto others and becomes paranoid."

Citizenship judge Sigmund Reiser leads the crowd in a renewal of their citizenship vows, at the Toronto Community Rally Against Terrorism, held on Remembrance Day at Earl Bales Park. **[Carolyn Blackman photo]**

Although we should not panic, he said, we should remember that New York City is a one-hour plane ride from Toronto. "All major fanatics expand into the world... Fanaticism is by definition expansiveness, and Canada is at risk.

"Canada may not have a bull's-eye painted on its forehead, but it is in the circle next to the bull's-eye. We all have a bull's-eye painted on our foreheads, but we also have a shield. That shield is the armed forces."

Kwinter told the crowd that a delegation of 1,000 Canadians is planning a trip to New York later this month to show its support and to attend a rally. Both Air Canada and Greyhound buses are offering special fares, he said. For information on the delegation, please call his office at 416-630-0080.

Reiser led the group in a renewal of their citizenship vows and eight-year-old Jake Koplowitz read *In Flanders Fields*. The national anthems were led by Ted Labow, cantorial intern at Shaarei Beth El Congregation in Oakville.

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Dry Bones

ISRAEL THINKS THAT WE SHOULD BE TREATING
BIN LADEN AND ARAFAT IN THE VERY SAME WAY!
THAT IS ABSOLUTELY RIDICULOUS!
WHY SHOULD WE GIVE BIN LADEN A STATE OF HIS OWN?!
Gzowski

Straight talk to the chairman

Last week, Condoleeza Rice, the national security advisor to U.S. President George W. Bush, delivered a sharply-worded, unambiguous message to PLO Chairman Yasser Arafat. The subject was terrorism. Speaking to reporters in Washington, Rice essentially put the chairman to a choice: if he won't take steps to suppress terrorism, he won't be welcome in the White House.

"There are responsibilities," Rice told the audience, "that come with being the representative of the Palestinian people. And that means to make certain that you do everything that you can to lower the level of violence, everything that you can to root out terrorists, to arrest them, to make sure that the security situation in the Palestinian territories – Area A, for instance – is one from which terror cannot spring."

But the security advisor did not stop with this expression merely of U.S. expectations. She continued, providing a brutally blunt assessment of whether Arafat had fulfilled those expectations.

"These are responsibilities that we have asked Chairman Arafat to take, and to take seriously," Rice said. "We still don't think that there has been enough in this regard. But just like with any leadership, it is extremely important to separate yourself from international terrorists. You cannot help us with al Qaeda and hug Hezbollah. That's not acceptable. Or Hamas."

The straight talk was as refreshing as it was rare.

"That's not acceptable."

Seldom have we heard western officials speak so plainly to the Palestinian leader. No one has ever called him on his duplicitous game of saying one thing to his people and saying another thing to the West, or of saying one thing to the West and doing quite the opposite on the ground.

As a contrast to this say-it-as-it-is statement to Chairman Arafat delivered by Ms. Rice was the firm, but delicate "honest broker" message delivered by Canadian Foreign Minister John Manley last month. According to all reports, Manley properly told the chairman that violence against innocents was unjustifiable under any circumstance. But he did not drive the point home, as required, and as Ms. Rice courageously did, by challenging the chairman's double game.

The foreign minister undoubtedly returned from his five-day trip exhausted and, hopefully, wiser about the myriad complexities of the region and of the conflict which has been waged unceasingly upon Israel since before its birth 53 years ago.

If there is any progress to be made in cobbling together a framework and then a lasting structure for peace in the Middle East, truth will have to be its bonding material. The security advisor to the U.S. president may have just put truth back onto the Middle East agenda.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

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Regarding Rebbitzen Judy Taub

The article regarding Rebbitzen Judy Taub (*CJN*, Nov. 8) was understated to the point of entirely missing the true depth and breadth of who she truly was.

Rebbitzen Taub was far more than an asset to the shul she and her husband, Rabbi Baruch Taub, started. Without question, she was the mother to an entire community. Not only did she make it possible for her husband to be available to use his talents, chachmah and Torah knowledge, but she also was a partner. A Shabbat did not pass without her having congregants, friends in need, new faces or visitors in her home.

A day did not go by without her touching someone with an act of chesed, a kind word or a visit. She played a crucial role in the formation of virtually every group that has been created to help the sick or feed the hungry. Today there are hundreds of women who were taught by her how to establish a Jewish home and a Jewish marriage.

She took a special interest in the great number of bat mitzvah girls she taught each and every year. She created a bond with them, as she did with so many of their mothers.

Yet she was so much more than that. Her modesty and humility were such that many of the stories will never be told, but what we do know is that she touched the lives – improved the lives – of thousands of people. Her hospital visits, her private talks, a smile at a simchah, a phone call, or a few minutes arranging shidduchim are too numerous to detail and sadly, we only know of a small number of them.

Rebbitzen Judy was the mother, the aunt, the friend and confidante to an entire community. She was the elegant, often silent partner to her husband. Yet her silence spoke volumes.

Your article left out so much about her. In fact, even this letter only touches the surface. Perhaps the over 2,000 people present at her funeral, led so proudly by the outstanding sons she raised, who were heard by a community in tears at the profound loss of its rebbitzen, can give us a glimpse of who she really was.

Rabbi J. Avram Rothman
Thornhill

* * *

Elaborating on Balfour Declaration

Nov. 1 reminds us of the Balfour declaration and of the ensuing excitement in the Zionist circles: It became a document of major importance in 1926 when the League of Nations chose it as the basis of its resolution calling for a sovereign, national home for the Jewish people, with a proviso that nothing be done to prejudice the civil and religious rights of existing non-Jewish communities.

This clause does not include political rights for those communities, which makes the Jewish people sovereign in the land, and it does not mention any identifiable group, which testifies to the non-existence of any Arab entity like Palestinian people, which was cooked up in 1964.

Furthermore, this historical resolution was also signed by the government of the United States, who was not a member of the League of Nations.

Isaac Josy
Toronto

* * *

Elaborating on Chaim Weizmann

In your editorial of Nov. 1, you wrote, "Chaim Weizmann, who was instrumental in eliciting the declaration from Lord Balfour." Nowhere do you mention why Weizmann was instrumental or was an influencing factor. It is important for your readers to understand all aspects, influences and ramifications that were involved the Balfour Declaration.

For your readers' interest, Weizmann was a chemist at Manchester University in England from 1904 to 1918. During World War I, he discovered an improved method for making acetone and butyl alcohol for explosives. He gave this phenomenal discovery free to the British government, which aided Britain's war effort. They were forever grateful, and this act definitely influenced Balfour's declaration.

Lawrence I. Gaum
Mississauga, Ont.

* * *

Self-destructive frustration

For 50 years the Palestinians have been indoctrinating their children with hatred. In their homes and in their schools they have been moulding a generation imbued with hatred of Americans, Jews and Israelis.

A year ago, Palestinian Authority Chairman Yasser Arafat walked out on the best hope for a Palestinian state, choosing to orchestrate an apparently futile campaign of car-bomb murders and suicidal mayhem, increasing the anger, hatred and frustration of his misguided followers.

He has been forced, reluctantly, to embrace a measure of constraint and rather uncomfortable co-operation with the coalition of U.S.-led forces against terrorists. He will now find out how hatred, carefully nurtured through the years, turns into the most heinous form of self-destructive-frustration. Corrupt, despotic leaders and their cohorts usually end up on the gallows they erect for others.

Mel Hassan
Toronto

* * *

Looking for photos

I am working on a documentary to be produced by Harry Rasky of the CBC called *Nobody Swings on Sunday*, based on his book of the same title. The early part of the book covers Toronto in the '30s and early '40s.

We would be very interested in any photographs you have of this time period depicting Jewish life in Toronto.

Mary DePoe
CBC Television, Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The media's lexicon for the Middle East

The following is the first of two articles. Part 2 will be published next week.

By DONALD CARR

Most English language newspapers, television networks and radio stations have what is called a style book which dictates to writers, commentators, anchors and newsreaders the appropriate use of words in material for publication or broadcast.

Reviewing past media coverage of events in and affecting Israel, one is driven to the conclusion that for many there must be a distinct style book, or lexicon, reserved especially for reporting on that part of the world. It probably looks something like the following:

Activist
Accepted for use beginning in late 2000 to replace the words "freedom fighter" or "guerilla" which earlier referred to Arabs who engaged in terrorist attacks against Israeli targets, primarily civilian. "Freedom fighter" or "guerilla" were, in any event, not to be used when the targets were not Israeli, but were, for instance, American, Northern Irish or English, when the correct term was and is "terrorist."

"Activist" seen at left and a "hero" seen below. [RNS/Reuters photo]

Assassination
Carefully pinpointed attacks on Palestinian Authority (PA), Hamas, PFLP, Islamic Jihad or other Arab "activists" (see above) whose names have previously been given by Israel to PA Chairman Yasser Arafat for their arrest as terrorists, according to the terms of the Oslo accords. Although these attacks – in self-defence, in accordance with international law – are effected to thwart or pre-empt terrorist activities against Israeli targets, primarily civilian, no stress should be laid on this fact. Israel Defence Forces go to great pains to avoid injuring or killing innocent bystanders, but, as in all military action, sometimes cannot avoid this. Notwithstanding that, emphasis should be placed on any such civilian deaths.

Cycle of Violence
Use when describing Israel Defence Force's military actions in response to carefully orchestrated attacks on Israeli civilian targets, either by the PA-controlled Tanzim or by other terrorist Arab groups. Such actions are directed either at the sources of firing on Jewish targets, with pinpoint accuracy in an attempt to avoid any civilian injury, or at leaders and planners of subsequent attacks on Jewish targets. However, use when demonstrating the "moral equivalency" of (a) unprovoked anti-civilian attacks by those who could and should be controlled by the PA and (b) defensive moves by the Israel Defence Forces.

Equates the "arsonist" with the "fireman."

Death
Use when Israelis are either stabbed, shot or blown up by "activists" (see above), instead of "murder," an unlawful act.

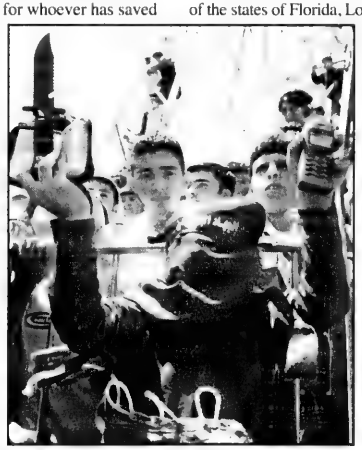
Disproportionate
Use alternately with "excessive force" or "provocative" to describe Israeli reaction to Arab suicide bombers or Tanzim or Fatah mortar-bombers or machine-gunners who have attacked Israeli targets, primarily civilian. Never allude to what is considered to be proportionate. May be used even when there is no loss of Arab life, but involves the occupation of premises (such as Orient House in Jerusalem) used to co-ordinate and plan attacks by "activists" against Israeli targets, primarily civilian.

Never to be used for operations such as those carried out by the United States in bombing Muammar Khadafi's home in Libya, or by Britain and the United States when they destroy Iraqi installations which threaten or shoot at their aircraft in Iraq's "no fly" zone, or by the United States firing missiles clearly intended to reach Osama bin Laden in retaliation for the bombings of its Kenya and Tanzania embassies, or when UN peacekeepers mowed down hundreds of Somalis. To be used sparingly outside the Middle East to describe appropriate similar police reactions to uncontrollable mobs of demonstrators on such occasions as the Seattle or Quebec international economic summits.

Hard-line
Description of Israeli governments which are (1) not prepared to surrender territory which is either (a) strategically essential for the defence of their state, or (b) which was traditionally inhabited by Jews, either long before the Arabs entered Palestine, or which had been cultivated or populated by Jews and served as an attraction for Arabs to move into Palestine from the early part of the 20th century until 1947, or (c) from which Jews had been driven in the War of Independence and to which they returned after the Six Day War; or (2) not prepared to accept written or oral commitments from Arafat, whose track record for keeping commitments (whether to Jordan, Syria, Lebanon, Egypt, the United Nations or Israel) stands at zero; or (3) will not abandon its right and responsibility to protect its citizens from wanton terror attacks. Never to be used for any PA groupings or for Arafat.

Hero
Use alternatively with "martyr" (see below). Describes young Muslim Arabs, who, having been brainwashed in training camps run by Hamas or Islamic Jihad forces, strap nail-filled explosives to their bodies and infiltrate heavily populated areas inside Israel, where they detonate the explosives, killing themselves and hoping to cause as many deaths and injuries to Israeli men, women and children as possible.

Martyr
Use alternately with "hero" (see above). Encouraged by Islamist clergy to die in the act of killing as many Jews as possible, with promises of perpetual Paradise and variously stated numbers of virgins with whom to sport if they fulfil this required injunction. Example: In August, Sheik Ibrahim Madhi gave a sermon at the Sheik Ijlin Mosque in Gaza, broadcast by PA-run television: "A young man said to me, 'I am 14 years old and I have four years left before I blow myself up amongst the Jews.' I said to him: 'Oh son, I ask Allah to give you and myself martyrdom.' All spears should be directed at the Jews, at the enemies of Allah, the nation that was cursed in Allah's book. Allah has described them as apes and pigs, the calf-worshippers, idol-worshippers… Blessings for whoever has saved a bullet in order to stick it in a Jew's head."



Martyrs' families are paid large sums of money by the PA, or by Libya's Muammar Khadafi or Iraq's Saddam Hussein, for providing a hero or martyr. Such families are interviewed with the expectation that they will declare their wish for their other children to follow the same route.

Moderate
Refers to the few Palestinian Arab leaders, usually well-versed in English, who manage to distance themselves from those whose pronouncements are filled with vitriolic exhortations to the Palestinian public to drive the Jews into the sea.

Example: Faisal al-Husseini, frequently interviewed by the media in Jerusalem for comments on current Israeli-Palestinian actions, portrayed as looking for ways to perpetuate the "peace process." Yet in his last interview, in Arabic, with Egypt's *Al-Arabi* just before his death from a heart attack on June 24, he said: "We distinguish the strategic, long-term goals, from the political phased goals, which we are compelled to temporarily accept due to international pressure. If you are asking me… what are the Palestinian borders according to the higher strategy, I will immediately reply: 'From the river to the sea.' Palestine in its entirety is an Arab land, the land of the Arab nation, a land no one can sell or buy and it is impossible to remain silent when someone is stealing it, even if this requires time and even [if it means paying] a high price."

The difficulty for reporters now, after al-Husseini's death, is to find a credible Palestinian Arab spokesman as capable in English of portraying the "politically phased goals" as being the long-range intent of the Palestinian Arabs.

Occupied territories
Possibly a legally correct term, yet use pejoratively when describing Israel Defence Force activity in those parts of Judea, Samaria and Gaza, which were once part of the Palestine Mandate granted to Great Britain by the League of Nations, but which were rejected by the Arabs as a separate Arab state when the UN partitioned Palestine in 1947. Those lands, which during the Arab attempt to eliminate the Jewish State created by the UN, fell outside Israeli control and were controlled by Jordan (Judea and Samaria) or Egypt (Gaza) until the Six Day War of 1967 and are not to be referred to as "occupied" during that period. Use despite the fact that they were then taken by Israel in an act of self-defence and contain many areas that were populated by Jews for centuries.

Never to be used in describing (a) any part of the states of Florida, Louisiana, Texas, California, Nevada, Arizona or New Mexico, notwithstanding that all of these states were acquired by force, nor (b) countless other lands with a similar history across the world.

Palestinian land
Alternative for "occupied territories" (see above), although often unpopulated. To be used notwithstanding that they were lands substantially "awarded" to the Palestinian Arabs by the UN in its Partition Plan, but rejected by them and all Arab states, all of whom refused to recognize, reciprocally, an Israel, or were prepared to accept, reluctantly, only a "binational" state.

Donald Carr, Q.C., is president of The Canadian Jewish News *and a lawyer with the Toronto firm of Goodman and Carr.*

The unsayable must be said

In the Oct. 18 issue of the *Globe and Mail*, in an article called "The Unsayable Must Be Said," David Hirst argued that there is a linkage between the war on terror and the Israeli-Palestinian conflict.

Rabbi Gunther Plaut in Toronto

The moment I saw the headline I knew what the article's content would be. I had anticipated its publication for quite some time.

Whenever we are faced with a problem that defies immediate solution, we look for an explanation that is easy to understand and is as simple as possible. Scientists know, of course, that this is a dead-end street, but the rest of us ordinary folk are usually inclined to look for a simple solution, even if it turns out to be simplistic.

We Jews are especially familiar with this phenomenon, because for some centuries we have been seen by many people to be the source of almost all problems in society. We are, in some convoluted fashion, connected to the problem at hand.

Although living in Canada, we are hesitant to enter religious issues into a controversy, the fact is that often they are present, and more so than we are ready to admit.

I am an ardent believer in religious pluralism and am ready to defend each denomination and its supporters from unjust attack. But I cannot close my eyes to the recognition that violent Muslim extremism is spreading in a fair part of the world and has made a rational resolution of some political problems very difficult indeed.

While such people consider Israel a cancer on the unity of Muslim culture, there is more than religious prejudice involved. Israel is seen not only as a Jewish enclave in a Muslim world – it is also considered an outpost of Western culture, and therefore civilization's greatest threat. There is more to this view than simplistic anti-Semitism, for the perpetrators are very often Semites themselves.

In this regard I am somewhat pessimistic, for I do not see a change in the near future. We seem in fact to be at the nadir of this development and change must be seen not in years or even decades, but perhaps in centuries. The 19th century was suffused with great hope, and what followed was a century of disillusionment, and we are still suffering from its fallout.

So my advice is – as I have said on several occasions before – hang in. If we live long enough, we might see a turn for a more rational way of dealing with political and social questions.

Have a heart, hug a student!

November is a particularly bad month for university students. For an arts student like me, this month will consist of handing in many lovely papers and preparing for a whole bunch of exams. Needless to say, of all times during the year, November is a time that students might need extra pampering and attention.

If you know of a student or two nearby, now is the best time to reach out to them. This does not mean having to entertain them, but sometimes an invitation for a Shabbat dinner (and a reminder that they can make it a quick dinner if they like) is much appreciated.

Darcie Richler in Halifax

I don't want to sound whiny about this stress – I know it only goes downhill from here – but often, people will ask how to help students in their communities. Students away from home do enjoy a family-type setting, especially when they are spending a lot of time in isolation doing loads of hopefully productive work. One would not believe how refreshing it is to spend some time with people outside of the daily school community and getting away for a brief break from studies. As well, it gives both parties an opportunity to better acquaint themselves and make a new friend.

During a recent visit to Toronto, I found myself in the middle of what seemed to be a "beginning-life crisis". As a fourth year student, I am slowly coming to grips with the idea that my undergraduate days are going to be over very soon. While it is something that can be very exciting, many in my predicament are feeling overwhelmed right now, especially with exams around the corner.

Wherever I seemed to go, people asked, "So, what do you plan to do with your life?" What a question! I'm not sure if I represent the majority of people, but I must say that that question is one of the most difficult to answer. In high school, many of us had plans for the future, but we kept our options open. I always assumed that by near the end of my undergraduate degree, I would have a clearer picture of what my future would hold. I do have many long term goals, but when I am asked about them, I may not always want to reveal or expound on them.

The truth is most university students do not reach such a realization about their futures so quickly. I have a lot of direction in my life and many ideas, but nothing has really been ruled out just yet. Still, every time a curious, albeit caring, person asks me what I want to do, I find myself saying, "I don't know... I have a few different ideas... blah blah blah." In the end, I feel like a flake, but at least an honest one. So what's the best bet for those who only mean well? How about an optimistic comment such as: "With all of the information that you are taking in, you must feel a little inundated, but don't worry, it all comes together eventually."

And, as if an already softening economy wasn't enough, along came Sept. 11. People in their graduating year, or not far away, have heightened insecurity about a job market that, for now, is not ideal for newcomers. Furthermore, people like me who have considered travelling for a year prior to – possibly – going to graduate school now feel that this might not be a good idea anymore.

Some time in the next few weeks, why not do us a favour and reach out to a student in your community in any way you like. Even just a quick encouraging phone call can do much more than you think. To students, I wish you good luck through November. Remember that having a little fun during this time is very important and will help you focus better. Hang in there – Chanukah is not far away.

Should you go on Birthright?

It's another year for Birthright and that means revisiting the question, "Should I go to Israel?"

For the last few Birthright trips, the situation in Israel has been grave enough that many young adults have decided to cancel their free 10-day excursion to the holy land. If you have read this column since I have started writing, you would know that if it were last year, I would say, definitely go to Israel. These days, however, my answer is not as direct.

Bryan Borzykowski in Winnipeg

Many people who are thinking about taking the Birthright trip in December are now deciding whether or not to travel to Israel. Several of the would-be participants have asked me my opinion on the matter.

When the question was originally posted to me, I had to ask myself what is different now from before. I think the current situation in Israel is not necessarily worse than the situation last year. There are still suicide bombings and clashes between Palestinian and Israeli authorities, but all of these occurrences still take place in the occupied territories. Outside of last year's bombings in Jerusalem and Tel Aviv, there have not been any incidents on that scale since then.

My concern is for the unknown. As of my deadline (Nov. 5), there has not been any retaliation from terrorist organizations to the war on terrorism, but it can be expected that something will happen sometime in the future. Israel is a very possible target for any retaliation, as among other things, it is a close ally with America. There has been a lot of talk about the United States targeting Iraq in this war. We all remember the Scud missiles raining down on Israel in the Gulf War. It is conceivable that this could happen again. Could it happen within the 10 Birthright days? That's a question that the participants need to answer themselves.

If I were going on Birthright in December, there would be a number of questions that I would ask my trip coordinators. What is the itinerary? Is Jerusalem still on the list? Will you be avoiding any tourist attractions that you would otherwise be seeing?

Most people going on Birthright have never been to Israel before so just being there is probably enough to get them excited, but they have to ask themselves if avoiding sites and having major restrictions is something they want. I don't know what the plans are for the itinerary, but I do think it would be wise to find out.

Israel is an amazing country and even spending 10 days in the desert would be an incredible experience, but my biggest concern and my ultimate question for the organizers of the Birthright experience is about security. What security measures are they taking? If they do let the participants shop on Ben Yehuda Street will they have extra security on hand? How do they make sure the places that Birthright attends are safe?

You might feel uncomfortable asking this to the people in charge, but the reason you are having doubts about going to Israel is because of safety. The best that could happen by finding out about security is that it will ease your concerns, and the worst is that you won't feel satisfied and then you will realize that maybe this a trip to pass on. Birthright is a trip that sends mainly Americans and Canadians to Israel, so (not to scare anyone) this may be an appealing target to someone who wants to make a statement. So I will reiterate my point one more time: check out the security.

"Should I go on Birthright?" is not an easy question to answer. While there may not be a significant increase in violence, the climate in the Middle East is ripe for change. The Birthright trip is only 10 days, you won't be taking public transportation and you will be on an organized tour, so things are probably safer than if you were to visit Israel alone, but the question still persists and if you are aware of all the issues, then the answer will be easier to reach.

E-mail me at cjnbryan@hotmail.com

The Kirshner File

Israeli incursions into Area A pique the U.S.

Reacting to external and internal pressures, Israel pulled its forces out of all but two Palestinian towns in the West Bank last week. Claiming it had no interest in permanently reoccupying Area A – fully controlled by the Palestinians under the Oslo accords – or in overthrowing Yasser Arafat's Palestinian Authority, Israel was poised this week to withdraw from Jenin and Tulkarem, thereby restoring the status quo ante in the territories.

Sheldon Kirshner in Toronto

Israeli Defence Minister Benjamin Ben-Eliezer, however, warned that Israel reserved "the right to defend ourselves in all ways, by any means." Another Israeli cabinet minister, Dan Naveh, was blunter. If the Palestinian Authority failed to crack down on terrorism emanting from its territory, the reason for launching the raids in the first place, Israel would not hesitate to carry out additional armed incursions into Area A, comprising about 18 percent of the West Bank.

By suggesting that Area A is not off-limits to the Israeli army, Israel served notice on the United States, which staunchly opposes the incursions, that the problem may recur. Israel is thus girding itself for a renewal of festering tensions with the United States, its chief ally and benefactor.

These strains burst into the open shortly after President George W. Bush declared war on Osama bin Laden's Al Qaeda terrorist network and its Islamic fundamentalist patron, the Taliban regime in Afghanistan.

Within about a week of the Sept. 11 Arab terrorist attacks in Manhattan and Washington, D.C., the United States began to urge Israel and the Palestinians to sign a ceasefire, and therefore end the intifadah, on the basis of a U.S. Central Intelligence Agency plan. As envisaged by the United States, the parties would then proceed to implement the Mitchell recommendations, which call for an immediate truce, cooling-off and confidence-building periods and a resumption of bilateral negotiations.

Worried that Bush was coming down too hard on Israel and that the United States' budding coalition against Al Qaeda would be at Israel's expense, Ariel Sharon, Israel's prime minister, delivered a diatribe comparing its current situation with that of Czechoslovakia in 1938. Outraged by the historically inaccurate comparison, the United States protested, and Sharon apologized.

But on Oct. 18 – a day after Israel's hard-line tourism minister, Rechavam Ze'evi, was assassinated by the Popular Front for the Liberation of Palestine in revenge for Israel's targeted killing of its leader, Mustafa Zibri, last summer – Israeli tanks and bulldozers clanked into Ramallah and Jenin.

On Oct. 19 and 20, in response to a succession of Palestinian attacks on Israeli civilians and soldiers, Israel invaded Bethlehem, Beit Jala, Qalqilya and Tulkarem. It was Israel's broadest military operation against the Palestinian Authority since the advent of the Oslo peace process in 1993.

Alarmed by the scale of the raids, U.S. Secretary of State Colin Powell urged Israel to withdraw "immediately" from Area A, suggesting that they were undermining the integrity of the international coalition arrayed against Al Qaeda and the Taliban, and the attempt to keep Arab and Muslim states, such as Saudi Arabia and Pakistan, on board.

To drive home Powell's point, Bush, in a White House meeting with Israeli Foreign Minister Shimon Peres, asked Israel to vacate Area A as "quickly as possible." Bush's request was in line with recent American calls on Israel to exercise "restraint" in its dealings with the Palestinian Authority, and to stop its targeted killings.

Peres, acutely aware of Labour party threats to leave the national unity government if Israel remained in Area A, assured Bush that the army would evacuate it in stages. But within hours of Bush's appeal and Peres' assurance, Israel stormed into Beit Rima – a village near Ramallah – in a hunt for Ze'evi's killers. By doing so, Israel further aggravated its pivotal relations with the United States.

Having captured a number of Palestinian militants believed to be linked with Ze'evi's assassins, Israel left Beit Rima expeditiously. But in an ultimatum to Arafat, Sharon set conditions for a full withdrawal from Area A: the extradition of suspects associated with Ze'evi's murder and that of other Israeli civilians, a serious crackdown on the terrorist infrastructure and Palestinian compliance with a ceasefire to extinguish the intifadah.

Arafat, feeling intense pressure from all sides – Israel, the United States, the European Union, the United Nations and Russia – outlawed the armed wing of the Popular Front for the Liberation of Palestine and arrested scores of militants, but did little else.

Israel, satisfied that a measure of normality had returned to Bethlehem and Beit Jala, withdrew from these towns on Oct. 28, just hours after Palestinian gunmen killed four women in Hadera, in yet another brazen daylight onslaught against Israelis. The Hadera murders, perpetrated by Palestinian policemen on behalf of Islamic Jihad, called into question the efficacy and deterrent power of Israel's incursions into Area A.

As if to hammer home the point, Israel's Nov. 5th pullout from Qalqilya came on the heels of another atrocity: Islamic Jihad terrorists opened fire on a bus in Jerusalem's French Hill neighbourhood, slaughtering two Israeli teenagers and pushing Israel's death toll in the 14-month-old intifadah toward 200.

Since the Palestinian uprising is not expected to fizzle out in the foreseeable future, efforts by Peres notwithstanding, Israel will doubtless continue to penetrate Area A. Sharon adopted the policy shortly after he assumed office last March.

He began by ordering lightning in-and-out incursions into the Gaza Strip, the launching pad of Palestinian mortar assaults on Israeli settlements in Gaza and in Israel itself. These raids were designed to blow up buildings and uproot vegetation harbouring terrorists.

On April 17, after mortars landed in the Negev development town of Sederot, Israel seized parts of Beit Hanoun, in northern Gaza, and an Israeli army spokesperson disclosed that Israel would hold positions there for "days, weeks, months." His comment prompted Powell to criticize Israel for using "excessive and disproportionate" force.

Stung by Powell's critique, Israel promptly withdrew from Beit Hanoun. But since then, as a result of further Arab terrorist incidents, Israel has driven repeatedly into Palestinian autonomous areas. Concerned that they may exacerbate an already serious situation on the ground, the U.S. State Department has declared that the incursions "perpetuate the cycle of violence."

Yet Washington's disapproval has not deterred Israel. Last month, Israel briefly occupied two Arab districts in Hebron – Abu Sneineh and Harat a Sheikh – and raided Beit Lahiya in Gaza after Palestinians wounded several Israelis near the Tomb of the Patriarchs and killed two others in Alei Sinai. In tandem with these raids, Israel is hunting down Palestinian gunmen and bombmakers planning attacks.

An Israeli tank rumbles out of Bethlehem

Although these actions are frowned upon by the Bush administration, the basics of Israel's strategic relationship with the United States remain fundamentally sound. On Sept. 7, Israel signed a contract to purchase of 52 F-16I fighter bombers. On Oct. 30, the U.S. Senate passed a foreign aid bill allocating $2.7 billion in economic and military assistance to Israel. Underlining these facts, public opinion polls suggest that support for Israel in the United States remains strong.

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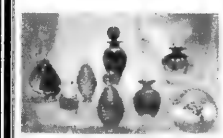
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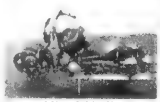
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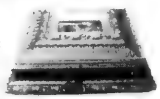
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Jewish Life

Intros to Kabbalah; approaching Kabbalah

***The Way into Jewish Mystical Tradition* by Lawrence Kushner Jewish Lights Publishing, 2001**
***The Gift of Kabbalah* Tamar Frankeil, Jewish Lights Publishing, 2001**

Books
Bernard Baskin

For some time now, the Jewish mystical tradition, especially the Kabbalah, has achieved surprising popularity. A recent column in the *Wall Street Journal* indicates that this venerable movement that dates back to the 13th century in medieval Europe is fashionable "among the glitterati that crowd into such facilities as the Kabbalah Learning Centre in Los Angeles. Devotees include Barbara Streisand, Courtney Love, Roseanne, Elizabeth Taylor and Laura Dern." Believe it or not, Roseanne has solemnly declared, "Everything I believe in has come from Kabbalah."

What amuses or irritates genuine students of Kabbalah is the superficiality of the new and eager seekers. They are convinced that before you approach Jewish mysticism you must have a firm grounding in classic Jewish texts. Rabbi Arthur Hertzberg, an acknowledged scholar of Judaism, is scathing in his disapproval. "The notion that the Kabbalah can be taught to people who have absolutely no prior background in Jewish learning merely means that like magpies they are pecking away at a body they do not understand."

The basic text of Jewish mysticism is the *Zohar*, written in the 13th century by Moses de Leon, a Spanish scholar. A few centuries later in Safed, in what was then Palestine, Isaac Luria and his followers added to the occult tradition with a series of innovative and imaginative formulations. The chassidic movement of the 19th century adopted some of these ideas and added others that included a pantheistic view of the universe.

Books about all phases of Jewish mysticism are now legion – from general, popular introductions to guide books on the practical aspects of the subject. *The Way Into Jewish Mystical Tradition* offers an unusual approach. It makes use of 50 biblical verses, classical maxims and phrases and develops from them interpretations to be found in a variety of texts – rabbinic, medieval and chassidic.

In a concise and helpful definition of mysticism, the author writes "A mystic believes that, beneath the apparent contradictions, brokenness, and discord of this everyday world lies a hidden divine unity. Just beyond the radar screens of our five senses, all being is one luminous organism. Religion is a system of sacred word and gesture designed to increase the likelihood we will remember that it's all one, or, as we Jews say, God is One. Or, as the Chassidim used to say, 'Altz is Gott, It's all God!'"

The Gift of Kabbalah, written by a teacher of religion at the University of California, is a guide to the vocabulary, basic ideas and practical wisdom of Kabbalah. It attempts to link ancient ideas with the modern quest for spiritual meaning. The material is involved and requires from the reader close reading and perseverance.

In a final chapter on techniques for spiritual growth, the author includes rather far out material on astrology and visualization of colours – all in relation to the *sefirot*, the ten divine energies manifested in every process of creation.

Yiddishkeit on the Yellow River

By ZE'EV GLICENSTEIN

Roots & Remembrance

One of the most remarkable Jewish genealogical record books is a 340-year-old parchment manuscript of more than 100 pages, belonging to the Hebrew Union College in Cincinnati.

Dating from about 1660, the manuscript records the lineages of the eight Jewish clans then in Kaifeng, China. All of the city's roughly 1,000 Jews used only seven surnames: Ai, Chang, Chao, Chin, Kao, Li and Shih.

The register was written with two pens, a wide one for Chinese calligraphy and a narrower one for Hebrew characters. "The mere fact that it was the only Chinese-Hebrew manuscript I had ever laid my hands on, and presumably the only one in existence, proved a magnetic attraction in itself," noted its American translator, Berthold Laufer, in 1930.

Interestingly, the names on the register correspond with names on an 1663 inscription in Kaifeng's former synagogue, which listed contributors to a rebuilding fund after a 1642 flood.

Although some Kaifeng Jews claimed descent from the lost tribes of Israel, they likely came from Persia or India as Radanites, a tribe of Jewish traders along the Silk Road, in the 8th or 9th century. The synagogue was built about 1163.

In the 13th century, Marco Polo met Jews in China and noted that Kubla Khan knew of them. But news of this exotic community did not reach Europe until 1605, when a Jesuit missionary, Matteo Ricci, met an accomplished Kaifeng Jew, Ai T'ien, in Beijing.

In the 16th century, more Jesuits befriended the community, eager to inspect their holy books. Many Christian scholars evidently believed that certain sensitive passages about Jesus had been expunged from the Talmud in Europe, and sought in vain for those passages in China.

At their height, the Jews of Kaifeng observed the Sabbath and holidays, practiced kashrut and circumcision, and prayed facing west towards Jerusalem; they also burned incense in honour of the patriarchs. At Passover they baked cakes without yeast and daubed red paint on their doorposts. Despite much intermarriage, they kept Buddhist idols from the synagogue. As required by law, they proclaimed fealty to the emperor in golden Chinese letters in the synagogue, but above this floated the Hebrew Shema.

Because of its isolation and assimilation, the community fell into an irreversible decline, numbering no more than 250 and losing its Hebrew skills by 1850. "Morning and night, with tears in our eyes and with offerings of incenses do we implore that our religion may again flourish," a diarist lamented. Their synagogue and possessions were sold off piecemeal.

Today at least 100 Kaifeng residents claim Jewish descent. Although their Yiddishkeit has almost entirely disappeared, they insist on being listed as Youtai (Jewish), as opposed to Han (ethnic Chinese), on all certificates of registry.

William Charles White, a Canadian Anglican bishop who spent 40 years in China, returned to Toronto in 1934 and later published *Chinese Jews*, a definitive collection of scholarly articles about the Kaifeng community (reprinted 1966). He became East Asian curator at the Royal Ontario Museum, which now holds 11 important items from the community.

Beth Tzedec's Reuben and Helene Dennis Museum in Toronto possesses a unique Scroll of Esther decorated with Chinese drawings. Although it's been linked to the Kaifeng community, scholars say the megillah probably came from Shanghai. It will be on display as of Nov. 25.

A fine model of the vanished Kaifeng synagogue is on display at the Beth Hatefutsoth Museum in Tel Aviv.

Of related interest is an exhibit on the Jews of Shanghai opened earlier this month at the Chinese Cultural Centre of Greater Toronto.

Jewish Life

Jewish parenting

By MARK MIETKIEWICZ

"Train up a child in the way he should go and even when he is old he will not depart from it" (Proverbs 22:6) **[http://www.breslov.com/bible/Proverbs22.htm#6]**.

"Honour your father and your mother" (Deuteronomy 20:12) **[http:// www.breslov.com/ref /Exodus20.htm#12]**.

The Torah makes it seem so simple. All parenting has its challenges (and of course, rewards) and Jewish parenting is no exception. Today, Jewish parenting advice from the World Wide Web.

What does it mean to be a Jewish parent and how does it differ from parenting in general? Here's how the Mishpacha.org Web site answers the question: "Being a Jewish parent means utilizing Judaism as a map or guidebook in order to start your family's journey. Jewish values, beliefs, culture, and rituals all serve as entry points through which your family can begin or proceed on its individual Jewish journey. These Jewish practices and traditions will enrich your family's life and encourage you to continue your Jewish parenting."

Browse the Mishpacha.org site for advice on celebrating Jewish holidays as a family and traditional texts on parenting **[http://www.mishpacha.org/indexparent.shtml]**.

All the sites agree that the best way for parents to really communicate is to participate in Jewish activities with their children. Both the Union of American Hebrew Congregations and the Jewish Theological Seminary have prepared sites for parents. The UAHC Jewish Parent has includes blessings, prayers, historical background and suggestions for celebrating the Jewish festivals **[http://uahc.org/educate/parent/]**. Similarly, the JTS's Together: A Child-Parent Kit presents some delightful suggestions for enjoying the holidays together. For example, the Chanukah section not only tells you about the holiday's traditions, but it also gives you ideas about what to discuss next to the glow of the Chanukah candles:

- Do you think it would have been hard or easy to be a Jew in the time of Mattathias and Judah Maccabee?
- If the candles on the chanukiyah could talk to us, what do they think they'd want to tell us?
- Do you think it's okay for Jewish families to have Christmas trees? **[http://learn.jtsa.edu/topics/kids/together/]**.

When Anne Ludden's son had a birthday, a funny thing happened: "Somehow in turning seven, my son miraculously acquired the ability to know all there is to know about everything all the time."

Ludden says that although her son's new independent streak has made life tough for her, she has found guidance in the Talmud. "Brachot 54a obliges us to bless HaShem, or God, for the bad in one's life in the same way that one blesses God for the good. I can live with this stage of absolute defiance and opposition, because it's a very good thing, after all, that my son is growing up and becoming his own person" **[http://www.jflmail.com/articles/2568.html]**.

How many families have been torn apart by petty bickering and grudges which fester and grow? Several sites look at how to deal with dealing with imperfection – and forgiveness – from a Jewish point of view. Rabbi Hara Person writes that her daughter finds it reassuring the Judaism has a "built-in mechanism for forgiveness. She knows that no matter how angry I get, I will ultimately forgive her. What seems to be especially reassuring to her is that I forgive her not just because I love her, but that because as Jews, it's part of how we start a new year together as a family."

She then talks about her family's variation of the Tashlich ceremony during which sins are ritually cast into a lake or stream during Rosh Hashanah. Members of their family write down on a piece of paper something they regret doing over the past year. They show each other what they have written, and forgive each other. Then they throw the pieces of paper into a plastic tub filled with water and watch their misdeeds dissolve.

"Forgiving and being forgiven enables us as a family to put the last year behind us, to grow, and to enter renewed into the new year" **[http://www.clickonjudaism.com/pages/parenting01.html]**.

Next time, more ideas for raising a mensch.

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Rav Shach's aid to Sephardim

By RABBI YEHIEL BEN AYON

Since the destruction of the Temple in Jerusalem, Judaism in the Diaspora has been a decentralized movement. Unlike other religions, we maintain no headquarters, we have no hierarchy structure nor any sort of umbrella organization. Indeed, Jews do not even possess a single voice that can legitimately claim to represent them as their spokesperson.

And yet, in each generation, despite this apparent chaos, individuals have risen, and through their piety, charisma or scholarship, they have been recognized as our leaders. None have ever been nominated to these positions, and no one is appointed or elected to them. They have become what they are because of who they are, and so they are recognized by the Jewish world.

On Friday, Nov. 2, at the age of 107, Rav Eliezer Shach passed away. Hours later, every shop was shuttered in Bnei Brak, and it was closed to all motor vehicle traffic in anticipation of the funeral. Thousands of parked buses lined the highways leading into the city. Along them, an endless silent sea of people marched towards the centre of town, to the Ponovitch Yeshiva. Four hundred thousand people attended. This was easily the largest funeral in the history of the Jewish people since biblical times.

Rav Shach was the undisputed leader of the Jewish world, its highest authority. His was the very last word in Halachah as it was in policy. This was a position he never sought, one he came to by virtue of neither birthright nor power. Rav Shach attained this role by the sheer will of the Jewish world that conferred their trust in him.

Rav Shach, was many things to many people. This, being a Sephardi column, needs to recognize the rav for what he was to the Sephardim – the single figure of greatest influence for Sephardi Jewry in the past 50 years.

In the '50s, the State of Israel was young. It was quickly absorbing huge numbers of Sephardim – Jews displaced from Arab lands. Rav Shach, an Ashkenazi of Lithuanian decent, readily took their sons into his yeshiva. He himself would personally tutor them, diligently and patiently elevating them to be leaders in their own right. Today, virtually every rosh yeshiva of Sephardi yeshivot in Israel is either a direct student or a student of a student of Rav Shach.

Rav Shach maintained a close contact and remained keenly interested in each of them. When he saw that the Ashkenazi yeshivot had imposed a quota discriminating against the number of Sephardi students they would enrol, Rav Shach pushed for and initiated the opening of Sephardi yeshivot by the dozens. He remained a patron, a guardian and a guide for all of these institutions.

When Rav Shach felt that the Aguda party, the political movement of which he himself was the spiritual leader, was in breach of its own promise to its constituent Sephardim, he immediately mandated the Sephardim to form their own separate party and on its first election, he himself cast his personal ballot for them!

The present Torah scholarship that the Sephardi Jew in Israel enjoys, with its all top-notch yeshivot, its nation-wide Maayan Torani educational network, the considerable political clout it has through the Shas party – the third largest in the Knesset – is wholly due to the single-handed determination of Rav Eliezer Man Shach z'l to advance the cause of the Sephardi.

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Israel's ambassador to Poland comes full circle

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The Holocaust can be seen as the start of a new era of compassion and tolerance says Szewach Weiss, Israel's ambassador to Poland.

"I believe in a better life after the Holocaust. The price was terrible and we can never forget the agony, but today, every human being has a name. There is a post-war new world," he said.

Holocaust Education Week

Weiss, a Polish-born Holocaust survivor, is chair of the Yad Vashem Council, a former speaker of the Knesset, and a professor of political science at the University of Haifa. He was here recently on a 24-hour visit, his first to Canada.

He spoke at a Holocaust Education Week program sponsored by Bialik Hebrew Day School and Habonim Dror Youth Organization, as well as at a breakfast meeting sponsored by Canadian Jewish Congress, Ontario region.

He said that the Nazis not only murdered six million Jews, they murdered those who did not have a chance to come into the world.

Szewach Weiss

"They murdered the next generation and the third generation, and it happened in Europe under the umbrella of European civic culture... The Holocaust was the collapse of all Christian values," he said.

There are many interpretations of why the Holocaust happened and what could be behind such evil, Weiss said,.

"In the '70s and '80s there was a [belief] that every nation has in its history an anarchist and dark period, that it is a normal part of the history of nations."

There were dark periods, for example, in Germany, Russia, Vietnam and Cambodia, he said. "That is a chilling universalization of the Holocaust."

Weiss said another interpretation contends that the Holocaust was a dark period of human behaviour; a struggle between God's way and the satanic way.

"If so, maybe it will put a Jewish [point of view] in the world initiative – to struggle against the power of darkness and evil."

Today, he said, we have democracy, and "I hope we have the power to struggle against evil activity. During World War II, our cry was not part of organized world opinion.

"We are the last generation of Holocaust survivors. I think the next generation has the power, strong will and vital energy to bridge between our agony and the next generation."

As a Holocaust survivor, Weiss said, it is not easy to serve as ambassador to Poland. "The majority of Polish Jews in Israel and [North America] have anti-Polish feelings. Poland is the cemetery of the Jewish nation.

"The Holocaust was not a Polish initiative and the Poles were also victims of the Nazis, but the anti-Semitic atmosphere is there. Some of them murdered Jews, but there were more than 6,000 Righteous Among the Nations. There is a complexity of bad and good feelings, of love and hate. Every day, I have ambivalent feelings vis-a-vis the Poles."

His decision to accept his post was not a political one, he said. "It was a coming back to touch the souls of my family and nation. It is not part of my personal redemption; that was done in Israel."

He refused an offer to be ambassador to Germany, said Weiss, "because I do not have the moral power to visit there. The Holocaust began in Berlin. Without the Nazis, without Hitler, the Holocaust would not have been possible. It was a German production that was a collaboration with all the others."

The current struggle against terrorism, he said, is not an easy one. "It is mission impossible to have an easy victory. We can't use our superpowers against those from fanatic backgrounds who are ready to commit suicide."

As speaker of the Knesset during Prime Minister Yitzhak Rabin's government, he was involved the Middle East peace process. "I remember that period as one of hope and naiveté but after a generation of bloodshed, I believe in the freedom of dreams.

"I don't have good news [though]. We are trying to renew peace talks with the Palestinians but it is not easy. It may be that the Palestinians have no interest in finishing this conflict. In such a period, we need solidarity around the world."

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Exhibit recalls Chinese saviour of wartime Jews

By RON CSILLAG
Staff Reporter

TORONTO — Asked to recall a singular memory about being a Jewish refugee in Shanghai, Eric Goldstaub of Toronto doesn't pause. "I remember everything," he said. "Life was interesting and challenging. But when you're young, everything is interesting and challenging."

Holocaust Education Week

Goldstaub adapted well to his war-era refuge. He and his family lived in Shanghai for a decade – even for four years after World War II ended – and he found gainful work as a cosmetics salesman and an importer.

Last week, while gazing at a panel of photographs of his youthful self and his clan living and frolicking in Shanghai, Goldstaub recalled those days as happy and safe. "I have nothing but the greatest respect for the Chinese people," he said.

Now a hale 80, Goldstaub owes his life to a little-known saviour of wartime Jews. While stationed in Vienna from 1938 to 1940, Chinese consul general Dr. Feng Shan Ho issued thousands of life-saving visas to Jews, despite orders from his government to stop, and even after he was reprimanded for his actions.

In all, some 18,000 Viennese, German and Polish Jews found sanctuary from the Nazis in the teeming, cosmopolitan port of Shanghai, China's largest city, which was already home to a Jewish community of Iraqis, Indians and Russians. There, under Chinese officials and Japanese military occupiers, the Jews flourished. Holidays were celebrated, there was kosher food, and children went to classes. But above all, Adolf Hitler and Germany were half a world away.

The feeling one gets when viewing *Jews in Shanghai: The Story of Survival*, a remarkable exhibit that opened last Monday as part of Holocaust Education Week, is that while the refugees found a haven free of anti-Semitism and danger, it wasn't all easy going.

"It was very hard for my parents," Goldstaub recalled. "They had it rough. They lost everything and had to start over in a place that was welcoming but still very different and strange."

The exhibit, at the Chinese Cultural Centre of Greater Toronto (5183 Sheppard Ave. E.), chronicles Ho's heroics, as well as Jewish life in Shanghai before, during and after the war (with photographs of the Hongkou Jewish "ghetto" and other Jewish sites in the city); first-person recollections, videos, artifacts; and the records of several Toronto Jewish families who lived in Shanghai between 1938 and 1948.

Gathering for last week's cross-cultural opening were leaders from the Chinese and Jewish communities, Senator Vivienne Poy, Ontario Attorney General David Young and the consuls general of China and Israel.

Joining them was Ho's daughter, Manli Ho. She recalled that her father, who died in 1997, spoke only about two events during his days in Vienna: Hitler's triumphant entrance into the city following Germany's annexation of Austria in 1938, and how "appalled" he was at the Nazis' brutality toward Jews; and Kristallnacht, the night of Nov. 10, 1938, when Nazi stormtroopers smashed Jewish shops and torched synagogues.

Her father, Ho said, once faced down the Gestapo to rescue some Jewish friends with his prized visas. His death-defying efforts led to his induction a year ago as a Righteous Among the Nations at Israel's Yad Vashem Holocaust memorial.

Why did he do it? "If you knew my father," she said, "you would have known a man who lived his life according to the best of Confucian and Judeo-Christian values." Indeed, the exhibit quotes her father as explaining his acts thus: "From the standpoint of humanity, this is the way it should be."

That philosophy led Ho to issue an average 500 visas a month. At one point, the Chinese government punished the diplomat with a demerit. Undaunted, he persisted, issuing as many as 900 of the precious documents monthly.

Eighteen of those went to a young Goldstaub, who visited some 50 foreign missions in Vienna (including Canada's) to beg for exit visas for him and his extended family, after being forced to scrub the streets of Vienna in the wake of Kristallnacht. China's was his last stop.

Recently, the World Monuments Fund added Shanghai's Ohel Rachel synagogue, built in 1920, to its 2002 Watch List of the 100 Most Endangered Sites. In 1993, the city declared the Sephardic shul a historic landmark, affording it some protection. The city's only other synagogue, Ohel Moshe, has been turned into a museum.

Programs relating to the exhibit included lectures last week by Prof. Guang Pan, dean of the Centre for Jewish Studies in Shanghai and author of two books on the Jewish experience in China; and Dr. Joseph Du, chair of Winnipeg's Chinese Cultural & Community Centre, where the exhibit showed earlier this year.

This Sunday at Toronto's Chinese cultural centre, a public forum to be chaired by Karen Shopsowitz (whose film, *A Place to Save Your Life*, is included in the exhibit), will take place at 2 p.m.

The exhibit runs to Dec. 22. For details, call 416-292-9293.

Eric Goldstaub points to a photo of himself in the exhibit, Jews in Shanghai: The Story of Survival. [Ron Csillag photo]

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Jewish education top priority at WJC plenary

Continued from page 3

The Jewish community realized the importance of learning to confront anti-Semitism when it attended the World Conference Against Racism in Durban, South Africa, in September, he added.

"We saw there how an agenda can be hijacked with anti-Semitic and anti-Israel statements, and we have to be educated in order to counter it."

One of Durban's biggest legacies, Landy said, is that we now wonder how we can say business as usual, when we saw human rights organizations who came to Durban and failed to speak out in a forceful way.

"As Jews, we have always rushed to assist [those in need]. Maybe it is time to pause and see if we should continue to involve ourselves when others are unwilling to involve themselves."

While in Israel, Landy met with Israeli Prime Minister Ariel Sharon and Canadian Foreign Minister John Manley, who was travelling through the country.

"We talked about the importance of fighting terrorism and recognizing terrorism no matter where it occurs, whether it is in New York, in Washington or in Tel Aviv."

The message that Manley – as well as other western leaders – brought was that the international community was not going to intervene in the dispute between Israel and the Palestinians, said Landy.

"That is a dispute that has to be settled between them. Yasser Arafat was put on notice that it is up to him to control extremists and get back to the negotiating table."

While the previous plenary, held five years ago, had about 4,000 delegates, this year's plenary had only 600, said Landy.

"The Americans are afraid to fly, and that is unfortunate because Israelis are getting on with their lives.

"The question I pose, is: 'Can you imagine a world where there is no Israel?' For 2,000 years we cried for a country, and now that we have it we are deterring ourselves from going.

"If it is already established that bad things happen at home, why not show our resolve to support the State of Israel?"

He is not minimizing the fact that parents sending their children to Israel are sending them to what is essentially a war zone, he said, "but as Jews we have been through so much in our history. This is something we should be able to overcome.

"If we do not support Israel now, when is a better time? Now is the time to travel there. One has to weigh how slight the risks are with how many terrible things can happen in life. We have to focus on the positive, and the positive is that Israel needs us."

As Canadians, he said, we can't put our children in the Israeli army, but we can go and visit the country.

"It does not help to hear great pontification from leaders who talk about helping Israel, if they are not willing to lead. Our leadership needs to lead the way.

"We need to ask ourselves if European Jews in the '20s and '30s would have travelled to Israel under any circumstances. What would they be saying now?"

Among the draft resolutions presented at the plenary assembly were a condemnation of terrorism and anti-Semitism, the recognition of the centrality of Jerusalem in Jewish life, a recognition of the tragedy of the Jews compelled to leave Arab lands and having it placed on the international agenda, and a call to those countries that have yet to enact legislation for the restitution of Holocaust-era assets in Europe and elsewhere to do so.

Anti-terrorism bill

Continued from page 3

protests that may turn violent or be contrary to existing law, reprehensible though this would be."

Updating and revising lists of terrorists for the purposes of the law "is absolutely essential," CJC stated.

Congress also commended Ottawa for including in the bill the criminalizing of fundraising for terrorists and allowing for the deregistration of charities or denial of tax-exempt status to groups that raise funds for terrorists.

Congress urged the government to regularly publish a list of specific terrorist organizations so fund-raisers and the public know which groups they are dealing with.

CJC also welcomed additional hate crimes legislation that was prompted by a rise in hate-related activities following Sept. 11, including attacks on at least 18 synagogues in Canada. It especially lauded Criminal Code amendments that would make attacks on property used primarily for religious worship a serious offence, above and beyond mischief or vandalism.

Congress recommended further amendments to protect all religious and communal properties, whether or not they are used for religious purposes, including schools, cemeteries and temporary structures.

Congress would also like to see amendments that would make it a serious offence to make threats against an identifiable community, whether by mail, telephone, e-mail or any other means of communication.

"While much of the debate has been about what kind of power is given to government, it all seems to boil down to this problem: Do we take seriously the threat of international terrorism coming to Canada?" said CJC Ontario region chair Ed Morgan.

Congress rejected calls for a sunset clause for any law that is passed, saying that would only complicate and hamstring the international war on terrorism.

Morgan said the proposed three-year review by Parliament is sufficient.

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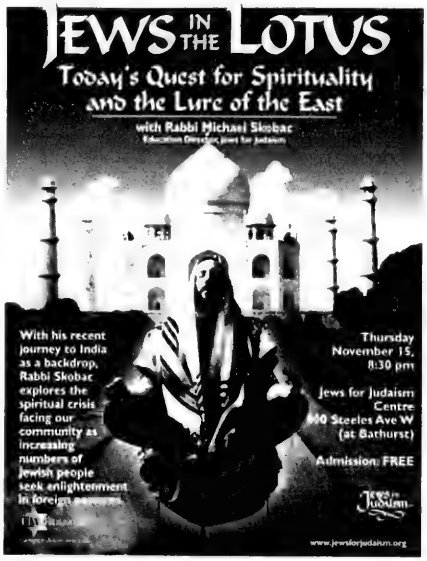
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New president wants to raise JNF profile

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Sandy Posluns, new president of Jewish National Fund of Canada, is determined to make the organization a household name.

"My generation was brought up with JNF blue boxes, and with the organization now in its 100th year, we want to make sure the next generation knows who we are and what we do," said Posluns, who is taking over from Naomi Frankenburg of Vancouver.

Sandy Posluns

Posluns, who recently completed her term as JNF Toronto president, was brought up in the Parkdale area of the city where she was one of the only Jewish students at her high school.

"This was the late 1940s, and I learned a lot about anti-Semitism, but I also learned about tzedakah from my parents. Giving to others was a family tradition," she said.

When she married Alan Posluns, also a former Toronto and national JNF president, she became involved in a number of Jewish organizations. "It was a family affair. My father-in-law Abe was called Mr. Baycrest because of his work there."

She has been with the women's auxiliary of Baycrest Centre "for about 400 years," and among her other community activities, she has been involved with Toronto Hadassah-WIZO and Mount Sinai Hospital.

She became involved with JNF when her father-in-law was the Negev Dinner honoree in 1984. "Community work is my job. It is my payback for having a wonderful life."

Posluns, who tries to visit Israel about twice a year arrived home from her last trip on Sept. 10. "The country was very quiet. While there, I met with JNF executives about the organization's centennial celebrations, and we were the only people staying at the hotel."

While in Israel, Posluns was chosen to speak at the home of Israeli President Moshe Katsav on behalf of JNF worldwide. "I talked about how important it is for Diaspora Jews to maintain a connection with Israel, and to visit the country."

When she goes to Israel, she says, she always goes to Ben Yehudah Street in Jerusalem after Shabbat – an area known for its night life – because "it lifts my heart to see young people walking on the promenade and enjoying themselves. They are not allowing terrorism to change their lives. That is their way of saying they are not afraid."

She planted her first tree in Israel in 1982, she says, and "I still remember the shock I felt at putting my hands in Israel's earth. I remember that feeling every time I plant a tree. It is very emotional."

During her two-year term, which can renewed for a second term, she wants to make people aware that when they give to JNF, they "contribute to the land of Israel. Our generation and the generation before us planted trees, and we have to teach our children how to water those trees."

Much of JNF's work also revolves around land and water, said Posluns, "and our big focus at this time is building 100 new water reservoirs. "In the middle of a drought, Israel is keeping its obligation with Jordan to keep that country with a water supply. It is a matter of water and a matter of keeping peace," she said.

JNF is planning a 100th anniversary trip to Israel in April which will include a tour of JNF projects.

About Nutrition

By LISA WEINBERG

Q. I frequently eat lunch at dairy restaurants around Toronto. I am trying to eat lower-fat, lower-calorie lunches. What are good choices in these type of restaurants?

A. I recommend that lunch always include protein, so some of the following are excellent, filling, low-fat and low-calorie choices.

Try gefilte fish with horseradish or a salad with a tin of tuna or a hard boiled egg (dressing on the side); an eggwhite omelette with vegetables, mushrooms, onions, etc., with whole wheat, rye or pumpernickle toast (not a bagel); and fruit. Or order a scoop of pressed or cottage cheese with fruit or sliced raw vegetables, and cabbage vegetable, or chicken noodle soup. Poached eggs on toast are another possibility. These choices will all fill you up for the afternoon and not give you too much fat or too many calories.

Q. I really find it hard to not have some kind of evening snack before going to bed, although I know I really don't need to be eating then. Do you have any suggestions for reasonable yet satisfying snacks?

A. Most times evening eating is either emotional, as a subconscious reward for a busy or hard time, or eating out of habit or boredom in front of the TV. If you identify that you are, in fact, not really hungry then you want to make a choice that will satisfy your "emotional needs," your cravings, and not contribute a lot of fat or calories. I find the best choice is a hot drink. It can be coffee or tea, herbal tea, light hot chocolate, or clear chicken broth. These all take a long time to drink and will truly satisfy and shut off your desire. Try it!

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY

Important Announcement

The deadline for compensation for the slave and forced labor program is **December 31, 2001**. This notice is for individuals who have not already filed an application with the Claims Conference.

If during the Second World War, prior to or during German occupation, you were persecuted as a Jew and were:

- In a concentration camp or a ghetto or another place of confinement under comparable conditions of hardship and forced to work (considered as slave labor in the German Foundation Law); or
- In a place of confinement under the auspices of the Nazi regime or its allies where freedom of movement was restricted; or
- Forced to work including while living at home

and this persecution occurred under German occupation or in territory controlled by German allies (including Bulgaria, Romania, Hungary, Slovakia, Croatia, Italy, etc.), you may be eligible for a payment from the German Foundation "Remembrance, Responsibility and the Future" and / or the Swiss Banks Settlement.

Persons who were forced to work in Tunisia under German occupation or in Libya during the war may also be eligible.

The German Foundation Law provides for specific payments for slave laborers (as defined in the Foundation Law) and therefore funds may not be available to make payments for all of the categories listed above.

Persons who were forced to work during World War II under the auspices of the Nazi regime or its allies, for little or no remuneration, because they were Jewish, may also be entitled to a payment from the Swiss Banks Settlement. No separate application form is necessary.

The heir(s) of eligible persons, where the eligible person died on or after 16 February 1999, can also apply. If a claim was submitted and the applicant subsequently dies, the heir(s) must contact the Claims Conference within six months of the date of death.

If you have previously filed an application with the Claims Conference for slave or forced labor there is no need to fill out any additional application.

If you have not already filed an application, please do so immediately as the Claims Conference must receive applications by

31 December 2001.

Applications are available on the website of the Claims Conference

www.claimscon.org

For additional information, please contact:

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By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Nov. 12, is deadline for Nov. 22 issue and Monday, Nov. 19, is deadline for Nov. 29. I receive calls and sort my mail on deadline days only. Phone 416- 391-1836, fax 416-391-0829.

Thursday, Nov. 15

WOMEN'S ROSH CHODESH

Pride of Israel Synagogue Women's Rosh Chodesh program features **Prof. Rachael Turkienicz** speaking on God's Gender, plus songs by **Sue Helfenbaum** and **Alyssa Hershkop**. 7:30 p.m., 59 Lissom Cres. For details, **Elizabeth** 416-226-0111, ext. 10. A donation to the Kosher Food Bank would be appreciated.

JEWISH CHARACTERS

Prof. Harvey Kerpneck University of Toronto, 4th session of his course, Jewish Characters in the Novels of Anthony Trollope: Can Society Be Both Christian and Moral? 7:30 p.m., Holy Blossom Temple. **Anne** 416-789-3291, ext. 235.

JEWS IN THE LOTUS

Rabbi Michael Skobac discusses Jews in the Lotus: Today's Quest for Spirituality and the Lure of the East, 8 p.m., at Jews for Judaism Centre, 800 Steeles Ave. W. Register. 905-761-0040.

SINGLES ROSH CHODESH

Shaar Shalom Singles and Intersynagogue Singles (35 and better) Rosh Chodesh celebration with poetry, song, prayer, plus honours to **Claudette Edghill**, chair of Intersynagogue Singles, and to leaders of synagogue singles groups. Please bring item for Kosher Food Bank 905-889-4975.

Saturday, Nov. 17

RELIGIOUSLY INCORRECT

Nishma presents Religiously Incorrect, A Forum for Discussion of Current Events from a Torah Point of View. Topic: Are We Allowed to Hate? with **Rabbi Mendel Kaplan, Rabbi Yakov Kerzner, Shayne Kravetz, Rabbi Michael Skobac.** Moderator **Rabbi Benjamin Hecht** 8 p.m., Nishma Centre, 322 Wilson Ave. 416-630-0588.

JLGST DISCO BOWLING

Join Jewish Lesbian Gay Bisexual Transgendered students and young professionals for an evening of bowling, lights and music, 9 p.m., Newtonbrook Bowlerama, 5837 Yonge St. RSVP to **Michelle** 416-978-0422.

Sunday, Nov. 18

ISRAEL UPDATE

Meir Romem Israeli consul general, presents an update on the critical issues in and surrounding Israel. 2 p.m. Beth Tikvah Synagogue. 416-221-3433.

ROOTS OF ANTI-SEMITISM

Prof. Sye Langer speaks on Historical Roots of Anti-Semitism in a Series of Cultures, National and International Contexts Worldwide 9:15 a.m., Beth David B'nai Israel Beth Am Synagogue. 416-633-5500. Breakfast served.

FOCUSING ON PROSPERITY

Temple Sinai Brotherhood seminar, Focusing on Prosperity: Turning Volatility Into Opportunity, with **Earl Crackower** and **Allan Kalin**. 10 a.m. 416-407-4161.

FILM RETROSPECTIVE

Mordechai Richler Film Retrospective offers *The Apprenticeship of Duddy Kravitz* (1974) with **Richard Dreyfuss**, 8 p.m., Beth Tikvah Synagogue. 416-221-3433..

HBT BROTHERHOOD

Holy Blossom Temple Brotherhood breakfast program, a preview of Stagecraft's *The Sisters Rosensweig* by **Wendy Wasserstein** 9:30 a.m. 416-789-3291, ext. 530.

Monday, Nov. 19

TORAH, LITERATURE, LAW

Prof. Arnold Ages' series, The

Continued on page 21

ANOTHER MOVING STORY WITH A HAPPY ENDING

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What's New

Continued from page 20

Torah, Literature, Law, and the People of Israel, continues with The Absolutely Unique Hebrew Literary Style of the Torah, 8 p.m., Temple Har Zion 905-889-2252.

NAGILLAH CHAPTER, JWI

Nagillah chapter, Jewish Women International (50+ singles) general meeting, 7:30 p.m., Pride of Israel Synagogue, 59 Lissom Cres. Program by **Sarah Magee**, Sunnybrook Geriatric Research Department, Hormone Levels Affect Your Memory, followed by meeting. **Norma** 416-657-8763 or **Helen** 416-638-4326.

Tuesday, Nov. 20

JEWS OF EUROPE

The Jews of Western Europe: The Secret of Success with **Prof. Derek Penslar** 8 p.m., Beth David B'nai Israel Beth Am Synagogue. Presented by Beth David and the Institute for International Affairs of B'nai Brith Canada. 416-633-5500 or 416-633-6224.

FAMILY DYNAMICS

Family Dynamics: The Rabbinic Prism, a 3-part series with **Prof. Rachael Turkienicz** begins with Parents and Children: Mommy Told Me There'd Be Days Like This, 7:30 p.m. Beth Tzedec Congregation. 416-781-3511.

FILM REVIEW

Adath Israel Sisterhood book and film review series with **Heather Kassel** continues with the film *Voyagers* 8 p.m.

Wednesday, Nov. 21

IN SEARCH OF PEACE

A special screening of *In Search of Peace, Part 1, 1948-1967*, presented by Friends of Simon Wiesenthal Centre for Holocaust Studies, the Sephardic Kehila Centre and Canadian Zionist Federation, 8 p.m. at Sephardic Kehila Centre, 7026 Bathurst St. RSVP by fax 416-864-1083. For information, **Marnie Beard** 416-864-9735.

CAREGIVERS' WORKSHOP

At Temple Har Zion with panelists Temple members **Dr. Cheryl Ackerman**, **Marian Landen** and **Paula Mintzberg**, 8 p.m. 905-889-2252.

JEWISH PARENTING

After the Ecstacy... The Diapers, Kolel: The Adult Centre for Liberal Jewish Learning invites you to a workshop with **Rabbi Elyse Goldstein** on the joys and challenges of Jewish spiritual parenting and grandparenting. Geared for parents with children of all ages. 7:30 p.m at Kolel, 151 Eglinton Ave. W. 416-485-7007.

WINE DOWN EASY

Mount Sinai Hospital Auxiliary hosts an evening of dining and dancing with a wine auction of rare and vintage wines. 7 p.m., at Easy and the Fifth, 225 Richmond St. **Cindy Berk** 416-586-8290.

LUNCH AND LEARN

Holy Blossom Temple Lunch and Learn in Retirement group features **Rabbi Edward Goldfarb** speaking on Israel, the Jewish State and the Dilemma, at noon. Bring your own dairy lunch and $1. Coffee, tea and cookies served. 416-789-3291.

CANCER AWARENESS

Man to Man and Side by Side Prostate Cancer Awareness meeting, 7:30-9:30 p.m., Civic Garden Centre, Floral Hall Room, 777 Lawrence Ave. E. Topic: Robotic Surgery – The Current Status of a New Method, presented by **Dr. Michael Jewett**, Princess Margaret Hospital. 416-932-8820.

And What Else Is New

UNDERSTANDING PRAYER

Anshe Minsk Congregation offers two sessions on Understanding Prayer, based on the writings of the Maharal of Prague, given by **Tivia Basser**, author of books on the Maharal's writings, Thursdays, Nov. 15 and 22, at 7:30 p.m., 10 St. Andrews St., Kensington Market. 416-595-5723.

JEWISH MEDITATION

Downtown Jewish Learning Council at the Miles Nadal JCC presents Jewish Meditation, a 6-week program with **Chashi Skobac**, beginning Thursday, Nov. 15, at 7:30 p.m. 750 Spadina Ave. Register 416-924-6211.

TRADITIONAL MEDICINE

Jewish Health Alliance workshop, Traditional Jewish Medicine on the Ten Pulses in the Body, with **Rabbi Abraham Greenbaum**, author of *Wings in the Sun: Traditional Jewish Medicine in Theory and Practice*, Sunday, Nov. 25, 1-5 p.m., Beth Lida Synagogue, 22 Gilgorm Ave. RSVP 416-208-0610.

TORAH CANTILLATION

Introduction to Torah Cantillation (Trop) for beginning Torah-reading students, 5-part course Wednesdays 7-8 p.m. at Beth Emeth Bais Yehuda, beginning Nov. 21. Instructor **Danny Allman.** For men and women of all ages.

TODAY'S WOMAN

Jewish Family & Child Service workshop series discussing relevant issues and making changes in your life. Begins Wednesday, Nov. 21, for four sessions, 7-9 p.m., Lipa Green Building, 6th floor. Register, **Shawna Sidney** 415-638-7800, ext. 215.

FILM REVIEW

Lodzer Centre Congregation presents the **Heather Kassel** film and book reviews, starting Nov. 26 with the book *Moonlight on the Avenue Faith* by **Gina Nahai**, 8 p.m., 12 Heaton St. For information, **Lil** 416-782-5678.

ISRAELI DANCING

Israeli dancing is coming back to Temple Har Zion, Mondays 7:30-9 p.m., Jan. 7 to March 11, Register by Nov. 30. **Rhonda Bloom** 905-889-2252.

HEBREW CLASSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., announces registration is now open for winter courses for adults, teenagers, preteens, in conversational Hebrew, all levels. Courses run Tuesday mornings Jan. 15-April 16; Wednesday mornings, Jan. 16-April 17; Thursday evenings Jan. 17-April 18, and Friday mornings Jan. 18-April 19. **Joseph Klinger** 416-787-0197.

FOR SENIORS

Association of Jewish Seniors' 30th anniversary celebration, Sunday, Nov. 25, 1:30 p.m. at Holy Blossom Temple. Entertainment by **Michael Khinkis**. Reserve, **Goldie Leibman** 416-635-2860.

Cranbrooke Friendship Club welcomes The Raging Grannies, Monday, Nov. 19, 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Preceded by light lunch. 416-789-5502.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 15, free evening discussion; Nov. 22, sing-along in Hebrew; Nov. 29, evening out, Chinese restaurant. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Club has some rooms available for 4, 6 and 8 weeks stay in Miami. Final registration meeting Wednesday, Nov. 21. Phone **Libby** 416-782-2959 or **Stanley** 905-669-1347. Senior Cultural Club meets Tuesdays at 19 a.m., at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Earl Bales Seniors' Club: Casino Rama Nov. 28. Dec. 12, 27; Dec. 6, Bramalea City Centre; Dec. 31, New Year's eve dinner and dance; Bingo every Tuesday, 1-3 p.m. membership open for 2002. 416-395-7881.

10-pin Seniors Bowling, 1 p.m. Tuesdays at 877 Wilson Ave. Price is right. Under the auspices of Baycrest. **Milt Cohen** 416-495-1999.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

History of Anglo-Canadian Law with **Lorne Alter**, Tuesdays, Nov. 20, Dec. 18, 10-11:30 a.m. **Bookie Kwart**, ext. 116.

Bible study classes with **Kolya Shimrat**, Mondays 9:30-11:30 a.m. starting Nov. 26 for 10 weeks. **Bookie Kwart**, ext. 116.

Musical Interlude with **Tom**, Mondays 1 p.m.

Israeli Club Etrog. Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Nov. 20, bingo; Nov. 27, lunch out. **Anna**, ext. 110.

Movie, *The Godfather Part 3*, Sunday, Nov. 18.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Lunch and Learn Thursday, Nov. 15, at noon. **Louis Greenspan**, Religion and Violence. Co-sponsored by the Michael Bernstein Chapel of the Nadal JCC.

Good Age Club event, Thursday, Nov. 15, 2 p.m., Native Cultural Centre, 16 Spadina Rd., Drum and Dance presentation.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Nov. 15 at the Leah Posluns Theatre, A Whimsical Day with the stories of **Marie-Louise Gay**, a 50-minute journey into 7 stories. 1-800-387-9948.

Nov. 18 to Jan. 6, Big Big Mitt and Canadian Work Sock, oversize knitted sculptures by **Janet Morton** on view together with a sock and mitt drive for the homeless, organized by the Koffler Gallery. Presented in conjunction with a photo exhibit, Gimme Shelter, by **Nir Bareket**. Opening reception Sunday, Nov. 18, 3-5 p.m.Co-sponsored by Koffler Centre of the Arts and the United Way.

Nov. 18 and 25, noon to 2:30 p.m., The Jewish Discovery Place Children's Museum 2-part Chanukah and shamash-making workshop for 7-10-year-olds. Pre-register, ext. 264. Information, ext. 456.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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1) *The Apprenticeship of Duddy Kravitz* (1974) with Richard Dreyfuss

* * * *

SUNDAY, DECEMBER 2 8:00PM
2) *The Apprenticeship of Mordechai Richler* (1985 National Film Board)
Richler discusses the influence of life in Montreal's Jewish Community on his work.

* * * *

SUNDAY, JANUARY 20, 2002 8:00PM
3) *Gentleman's Agreement* (1947) with Gregory Peck and Dorothy Mcguire

* * * *

SUNDAY, FEBRUARY 17, 2002 8:00PM
4) *Crossing Delancey Street* (1988) with Amy Irving

* * * *

SUNDAY, MARCH 10, 2002 8:00PM
5) *The Frisco Kid* (1979) with Gene Wilder and Harrison Ford

* * * *

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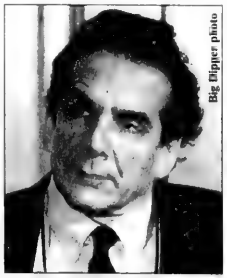
Greater Toronto Area

War on terror will be long and bloody: Krauthammer

By FRANCES KRAFT
Staff Reporter

TORONTO — If the United States does not win its war on Afghanistan, the war on terrorism will be lost, according to Washington, D.C.-based pundit Charles Krauthammer.

But the Pulitzer Prize-winning syndicated columnist – who spoke at a UJA Federation Campaign 2002 Major Gifts dinner on Nov. 4 – told a rapt audience of 525 people at the Four Seasons Hotel that the war cannot end with Afghanistan. It will end in Iraq, where it should have ended 10 years ago, he said.


Big Dipper photo

Charles Krauthammer

Iraqi president Saddam Hussein "has the weapons that no other despot has ever had in history."

"Iraq is where the war will end, but I'm not sure how it will end, because with bin Laden, we may have already crossed the nuclear and biological threshold."

A psychiatrist by training – or as he put it, a psychiatrist in remission – Krauthammer quipped that in his former profession, "the deluded and grandiose did not have access to nuclear weapons."

Although he admitted to painting a "gloomy" picture, the *Washington Post* and *Time* magazine columnist said he believes America will succeed. "But it will be difficult, long and bloody, and we will need all the help we can get."

The war on Afghanistan, ostensibly to go after Osama bin Laden, actually has as its main objective the toppling of the country's Taliban government, Krauthammer said. U.S. President George W. Bush's doctrine of holding responsible any government that harbours terrorists should have been implemented 10 or 20 years ago, he added.

"You have to make the governments that provide haven to terrorists fear for their lives. Nothing short of that would work. We have to make the world understand that if you're an enemy of the United States, you're in grave danger."

The response of the other Islamic states will depend entirely on America's success in Afghanistan, Krauthammer said. "The way to determine who will be in our coalition is by winning the war. The Arab states follow a winner, and they're waiting to see who wins. They don't want to be on the losing side."

America will never "win the Arab street," he noted. "We will never earn their love or affection, but we can earn their respect."

A victory in Afghanistan would give the United States the ability to go to Syria – which Krauthammer termed "a very pragmatic country" – and say, "Look what happened in Afghanistan. Cough up Hezbollah."

In Iran, he envisions a rise in current anti-government feelings and a renewed friendship with America.

The current war, he said, is different because it is a "war of necessity," and the first war in America's history where Americans' own existence and security are at stake.

"Americans, at least my generation [he was born in 1950], have only experienced wars of choice. You can lose a war of choice and survive as a nation."

Krauthammer, who is known for his conservative views, lauded Bush, comparing the depth and conviction of the president's post-Sept. 11 speech before the U.S. Congress to John F. Kennedy's inaugural address and Franklin Delano Roosevelt's speech after Pearl Harbor. "I think [Bush's speech] was one of the great speeches in American history."

Krauthammer bemoaned the "preposterous, dangerous and delusional" approach to terrorism taken in the past, treating previous terrorist acts as criminal rather than as acts of war. "It was a way to keep our heads in the sand."

The attacks on the World Trade Center and the Pentagon marked a turning point, said Krauthammer. "Nothing after will resemble anything before."

The events changed the focus of his speech, which was originally intended to address mainly Israel and the future of the conflict in the Middle East, an issue he discussed in a question-and-answer session following his talk.

Krauthammer said he doesn't believe peace is possible at the moment between the Israelis and Palestinians. "Today I believe it's a cruel hope. In the end I think there will be a peace, but it may not be one that my generation will see. The best we can hope for is a series of armistices."

The hatred and anti-Semitism that is being taught to Palestinian children is "of a kind unseen anywhere in the world since the Third Reich. If you're interested in ending a conflict, you prepare your people for a compromise. That's what Israel did."

Although he noted that American interests don't always coincide with Israel's interests, Krauthammer said he believes that Bush "has very good instincts on Israel." If the early stages of the war on terrorism are successful, it will have a "remarkable" effect on the Arab-Israeli conflict, he said.

Krauthammer believes Israel faces a greater danger now than at any time since 1948, with the possible exception of 1973.

"That's why Israel needs your support – because the conflict will go on and on... For now the other side rejects Israel's right to exist. Until it accepts it, we can only have war."

Compromise needed for peace, says Israeli author

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Amos Oz, one of Israel's foremost novelists, has called for a historic compromise to break the cycle of strife between Israel and the Palestinians.

"What we need is a partition – a historical compromise," Oz said recently at Holy Blossom Temple, delivering the Gerald Schwartz and Heather Reisman lecture.

Appraising Israel's conflict with the Palestinians as "a clash between right and right," Oz urged Israel and the Palestinians to aim for a two-state solution based very roughly on the pre-1967 borders.

Oz said that both sides realize that partition is a necessity. "Gone are the days when most Arabs believe Israel will disappear."

Any agreement, he said, should contain strict security provisions, provide a solution for Palestinian refugees and be guaranteed by outside powers.

Oz, a Peace Now advocate, demanded that Palestinian refugees be resettled anywhere but inside Israel.

"An influx of refugees into Israel will lead to two Palestinian states."

He warned that Israel will not enjoy security unless the needs of the refugees are addressed.

Intractable issues, such as the final status of Jerusalem's holy places, will have to be deferred.

In Oz's view, about 70 percent of Israelis and Palestinians would be prepared to accept the broad outline of such an accord.

Summing up his credo, Oz said he believes "in peace, not appeasement; in compromise, not capitulation."

Israelis and Palestinians perfectly understand each other, he said. Both covet the same small land.

Israel's dispute with the Palestinians is not about religion, but Arab and Jewish radicals are trying to turn it into one.

"Deep down, it's an international conflict over real estate, which makes it easier, though not easy, to resolve."

Although both regard themselves as victims, they do not perceive each other that way.

Israelis and Palestinians must learn to coexist. Quoting the late Yitzhak Rabin on the sixth anniversary of his assassination, he said, "Make peace with the enemy, because it is the enemy."

Oz said the Palestinians miscalculated in rejecting Ehud Barak's offer of territorial compromise. No future Israeli government "can go further."

Amos Oz

The Palestinians, naively, thought that Barak's electoral defeat would usher in a right-wing Israeli government that would plunge Israel into international isolation and force it to make sweeping political concessions, he said.

Referring to the current intifadah, Oz noted it has brought the Palestinians little more than misery and near-starvation conditions, a situation for which the Palestinian leadership must take the lion's share of blame.

"Many Palestinians are bitterly disillusioned by the decision to resort to violence."

Briefly reviewing the demise of the Oslo accords since the outbreak of the second Palestinian uprising, Oz said they had been breached by both sides.

Speaking of the Sept. 11 Arab terrorist attacks in the United States, Oz said violent fanaticism and zealotry are humanity's worst enemies.

The roots of political fanaticism, he explained, lie in "uncompromising righteousness."

Fanatics, Oz added, want to change people rather than let them be. "The fanatic is a great altruist. He wants to save your soul and redeem you."

The vast majority of Muslims, however, are greatly embarrassed by their home-grown fanatics.

Oz said that the cure for fanaticism is humour, a sense of relativism and the ability to see two sides of an issue.

In an attempt to understand the causes of Muslim rage, he pointed out that European colonialism humiliated and exploited the Arab world.

A great civilization was morally shattered and degraded by Western imperialism, he said.

At the outset of his talk, Oz read excerpts, in Hebrew and English, from his latest work, *The Same Sea*.

He described it as a novel about "a peace process and a mystical merger."

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South Sudanese fighting North's 'holy war'

By PAUL LUNGEN
Staff Reporter

TORONTO — As the world turns its attention to the war in Afghanistan, little if any attention is being paid to another conflict-ridden area of the world that also bears the unmistakable imprint of Islamic holy war.

In Sudan, a civil war that has raged on and off for 46 years continues to run its bloody course, with the Muslim North attempting to suppress a separatist movement in the Christian and animist South. What's worse for the blacks of that sad African nation, who have had to contend with famine, disease and the North's devastating firepower, slavery has been imposed as another weapon in the North's arsenal against the South.

A south Sudanese refugee painted a grim picture of life under the northern Islamic regime for a recent meeting of Blacks & Jews in Dialogue. Manock Achuil Lual, a member of the Dinka people of south Sudan, told the group that more than 2.5 million south Sudanese have been killed in the civil war since 1955 and another 4.5 million have been displaced internally.

Since slavery was reintroduced in the mid-1980s by former Prime Minister Sadiq el Mahdi, grandson of the Islamic leader who defeated British Gen. Charles Gordon in Khartoum in 1885, the war has become particularly brutal. Northern militias have ventured into the South to "loot, capture and take into slavery Dinka women and children," Lual said. The Dinka's cattle have been stolen, their villages and crops destroyed.

Women taken into slavery were raped, forced to undergo female genital mutilation and turned into sex slaves or domestic workers, Lual said. Others were sold in markets. Boys were put to work tending cattle, their leg tendons cut to prevent them from running away.

Fearing that educated southerners might stir up trouble or serve as opposition leaders, northerners ensured that southern blacks were made to "disappear." Moreover, soldiers of the Sudan People's Liberation Army (SPLA) taken in battle are routinely shot, Lual said.

Lual, a sociologist by training, said Muslims have been encroaching on black lands since the 16th century, seizing the country's resources and ignoring the needs of the South. Islam, he said, has been used by the North's fundamentalist government to oppress the South. The civil war erupted when it appeared the North was reneging on a power-sharing agreement and removing the black military brigade that protected southerners.

Southerners no longer want to live in a unified state, Lual said. Southerners would rather see "a neat cut, separation, to create two countries in Sudan...We don't trust the Arabs anymore".

The northern Arabs, who account for only 39 percent of the country's population, "dominate, enslave and exploit people who look like me," he said. "The Arab minority looks towards the Arab world as where they belong. We Africans don't want to belong to that world. We look south, to Congo and the Central African Republic as our world."

Blacks & Jews in Dialogue, which has a membership of 320, is a project of the League for Human Rights of B'nai Brith Canada in conjunction with Ghanian, Jamaican, Somali and other African communities.

Shul launches study bursary

By ANNA MORGAN
Staff Reporter

TORONTO — A scholarship fund has been set up by Shaar Shalom Synagogue to provide a bursary to students from the shul.

The Sharon Diamond and Walt Family Fund was established to provide assistance to young adults who want to pursue Jewish studies or other Jewish cultural and heritage programs at the university level.

The fund also co-sponsors educational lectures at the synagogue.

Coming from diverse backgrounds, this year's five bursary recipients were chosen with the belief that they "will continue to conduct themselves as ambassadors for the Jewish people," said Manfred Walt, a benefactor and member of the fund's scholarship committee.

Each one of this year's scholarship recipients has been actively involved in community work in the past.

Sarah Cohen participated in the Birthright Israel program and is currently working towards a BA in anthropology and ancient near and Middle Eastern civilization at the University of Toronto. She hopes to eventually pursue a PhD in the field.

Shawn Fried is a dean's list graduate from the University of Toronto with a BSc in human biology and has co-authored several publications resulting from his research at the Hospital for Sick Children. He will be studying Jewish medical ethics at Oxford University.

Currently studying in the Jewish Teachers' Education Program at York University, Daniel Held is also the educational director of Jewish Students for Jewish Continuity. During a year of study at Bar Ilan University in Israel, Held worked with an Ethiopian community, a group of youth from Ukraine and children in the Shomron.

A second year student at McGill University, Jordana Mednick, is majoring in Jewish studies, with a focus on Hebrew language and literature. Mednick has received various awards for her studies in languages and has volunteered her time at She'arim Hebrew Day School and Holy Blossom Nursery School.

Stephanie Schwartz is currently completing a BA at McGill University where she is majoring in cultural studies and world religions. As an international exchange student at the University of Leeds, Schwartz hopes to participate in the Leeds Jewish community.

Jews must follow laws of land, rabbi says

By LEILA SPEISMAN
Staff Reporter

TORONTO — The halachic imperative for Jews to obey the law of the land in which they live – *dina d'malchuta dina* – must be tempered with an understanding of the parameters of the mitzvah, said Rabbi Michael Broyde in a recent lecture.

The injunction assumes the government in question "is a righteous government that aims to be good to its citizens," he said, referring to democratic countries like the United States, Canada and Israel.

Rabbi Broyde is a law professor at Emory University in Atlanta, spiritual leader of Young Israel Congregation in the same city, and a *dayan* (judge) in the Beth Din of America.

His speech at Netivot HaTorah Day School was sponsored by the S. Daniel Abraham and Ira L. Rennert Torah Ethics Project of The Orthodox Caucus.

Rabbi Broyde used the concept of *mesira* – informing on fellow Jews who commit crimes – to illustrate some of the issues surrounding *dina d'malchuta dina*.

According to Hazal, the rabbinic sages, while one is certainly obligated to obey secular law, that obligation does generally not extend to informing on a fellow Jew who is not obeying.

This issue comes up particularly when dealing with an inherently unjust legal system that responds to major and minor crimes the same way, or treats Jews differently from non-Jews, Rabbi Broyde said.

For example, a Jewish thief in Nazi Germany in 1936 would hardly be dealt with in an appropriate or fair manner.

The exceptions – which apply to whatever kind of legal system one is faced with – are crimes of violence, where an individual or society as a whole is in danger.

For crimes such as murder, rape, child molestation, selling guns or removing the centre column from a building under construction, there is no question that the authorities should be notified, Rabbi Broyde said.

On the other hand, he added, there are times when, while it might be allowable to inform the public authorities, "I am not sure it would be appropriate." For example, he said, if a town forbids the daytime watering of lawns during the hot months, telling authorities about a neighbour who does so is hardly appropriate.

Speeding on a road where everyone else is travelling the same speed, and where the police do not enforce that limit, is another example, he said.

A dispute arises when, in Rabbi Broyde's words, "the conduct is a little dangerous," such as theft of money without violence. While Rabbi Moshe Feinstein ruled that one may not inform in that case, others say that one can, if the person is a perpetual thief.

The Orthodox Caucus, founded in 1992, is a leadership group comprised of rabbis, educators and lay leaders to address challenges facing Orthodoxy and the Jewish world today in a practical manner. The Torah Ethics Project aims to harmonize ritual and ethical issues. Each year, a different issue is highlighted, and programs are arranged for different age groups and for communities as a whole. The Toronto organizers are Rabbi Jay Kelman and Ilana Kelman.

Coverage of Israel improving: TVO host

By RON CSILLAG
Staff Reporter

TORONTO — The media's coverage of Israel in the post-Sept. 11 era has improved markedly, contends a well-known Jewish journalist and television host.

For one, the media have shifted their emphasis away from Israel in Mideast coverage, and "I'm guessing most of you hope it stays that way," TVOntario personality Steve Paikin told a Jewish Book Fair audience recently.

"Most Jews are comfortable when Israel is not in the news at all," Paikin said at an informal talk. But of late, previously unbalanced and even hostile reporting of events in Israel has been replaced by a new even-handedness, he said. "My sense is that coverage is now better than it used to be. It's as even-handed as I've seen in the last 20 years."

An accurate barometer of that, Paikin said, has been the reporting of Neil McDonald of CBC's *The National*. McDonald's reports from Israel and environs "used to be one of the worst examples. During the intifadah, they were horrendously unbalanced." Now, Paikin said, "they're not nearly as bad. They're a lot less vicious."

For now, "Jews and Israel are not the focus of the story. Islam is." Paikin argued that the media and their consumers will have to develop a "better and deeper" understanding of Islam – "the Islam we respect, not the rejectionist, radical, destructive Islam of Osama bin Laden."

Paikin, co-host of TVOntario's *Studio 2*, spent a good deal of time defending Eric Margolis, a controversial panelist on *Diplomatic Immunity*, a weekly current affairs show Paikin hosts.

"There's very little Eric Margolis says that I agree with," Paikin said, conceding that Margolis is known for his pro-Arab sympathies. "But we are in the business of presenting balance. He's not such a bad guy."

Paikin was also on hand to plug his new book, *The Life – The Siren Song of Politics*. In it he interviewed over 100 politicians at all levels on what drew them to their profession.

Politics, said Paikin, a self-confessed political junkie, is a thankless job but still a noble one. After writing the book, he said he has no personal ambitions to politics, in fact, "even less so now."

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We gratefully acknowledge the Campaign 2002 Leadership Team for stepping forward to help create the Challenge Fund with their generous donations.

Adler fills first university chair in Israeli studies

By SHELDON KIRSHNER
Staff Reporter

Canada's first university chair in Israeli studies has been filled by a scholar who was born and raised in Uruguay.

Emanuel Adler, who turns 54 on Dec. 15, officially took up his position at the University of Toronto in September.

A dual citizen of Uruguay and Israel, he is the holder of the Andrea and Charles Bronfman Chair in Israeli Studies, based in the department of political science.

It was funded with a $1.5 million gift from the Bronfmans and an additional $1 million grant from U of T.

"This is a wonderful opportunity to study Israel – its history, society and politics – from the distinctive perspective of the development of Israeli identity," explained Adler, a Hebrew University professor who intends to adopt an interdisciplinary approach to the topic.

He is teaching two courses this semester.

The first, expressly designed for the chair, is entitled Becoming Israel: War, Peace and the Politics of Israel's Identity. It traces Israel's identity from the early times of Zionism to the Oslo peace process.

The second is a generic course on the theory of international relations.

Asked to explain the need for a chair in Israeli studies, Adler cited two reasons.

"Israel plays a very important role for Jews in Canada and for the Canadian community in general. What happens in Israel can have repercussions around the world."

In addition, the issues countries face today, ranging from security and terrorism to human rights and globalism, come to the fore in Israel.

"So the study of Israeli politics, in a sense, becomes something broader."

Adler, with degrees from Hebrew University and the University of California (Berkeley), is a specialist in international relations, concentrating on the relationship between knowledge and power.

He is particularly interested in the evolution of international practices and institutions and has examined subjects from arms control and co-operative security to sustainable development.

He also studies theories of conflict resolution, with special emphasis on Israel, the Middle East and the Mediterranean basin.

His books include *The Power of Ideology: The Quest for Technological Autonomy in Argentina and Brazil* and *Power in Transition: The Peaceful Change of International Order*.

Currently, he is writing a book on practices in international relations.

Adler, who began his career as a teaching assistant at Hebrew University in 1973, was born in Montevideo.

His father, a hotelier, left Poland in the 1930s, fully expecting his fiancé to join him in Uruguay. World War II intervened, and the couple was separated.

With the help of a gentile, she survived the war in Poland and the couple was eventually reunited through the Red Cross."They were very happy in Uruguay. They had a very tranquil life," Adler said of his parents.

In Montevideo, Adler was active in a Zionist youth movement. "It was very clear that I would go to Israel," he said.

He and his Uruguayan wife, Sylvia, made aliyah in 1970. At the beginning, they lived, worked and studied Hebrew at two kibbutzim: Ginosar, on the shores of the Sea of Galilee, and Mabarot, in the Sharon plain.

Adler's brother, Baruch, also settled in Israel. He is a lawyer, with offices in Jerusalem and Tel Aviv.

Adler has three children. Yonatan is a soldier in a combat unit. Nadav studies law at Hebrew University. Shirli is a kindergarten teacher in Tel Aviv.

Although he was appointed to his present job in 2000, he was unable to fill it until now. For the next three years, he will teach only the first semester, spending the rest of his time at Hebrew University. Then he will reassess the situation.

His wife, an employee of a Jerusalem foundation, still resides in Israel. Their home, in Baka, is relatively close to the embattled neighbourhood of Gilo, which has come under periodic Palestinian gunfire since the outbreak of the second intifadah.

"You can hear the firing as if it was outside our home. We're only 15 blocks from Gilo as the crow flies."

Politically, Adler describes himself as "a sort of Peace Now" type. "Here, in Canada, I would be labelled as a liberal."

The failure of last year's Camp David summit, pitting former Israeli prime minister Ehud Barak against Palestinian Authority Chairman Yasser Arafat, came as a disillusioning blow, but Adler has not succumbed to despair.

The Israelis and the Palestinians can still reach an agreement under which a Palestinian state will coexist with Israel, Adler said. But he is not optimistic they can attain anything more than a kind of truce, "sulcha" rather than "salaam."

As long as the two sides continue to bicker over the status of Jerusalem and the right of Palestinian refugees to return to their former homes in what is now Israel, the Arab-Israeli conflict cannot be solved in its entirety, he said.

For now, while the intifadah rages, a peaceful settlement of the dispute is unlikely. But Adler can envisage an end to the fighting within about a year if the United States intervenes.

"The alternative is a war few want, although this possibility has decreased since the events of Sept. 11. What we have now, as Amos Oz noted, is a clash between two rights."

University of Manitoba to offer Yiddish course

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Good news for Yiddish enthusiasts: the University of Manitoba will be offering a Yiddish course next fall.

"In view of the historical importance as Yiddish as a language and a culture, together with the current worldwide revival of interest in things Yiddish, the faculty of arts is happy to be able to offer residents of Winnipeg an opportunity to study the language," said Robert O'Kell, dean of the Manitoba University's faculty of arts.

The decision to offer an Introductory Yiddish class was made at a recent meeting between David Cohen, executive director of the Jewish Foundation of Manitoba; Oscar Antel and Laurie Mainster, from the I.L. Peretz Folk School Endowment Trust; O'Kell; and University of Manitoba faculty of arts professors Lionel Steiman, Rosemarie Finlay and Miroslav Shkandrij.

The idea for the first-ever Yiddish class at a university here came about after suggestions from Professors Finlay and Steiman and the course is the result of years of lobbying by members of the community.

To help with start-up costs, Mainster reported, the Peretz School Board is contributing $15,000, with the Jewish Foundation and the federation putting up smaller amounts for a total of $30,000 over three years.

"We still have some fund-raising to do," Mainster said. "If we exceed our fund-raising goals somewhat, we may have some funds left over for bursaries for some students interested in taking the course."

"The annual cost of each full-year course is $10,000 for the instructor's salary, staff benefits and sundry expenses," O'Kell said.

The initial Yiddish course would be a conversational and reading skills class for beginners. If there is enough student interest, more advanced courses could be added. The instructor is yet to be hired.

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Coast to Coast

McMaster trading floor financier's legacy

By JULIA KOLLEK
Hamilton Correspondent

Dr John Siam, trading floor director, (picture left) explains how to check stock prices to Ben Gould. Inset: Milli and Allen Gould.

HAMILTON — The trading floor at Hamilton's McMaster University business school – the first simulated floor in English Canada – has been named after Allen H. Gould, a highly regarded businessman and entrepreneur who died two years ago.

The floor, which opened in 1999, has 20 computer workstations and two giant digital boards that display the latest market data. Everything in the room – from the set-up of the desks to the Reuters live news feed – resembles an actual brokerage trading floor. It is one of only three in universities across Canada.

Each week, 600 students gain financial market experience through simulated exercises and by preparing monthly reports on real companies. John Siam, the centre's director, says that although it is open 80 hours a week, the room is so popular, he has to restrict students using it to ensure everyone gets a turn.

Because they learn to operate computer programs used by professional traders, the school's graduates can begin work straight away, saving employers about six months' pay and training time.

The trading floor has become well-known in the financial world. Seminars by guest speakers from financial companies turn into impromptu head-hunting sessions.

"One guest speaker was so impressed by a student of ours that he asked to interview her before he left, and she was offered a job on the spot," Siam said.

The room's operating budget – $300,000 a year – includes costly online subscriptions. The Gould family's half-a-million-dollar endowment will itself be invested to allow the program to expand.

The donation was a perfect match. Those who knew him said Gould was passionate about business and investing. He loved to learn, and loved others to succeed. Despite his matter-of-fact, no-nonsense manner, young people sought him out. The family remembers several boys visiting Gould for advice on how to invest their bar mitzvah money. He devised an unusual allowance plan for his own stepsons, Ben and Mark.

"As kids, we were constantly in debt," said Mark. "Dad would invest a sum of money on our behalf for our university education, and each week part of our allowance went to paying him back. Once it was paid off, he'd invest some more, and our debt to him began again. It taught me to leave savings for the long term, not to dig into them.

"Dad was invariably right about many things," he added. "He was uncanny at predictions. Even a few days before he died, he called his advisors and told them not to sell his shares in a company whose prices were going through the roof. Instead he instructed them to wait two more months. Sure enough, the share prices peaked just as he had said."

Gould had managed the family's charitable foundation, and believed in giving back to the local community.

After his death, a student bursary was set up at McMaster University, and the family looked for another fitting tribute to his name. The university's dean took Gould's wife Milli and her sons on a tour, and almost as an afterthought showed them the new trading floor. The moment they walked in, they knew this was the place.

"Dad would have pulled up a chair straight away," said Ben. "He would have loved all this. He had a phenomenal memory, and could talk about stock prices from 25 years ago. Dad had a passion for the business world, and would constantly research companies – even when he went on vacation, he would take a briefcase full of reading."

Gould was born in Pittsburgh. After graduating from the city's university, he began his career in steel. While on vacation in Florida, a friend set him up on a blind date that almost didn't happen.

Milli, his intended date, was born and raised in Hamilton. She had married at the age of 20 and had three children. Tragedy struck when, at the age of 23, her husband and daughter died in a house fire. A year later, she was taking a holiday in Florida with her two young sons when a mutual friend suggested she meet Gould.

"She didn't want to meet him," said her son Mark. "[She] hung up the phone on him. This did not deter him. He got into his car and drove from Miami to Fort Lauderdale to where we were staying. He knocked on our door unannounced and demanded to meet the woman who had refused to see him."

"My mother opened the door to this tanned, handsome man, and they were married six weeks later."

Gould moved to Hamilton, continuing in steel as a broker-trader. Milli, meanwhile, had always had an interest in fashion; as a teenager she modelled for local retailers. With her young children in school, she wanted a "little store" to keep her busy for a few hours a day. Soon after "Milli's" opened, Gould left the steel business to become its driving force.

"He believed in me, and believed it could be successful," said Milli. "It was his idea to go to Europe and buy there. I had lived a small town life and had never travelled anywhere. I told him Europe seemed so far away.

"But he took me to Paris and Italy, and our store just grew. When he chose a location away from downtown, even his lawyer said 'You might as well throw your money down the garbage!'"

"My father pushed the shop to its highest level," said Mark.

"No one believed Hamilton was the place for the latest and best clothes, but we have become a destination store. Our clients might seem to have all they need in Toronto, but they come out here to get special personal service."

The "little store" became a high-end boutique, which now draws 80 percent of its customers from Toronto. Today "Milli's" is a family business. Ben manages the wholesale department, while Mark works alongside his mother buying and selling designer fashion from Paris, Milan, New York and London.

Ben recalled how in the store's early days, Gould computerized the business.

"Department stores were still using cash registers, while we had everything on NCR tapes. Instead of handwritten ledgers, he had a posting machine installed. I would work on it as a kid, and that's how I learned my accounting skills.

"If there was some new way of doing something, my dad wanted to know about it – he just loved being in business," Ben said.

Gould's legacy will enable the trading floor to expand: another row of desks and computer terminals will soon be installed to give a head start to the next generation of stock-market analysts.

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Everyone Welcome

New Zionist organization launched in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Izzy Asper and his Asper Foundation have launched a new initiative to strengthen the links between Israel and the Diaspora.

In partnership with World Betar, the youth group founded by right-wing Zionist Ze'ev Jabotinsky, the foundation has created the Winnipeg Zionist Initiative (WZI). "Winnipeg is to be our flagship centre," said Liat Arieh, an Israeli teacher who is the WZI's first shlichah.

Arieh said her mission is to strengthen Winnipeg and Canadian Jewry's love for Israel, as well as to educate the Jewish community about the history and significance of Zionism.

Although its founders hope the WZI will eventually sprout branches in most other major Canadian cities, Arieh said it doesn't intend to replace any existing organizations. Rather, Arieh said she looks forward to working with other Jewish groups in Winnipeg and across Canada.

Arieh and her family arrived in Winnipeg in early September.

One of her first acts has been to establish a leadership group of six university students to help her with her work and plan programs aimed at Jewish university students here.

Among the programs will be ones looking at issues in Israel beyond the headlines, as well as an examination of Israel's image in the media.

"We want to present Israel's side of things and educate people about the historical background," Arieh said.

But her mandate, she said, extends beyond educating university students about Israel.

The WZI also intends to establish adult, young adult, youth and children's divisions.

"Our ultimate goal is to help create Jewish continuity," she said. "I think the group I have started working with will form a good nucleus."

She noted that while Betar has branches worldwide, it is sparsely represented in Canada.

Betar was founded in 1923 by the controversial Jabotinsky, head of the Revisionist movement.

"Jabotinsky always emphasized the importance of youth movements," Arieh said. "He believed that youth represented the future."

BONDS HONOURS WOMEN: Five young women were honoured in Hamilton recently for their outstanding contribution to the community at the State of Israel Bonds, Women's Division lunch and fashion show. From left are Danna Brown, Rachel Loewith, Alana Vertlieb, Deanna Levy and Rina Goldberg. The event marked the 50th anniversary of State of Israel Bonds.

Hamilton day school defies expectations

By MOURA WOLPERT
Special to The CJN

HAMILTON — Kehila Jewish Community Day School, (KJCDS) – the little school that nobody thought could make it – has entered its third year financially in the black and with almost double its initial enrolment.

The plan to establish an alternative Jewish day school here met with considerable opposition when it was first proposed in the late 1990s.

Critics noted that Hamilton already had a well-established Jewish day school – the Hamilton Hebrew Academy (HHA), an Orthodox school which accepts all Jewish children regardless of background – and argued that a community of only 5,000 Jews couldn't support a second institution.

Nevertheless, a small group of determined parents, for whom the Orthodox HHA was "not an option," went ahead with the project, says KJCDS interim principal Leia Ger-Rogers.

In the fall of 1999, KCJDS – which accepts children from all parts of the community and is not affiliated with any of the three main branches of Judaism – opened with 12 pupils and three teachers in one senior kindergarten class and one combined grade 1-3 class.

The school now has five teachers teaching 20 children. Its three classes serve pupils from senior kindergarten to grade four.

It also has a new interim principal in Ger-Rogers. She succeeds Hamutal Deckel, who "did all the groundbreaking," before returning to her native Israel this summer, says Ger-Rogers, a special education teacher with a master's degree in special education from the University of Toronto.

In addition to her KJDCS duties, Ger-Rogers is also director of the Hamilton Learning Centre, a school for children with special needs that also provides tutoring, as well as administrator of Midrasha, a program of continuing Jewish education for high school students.

She will remain with KJDCS for one year while the school searches for a permanent principal.

KJCDS, Ger-Rogers says, "is not in competition with the HHA but is simply another community resource. It is good to have another option. Our program is unique in Hamilton. Now, we are growing."

A non-profit institution, KJCDS is funded largely by several major donations and tuition fees. "And we have an excellent fund-raising arm."

The school is located in the basement of Temple Anshe Sholom, but has always planned to have a building of its own by the end of its fifth year, Ger-Rogers says

So far planning has not moved beyond preliminary discussions, but the most current "hope" is to build on property owned by the Hamilton Jewish Community Centre, she says.

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Coast to Coast

From left, former governor general Ramon Hnatyshn, Rabbi Reuven Bulka and Sam Elsworth, Scouts Canada national commissioner. [Randy Stille photo]

Scouts Canada honours Ottawa's Rabbi Bulka

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Scouts Canada has awarded its first ever National Salute Award to Rabbi Reuven Bulka, spiritual leader of Congregation Machzikei Hadas.

The award was created to honour business and community leaders who exemplify scouting's principles of character and leadership in their daily lives.

Rabbi Bulka – an honourary chaplain for Scouts Canada's Voyageur region who has also been involved with the Canadian Jewish Advisory Council on Scouting – received the award Oct. 30 before 300 people at Scouts Canada's national office.

David Rattray, chair of the Foundation Scouts Canada Foundation, praised Rabbi Bulka as "an outstanding individual, whom we have all come to love and respect. Without a doubt, he represents a role model for the youth of this country."

Guests at the ceremony were invited to try a variety of scouting activities, such as learning to tie knots, sending messages using semaphore and learning basic first-aid techniques.

Russell Mills, publisher of the *Ottawa Citizen*, one of the event's sponsors, said "the motto of Scouts Canada is, 'Do a good turn daily' and we couldn't think of anyone who exemplifies that more than Rabbi Bulka."

Ramon Hnatyshyn, who as a former governor general was also a former chief scout, was the event's master of ceremonies.

Rabbi Bulka dedicated the award to his late wife, Naomi, who died of cancer last May.

Even in weakened health, she was enthusiastic about her husband being chosen for the award and encouraged him to accept it, Rabbi Bulka said..

"Under normal circumstances, after she passed away, I might have changed my mind, but to honour her memory I decided to go ahead with it.," he said. "All of the things you heard today could not have been done without the support of my devoted wife, so I dedicate this evening to her and to her memory."

Rattray said proceeds from the evening and from future National Salute Award events will go to fund a youth and activity centre. Close to $30,000 was raised by the first event.

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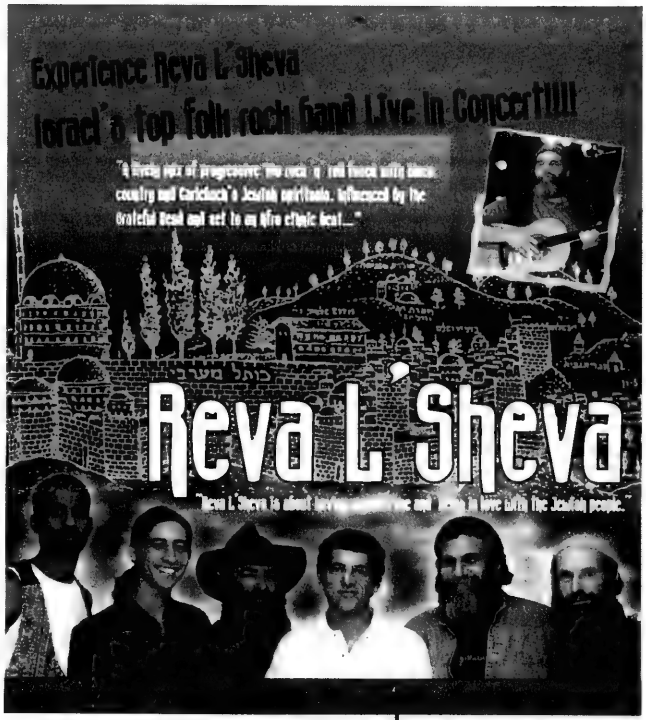

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Alberta's first shul celebrates its 95th birthday

EDMONTON — Beth Israel Synagogue, Alberta's first synagogue, will celebrate its 95th birthday with a gala anniversary dinner and a dedication of its new building on Dec. 2.

Special guest Rabbi Reuven Bulka of Ottawa, one of Canada's leading Orthodox rabbis, will participate in the champagne reception, and Lois Hole, Lieut.-Gov. of Alberta, will cut the ribbon for the new building.

Also attending will be Cantor Paul Kowarsky of Toronto, who will perform in the new sanctuary following the dinner.

Dinner co-chairs, Marilyn Cohen and Esther Starkman, along with shul president Howard Starkman and the board of directors, invite all former community members, as well as their descendants, to join them at the gala.

At the turn of the century, early Jewish immigrants settled in and around Edmonton and formed the Edmonton Hebrew Association.

The association was Edmonton's first organized Jewish institution and generated many of the community's essential services, such as the Beth Israel Synagogue, the Talmud Torah (Canada's oldest Jewish day school) and Edmonton's chevrah kadishah.

The original Beth Israel Synagogue, which opened in 1912 to serve the Edmonton Jewish community and surrounding areas, was located at 95th Street and Rowland Road. In 1952 it moved to a building on 119th Street.

The Beth Israel on 95th Street was a spiritual haven for the Jewish families in the small country towns for hundreds of miles east, north, west and south of Edmonton. When Yom Kippur and Rosh Hashanah came, Jewish store owners near Edmonton closed their establishments and made the trip into the city.

Coming to the Edmonton shul at that time was a major event. The city's Jews opened their homes, and every out-of-towner was welcomed and accommodated.

Today, the congregation has a new building on Wolf Willow Road and continues to follow the vision of its founding families.

Reservations for the gala may be made by Nov. 18 through the synagogue. Call 780-488-2840.

Jews estranged from the NDP

Scene in Ottawa

By G.K. SIMCOE

A couple of years back, I thought it would be worthwhile to examine the five federal political parties in terms of their overall sensitivity to the so-called Jewish agenda. Given the changes that have occurred since then, it seems that a second look would offer some useful insights into the challenges that present themselves for the Jewish community in its relations with the political sector. Beginning with the New Democratic Party, we'll examine them all over the next five weeks.

In some respects, Jewish roots run deepest in the NDP. Up until the 1960s, the most activist element of the Canadian Jewish community could be found in the labour movement and on a political level, that activism flowed directly into the Co-operative Commonwealth Federation and its successor, the New Democratic Party. In fact, the only Jewish leader of a modern-day federal party in Canada was David Lewis, the widely respected leader of the NDP in the 1970s.

Much has happened in the intervening years. The progressive, activist agenda that characterized the NDP – and with which so many Canadian Jews felt comfortable – has, in many respects, been transformed into a radicalized program. Indeed, one could almost say that the current Jewish-NDP relationship is best described as 'estranged'.

Leading NDP parliamentarians like Iain Angus and Nelson Riis – individuals who had strong relations with the Jewish community – are no longer around, and it seems no one within caucus has stepped up to establish new links.

Nowhere is this more evident than on Middle East issues. Historically, the views of people such as Svend Robinson and Libby Davis were tempered by those who had a greater appreciation for the other side of the story. Now, however, there is no one (least of all, the party leader, Alexa McDonough) to counter those views. As a result, the NDP positions on things like the peace process and the recent Durban conference reflect an almost extremist anti-Israel orientation.

Internally, the NDP is going through a wrenching makeover, and no one is yet willing to predict which side will win, the radicals or those who advocate a more centrist, contemporary profile. For both strategic considerations and reasons of principle, Jews should not be indifferent to that process. The question is how to make a Jewish presence felt in an environment from which the community now feels alienated.

The answer may rest with those still in the caucus and party who reflect the NDP of old. MPs like Lorne Nystrom and Bill Blaikie are still a force within the party and on a personal level, they still retain Jewish links. The onus, however, is on the Jewish community to reach out and express a desire to become engaged and forge alliances.

The ability to have an impact is real. It is only a question of whether a will exists among Jews in the more "progressive" quarters of the community to make their presence felt.

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Shul's doors locked in merger dispute

By DAVID LAZARUS
Staff Reporter

MONTREAL — Members of Anshei Ozeroff synagogue on Bourret Street have been holding services elsewhere since the doors were locked on Oct. 15, the latest in a prolonged dispute over merging with the Adath Israel Poale Zedek Synagogue in Hampstead.

Both sides continue to blame each other a year since the dispute began.

David Waxman, a member of the 58-year-old Anshei Ozeroff who favours the merger, said it is unlikely the shul's doors will re-open until the issue is settled in Quebec Superior Court.

"Everything is status quo," Waxman said. "We had a meeting, and a decision was taken to merge. [They] want us out, to take over the shul. Period."

But for Mark Wasserlauf, a former treasurer at Anshei Ozeroff, and others who are against the merger, the locked shul doors confirm what they have predicted and feared all along.

"This was the action plan from the start," he said. "This is what we foresaw.

"They [Waxman and Harry Shaffer, Anshei Ozeroff's acting president] orchestrated the whole thing."

Meanwhile, both sides continue to claim support for their cause.

Wasserlauf and Joshua Haimovici, who was fired as cantor by Shaffer for challenging the merger in court, say that virtually all 200 worshippers at the Anshei Ozeroff are against the merger.

Twelve of the 14 Anshei Ozeroff members with voting rights support the merger, Haimovici said in a letter sent to *The CJN*, but the rest of the congregation doesn't have voting rights.

Since 1987, the synagogue's constitution has not allowed for new memberships with voting rights. However, worshippers who wanted to be affiliated in some way with the congregation joined as "associate" members with no voting rights.

Memberships "were never solicited or encouraged," Haimovici wrote. "In fact, any and all attempts to join the synagogue by various worshippers were always met with a definite refusal by the executive.

"The enduring message of the synagogue during the last 14 years was, contribute and pay to become associate members, which will grant you the apparent enviable luxury of not being allowed entrance to synagogue meetings, not being able to voice your concerns and opinions about policy or ultimately effect any change by not having voting rights.

"Such a policy is unheard of in any Jewish organization worldwide, let alone a synagogue which should seek to become inclusionary. Closure to membership means guaranteeing [its] imminent demise."

Despite the locked-up shul, worshippers have been able to hold daily minyans at homes in the area, Wasserlauf said.

Some Anshei Ozeroff worshippers have been going to the Chevra Shas synagogue at Bourret and Lavoie streets on Shabbat, but Wasserlauf said it has been a "hardship" for the many congregants who are older or infirm and have difficulty managing the long, uphill walk.

Both sides are holding their ground until the issue comes before Quebec Superior Court in January.

Seniors Scene

Survivor turns to the pen after his retirement

By CYNTHIA GASNER
Special to The CJN

TORONTO — When Salomon Rubinstein, 93, retired from his work at an importing company at the age of 70, he was worried that his days would be long and boring.

Yet Rubinstein, a Holocaust survivor, began writing in Yiddish for the first time since his youth and has kept himself busy writing ever since.

It was as though his pen had a life of its own, he says.

After writing his stories in Yiddish, he laboriously translated them into English, one word at a time, resulting in the recent self-published Zerlox-bound compilation of his work in both languages, entitled *A Reflection: Memories/Stories*.

Based on his life story and his observations of human behaviour, Rubinstein's charming and insightful work is set in rhyme. The book is divided into eight chapters: *Family*, *Musings*, *Politics*, *Miami*, *Reflection on Life*, *The Holocaust*, *Reflection on Faith* and *Humour*. The poems have titles such as, "You Have to be Wary of Doctors and Shoemakers" and "Complaints to the Master of the Universe."

The book also contains photos of Salomon, his wife Hela, 91, and her family, many of whom perished in the camps; photos of his young family growing up in Israel and Montreal; and recent photos of Salomon and Hela, their two sons and wives, and their three grandchildren and four great-grandchildren.

Salomon and Hela, who recently celebrated their 64th anniversary, live in North York. Their son Jerry and his wife Gail own and operate Mothers World, a children's furniture store; their son David, a psychotherapist, works with his wife Louise Dorfman in their relationship counselling service, Couple Enrichment.

Born in Lublin, Poland in 1908, Salomon has clear childhood memories of World War I, the invasion of Poland by the Russians and the Bolshevik Revolution in 1917.

Salomon and Hela Rubinstein celebrate their 64th anniversary.

Married to Hela (Feldfeber) in 1937 in Demblin, Poland where she was born and raised, Salomon recalls living in the town's ghetto. There he was saved from the selections for the death camps by a young Polish friend who helped him flee the ghetto. Though Salomon was caught by the SS, he escaped once again, hiding along with many other Jews being hunted by young Polish children who would get a pound of sugar or bottle of wine for each Jew they discovered. His Polish friend was able to save him yet again by including him in a work detail of Jews at a flying school.

In 1945, Salomon was taken to Buchenwald and liberated three months later, the only survivor of 100 relatives in his family.

With no surviving family members, Salomon and Hela, along with 10-year-old Jerry, were sent to Germany in 1948 where David was born. In 1949, they left for Israel and four years later, they moved to Montreal where Hela's family lived. When Salomon retired, they moved to Toronto to be near their sons Jerry and David.

As word got out that Salomon was writing, he was asked to read his stories to family and friends and was invited to speak at synagogues. His work has been published in *The CJN* and *The Forward*, in New York.

"Over the past 20 years, my father spent considerable time translating his stories," says David, who helped compile the book. "He told me that he toiled with English because he wanted to leave a legacy for his family, most of whom could not read Yiddish."

In the introduction of *A Reflection*, David writes, "This book was put together to honour my father, his life and his contributions. It speaks to the spirit that is inside him, and that spark of life that has kept him going all these years."

In addition to *A Reflection*, Salomon is currently completing his autobiography which is being translated from Yiddish to English.

"After what we lived through, I realized that retirement is like a reward," Salomon says. "Before, we had to survive. Now we had time to enjoy and do what we wanted to do in life."

A Reflection is available at the Jewish Public Library, or by calling David Rubinstein at 905-669-8318.

Aelita entertains capacity crowd

By CYNTHIA GASNER
Special to The CJN

TORONTO — The audience at the recent annual fund-raising concert for the Bathurst Jewish Community Centre's 55 Plus department was treated to a thoroughly enjoyable evening.

The capacity crowd at the Leah Posluns Theatre cheered and sang along with Latvian-born singer Aelita, baritone Igor Emelianov, violinist Vassily Poppadouk, and the colourful costumed dancers from the Ontario Dance Theatre.

Aelita, an international star who sings in 16 languages, began her eclectic program, Tribute to a New Millennium, with an upbeat version of *Hello Dolly* entitled *Hello Harry*.

The concert included songs reflecting many of the styles from the last 100 years in Jewish popular music. Changing into five glittering costumes, Aelita covered many musical moods, from the uplifting *Hallelluya* and *Matchmaker* to the sentimental *Mamele* and *Papa Can You Hear Me?*

She also played to the audience, which joined her in singing *The Way We Were*.

And her talent and versatility shone in a Edith Piaf-style rendition of *La Vie en Rose* and other French favourites.

Aelita, known as the "Queen of Cabaret," has presented her flamboyant show on two worldwide concert tours spanning 40 countries.

Emelianov, who will be appearing in Tel Aviv later this fall, sang in Yiddish and performed a selection of operatic selections from *La Traviata* and *O Solo Mio*, while Poppadouk fascinated the audience with his energetic fingering on *Hungarian Rhapsody* and *Gypsy Rhapsody*.

The six dancers provided a Broadway mood as a backdrop for Aelita in tunes from *Can-Can* and *Cabaret*, and they dressed as Polish peasants for numbers from *Fiddler on the Roof*.

The emotion-filled finale saw Aelita singing *God Bless America* as the audience rose to its feet and continued with *Havenu Shalom Aleichem*.

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This bed of Anne Frank tulips was planted in the memory of the 15 million children who were victims of the Holocaust; on
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PLANTING BULBS: Students from Deer Park and Browne Public Schools joined the Dutch deputy consul and Jewish ex-servicemen in planting tulip bulbs at Amsterdam Square on Nov. 5. The bulbs are planted annually in memory of the 1.5 million children who perished during the Holocaust. [Joshua Goldhar photo]

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אבל שישאר בינינו.

מלחמה ושלום

פעם חשבתי לתומי שאפילו לציניות ולצביעות יש גבול, עד שבאו מדינות טוראדות כמו מצרים, סוריה וערב הסעודית והוכיחו שגם בשטח הזה יש מרחב תמרון לא קטן. ואני מתכוון ללחץ שמפעילות מדינות מתקדמות אלו על הקואליציה האמריקאית, קריאות להפסיק את הלחימה וההפצצות באפגאניסטן לפחות בחודש הרמאדן שהוא יום הכיפור של האיסלאם שנמשך חודש נטו, חודש שבו כל מוסלמי ולאו דווקא אדוק צם מזריחת החמה ועד שקיעתה. אז כפי שלמדנו ממצביאים דגולים כנפוליאון, חצבא צועד על קיבתו וכשהבטן ריקה המוח לא צלול וקשה להילחם. מאחר ובין לאדן ומאראחיו שומרי טאליבאן יהודים, לא הוגן להטיח את דעתם הרעבה והמיוסרת על ידי פצצות, טילים ושתם הליקופטרים נשאי חל"ר. ומה עוד שבין קרקור וגרפס הם גם מתפללים. אז מה הפלא שארצות ערב הסעודית לוחצת על ארה"ב, אנגליה ושאר נערות המקהלה לחדול לפחות לזמן הרמאדאן.

וזה מזכיר לי שרק לפני 28 שנה ביום כיפור אחד שייזכר לעד, כאשר עם ישראל התנפל וצם, פלשו מצרים וסוריה בלי הודעה מוקדמת, וזה קרה בחודש הראמאדאן. וכדי שהחסטוריה המשופצת של מדינות ערב לא תשכח מתי פרצה המלחמה, קראו לה מלחמת הראמאדאן. כמובן שהמלחמה החיא הסתיימה לאחר שבועות מספר בקילומטר ה 101 מקהיר ובטווח פגז מדמשק. אז יכול להיות שמלחמת הראמאדן הסתיימה כפי שהסתיימה בגלל הצבא הרעב והקיבות הריקות של חיילי הוד מעלתם סאדאת ואסד, ולכן צאצאי אותם לוחמים מנסים למנוע גורל דומה מהטאליבאן ובני חסותם.

מין פינה שכזו

היתה כמה שאלות טובות שכדאי לחשוב עליהן:
איזו תנוחה מינית יוצרת את הילדים חכי מכוערים?....כדאי שתשאל את אמא שלך.

מה גורם לגברים לרדוף אחרי נשים שהם אינם מתכוונים להתחתן איתן?...אותו כוח שגורם לכלבים לרדוף אחרי מכוניות שאין בכוונתם לנהוג.

זוג סקוטי קשיש בא לרופא ובקש שיעצה במעשה תאהבה שלהם ויעיר להם אם יש מקום לשיפור. הרופא חשב שזו בקשה די מוזרה, אבל במחשבה שנייה הסכים שזה בהחלט בתחום הבריאות. הוא צפה בזוג ואמר להם שהכול נראה בסדר גמור. שילמו לו השניים והלכו לדרכם שמחים. כעבור שבוע הם באו שוב לאותה מטרה, וכך כל שבוע ושבוע. בסוף נשבר לרופא וחוא שאל את האיש: " מה הסיפור האמיתי שלכם?"
אמר לו הסקוטי: "זאראה, היא אשה נשואה, ואנחנו לא יכולים ללכת אליה חביתה, ואני איש נשוי ואנחנו לא יכולים ללכת אלי. מלון הילטון עולה 200 דולאר, ושרתנן 150, והולידיי אין 85 דולאר, ולך אנחנו משלמים רק 60 דולאר ומקבלים חחזר של 40 ממדיקר....."

שעור הסטוריה

טרוריסט בשם עטה פתץ אוטובוס ישראלי בשנת '86. כוחות הביטחון תפסו אותו וחוא נשפט למאסר עולם. כחלק מחסכם אוסלו סרבה ישראל לשחרר אסירים עם ידיים מגואלות בדם, אבל נשיא ארה"ב לחץ ולחץ עד שישראל ויתרה, וכך שוחרר עטה עם עוד שורה ארוכה של צדיקים שכאלו "אסירים פוליטיים".
וחינה מצא עטה סוף סוף הזדמנות להודות לאמריקנים וב-11 בספטמבר חוא חטיף מטוס לתוך מגדל התאומים. מה שמלמד אותנו ש "אסיר פוליטי" ו"טרוריסט עם דם על הידיים" יכול להיות אותו אדם. אבל שישאר בינינו.

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Bush calls for two states at UN General Assembly

Ha'aretz Daily Newspaper Ltd.

After announcing that U.S. President George W. Bush would not meet with Palestinian Authority Chairman Yasser Arafat at the United National General Assembly sessions in New York, the U.S. government tried last weekend to ease disappointment and anger in the Arab world, and among Palestinians.

Though Bush did not meet with Arafat – because he feels the PA leader is not doing enough to clamp down on terror – his speech to the UN gathering included support for an independent Palestinian state alongside Israel.

"We are working toward the day when two states – Israel and Palestine – live peacefully together within secure and recognized borders as called for by the Security Council resolutions," Bush told the opening session of the annual UN meetings. "We will do all in our power to bring both parties back into negotiations. But peace will only come when all have sworn off forever incitement, violence and terror."

President George Bush

The speech marked the second time he publicly supported a Palestinian state.

Responding to Bush's UN address, Israeli officials said that despite the president's remark about "Palestine" statehood, he devoted little time to the Mideast. The Israelis were pleased Bush explicitly predicated progress in the peace process on cessation of violence.

In interviews broadcast last Friday, U.S. Secretary of State Colin Powell affirmed support for a Palestinian state based on Security Council resolutions and the "land-for-peace formula."

Powell called on Israel to withdraw from "A" lands under Palestinian control and announced his intention to meet with Arafat during the UN sessions. No meeting had been formally scheduled, but Arafat arrived in New York Sunday (he spoke to the assembly Tuesday), and Powell was also in New York.

Powell said meeting Arafat should "jump start" the peace process.

Powell said Bush can be expected to meet with Arafat "at the right moment."

The Bush and Powell pro-Palestinian statehood declarations were perceived by observers as attempts to allay Arab anger, aroused not only by Bush's refusal to meet with Arafat, but also by criticism of the PA leader by U.S. National Security Adviser Condoleeza Rice. Arafat, Rice said, is not acting with sufficient resolve against terror, and is "embracing Hamas and Hezbollah."

Leading a chorus of Arab criticism against the Bush administration's cool attitude toward Arafat, Saudi Arabian Foreign Minister Prince Saud Al Faisal told *The New York Times* that Bush's decision not to meet Arafat should cause any reasonable person to "lose his mind." He added his country is "angry and frustrated" with U.S. policy toward the PA and called on the United States to resume its role as an honest broker in the Middle East.

Bush and Powell's verbal support for Palestinian statehood do not reflect a major change in U.S. policy, well-placed U.S. sources said. The Bush administration has not altered its position – the Americans continue to call for a ceasefire based on the Tenet plan, followed by resumed Israeli-Palestinian contacts as outlined by the Mitchell Report.

Top Israeli officials who have recently held talks with senior U.S. counterparts believe the Americans are not formulating a major new initiative. A major foreign policy speech by Powell in two weeks will follow the Tenet-Mitchell guidelines, the Israelis said.

The Americans have promised to brief Israel about messages to be in Powell's speech.

Israeli officials carefully monitored the Bush administration's declarations last weekend, trying to assess whether they signal a shift in U.S. policy.

Responding to Bush's statements, Foreign Minister Shimon Peres said a Palestinian declaration of statehood could help the peace process. "It's possible that the best possible means of renewing negotiations would involve a Palestinian statehood declaration," Peres said in Sweden, after meeting the speaker of the Palestinian parliament.

Peres hinted prospects of renewed talks are brighter than many believed. "We seem to have found that we're closer than what we thought," Peres said. "I might have found something which looks like an opportunity."

Officials in Prime Minister Ariel Sharon's office responded to Peres' optimism with unconcealed skepticism.

Sharon met with Peres Sunday and discussed positions Peres is to adopt during his trip to the United States, where he headed after the meeting.

In an interview published Sunday in London by *The Times*, Jordan's King Abdullah said the Arab world must guarantee Israel's security and integration into the Middle East in return for Palestinian statehood. Such guarantees would involve countries stretching from the Persian Gulf to Morocco, he said.

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by Michael Carin
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Sharon postpones visit to GA

Continued from page 1

professionals and volunteers from 189 Jewish federations across North America affiliated under the umbrella of the United Jewish Communities (UJC). He was standing in for Prime Minister Ariel Sharon.

Sharon had originally been scheduled to attend the GA as part of a larger diplomatic visit to meet with U.S. President George W. Bush. However, he felt compelled to postpone his visit in light of the security situation in Israel.

In a pre-recorded message, Sharon emphasized the bond between the two countries imparted by his foreign minister. "I applaud the president of the United States," Sharon said. "Israel is the ally of the United States."

But Sharon also appealed to the audience to visit Israel. "We need you now. If you cannot live in Israel, visit Israel," he urged.

On the subject of peace with the Palestinians, Sharon said, "For true peace, I am ready to make powerful compromises. But I will not make compromises on the survival and the security of the people of Israel."

The prime minister also told the audience that his government would endeavour to bring one million Jews to Israel over the next decade.

The evening was suffused with emotion. The atrocities of Sept. 11 were commemorated by a special prayer and candlelighting session, and speaker after speaker referred to the terrorist attacks in their remarks.

Peres recalled the joint efforts over the past half century by the American and Israeli people, from the moment of Israel's creation through the building up of the country and the absorption of more than a million immigrants from the Former Soviet Union.

"The fourth joint challenge," Peres pointed out, "[is] to stand together now against terrorism."

The struggle against terrorism will be in two phases. The first phase, Peres said, is being waged now by the U.S.-led coalition in Afghanistan. "The next phase will entail an even broader world coalition of anti-terrorist, pro-freedom and pro-security nations, including China and India."

Because Arafat seeks legitimacy from the western world, Peres said, the PA leader might now be more amenable to acting against the more violent, radical forces of Hezbollah, Islamic Jihad and Hamas.

On average, more than 30 incidents of violence per day since Sept. 28, 2000, have been committed against Israelis by the various Palestinian forces, Peres said, confirming figures disclosed earlier by Salai Meridor, chair of the Jewish Agency for Israel, who counted 9,885 attacks against Israelis since the beginning of the intifadah.

"The Palestinian people will never attain their independence unless Yasser Arafat brings a stop to terrorism," Peres said.

In an especially poignant moment in the program, the parents of Israeli MiA Zecharia Baumel, and the wife and son of Elchanan Tannenbaum, the Israeli kidnapped by Hezbollah, pleaded with the audience to mobilize on behalf of the captive Israelis.

Delegates said they were moved by the plenary opening.

Larry Hurtig, the immediate past president of the Jewish Federation of Winnipeg and currently president of the Asper Jewish Community Campus, summed up the central emotion by saying it was very important for the Jewish people to show togetherness during this time of adversity.

"The occasion affords us an opportunity to show total commitment to world Jewry and to support of Israel," he said.

David Goldstein, past president of UIA Canada and currently a member of the executive of the UJC, praised the opening plenary session as "incredible. It's more than a GA; it's a world gathering. I'm proud that so many people have come together from all over North America, Israel, other parts of the world, and that there are so many students here."

In fact, the students were the talk among delegates in the crowded hotel hallways and evoked special praise from speakers during the program. When Meridor announced that more than 22,000 of them had visited Israel in the past 18 months under the auspices of Birthright Israel, the audience erupted into long, loud cheers.

The Canadian contingent of some 125 student participants, drew particular accolades for their enthusiasm, spirit, energy and involvement. Michael Jankelowitz, liaison officer to foreign press and media with The Jewish Agency for Israel, told *The CJN* that "the Canadian students were just fantastic. They really made the [pre-meeting] Shabbaton; it came alive."

Canadian student delegate Daniel Held, a student at York University attending his first GA, described the program as "inspiring. It encourages us, as students, to renew our commitment to Israel on campus."

Nuri Fisher from Victoria, attending his second GA, said the experience has been fantastic. "The GA really gives the students an opportunity to see how Hillel fits in with the rest of the United Jewish Communities."

"While Peres did not address student issues specifically, he did instil hope in the hearts of many of the students," Ari Fudim, from Thornhill, Ont., said. "On the whole, it was very interesting."

"Peres chose his words very wisely, spoke very well," Sasha Kobrossi, also of Thornhill, said. "Concerning the Palestinian issue, he raised the points in a non-confrontational way. People left feeling positive about the way the government of Israel is handling the situation."

Palestinian groups labelled as terrorists

By MATTHEW E. BERGER
Jewish Telegraphic Agency

WASHINGTON — The U.S. State Department has agreed to freeze the assets of a number of groups identified as terrorist organizations, widening the scope of the fight against terror to include organizations that target Israel.

The decision places Hamas, Hezbollah, Islamic Jihad and the Popular Front for the Liberation of Palestine on a par with the Al Qaeda network of Osama bin Laden, the mastermind behind the Sept. 11 terror attacks on New York and Washington.

Now, all 28 groups listed as foreign terrorist organizations are subject to the executive order President George W. Bush signed soon after the Sept. 11 attacks, meaning that the assets of the organizations and individuals associated with them will be frozen.

Until now, only Al Qaeda and five other groups were subject to the executive order.

"We do think it's important that we have these tools, particularly if it's enhanced tools in the new executive order, so that we can go after all terrorism, because that's the goal of the campaign," State Department spokesman Richard Boucher said.

Several government agencies have come out with lists of terrorist groups since the World Trade Center attacks, but the State Department list will have the most effect overseas.

The Justice Department list of terror organizations, announced Oct. 31, is still being finalized. In any case, it would only affect domestic monitoring and deportation. The FBI list, announced earlier this fall, is used only for investigative purposes.

Boucher said he was confident that Middle Eastern countries would work to curtail the actions of anti-Israel terror groups.

Israeli and Jewish leaders hailed the State Department decision, saying it is a sign that the Bush administration is not differentiating between terror against U.S. civilians and attacks against Israelis.

"Terrorism is terrorism," said Mark Regev, spokesman for the Israeli Embassy in Washington. "There can be no distinction between blood and blood."

Sharon vows to retrieve soldiers' bodies

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon said last week during a visit to the family of Omar Souad, one of three IDF soldiers kidnapped in October 2000, that Israel had known from the beginning that the three were no longer alive.

The three soldiers, Benny Avraham, Omar Souad and Adi Avitan, were abducted by Hezbollah militants believed to be disguised as UN troops. Hezbollah has rejected Israel's claim that the three are dead.

At a visit to the family of Adi Avitan in Tiberias, Sharon promised Israel would do the utmost to bring the bodies of the soldiers back to Israel.

Sharon added that before Syria joined the United Nations Security Council, Israel had pressed the UN to make its joining conditional on Syria handing over information on the three soldiers. The prime minister said that was the last attempt by Israel to gain information on the soldiers.

Sharon said that Hezbollah's actions had "a portion of cruelty and cynicism, which cannot be understood by our conceptions."

President Moshe Katsav, who paid a condolence call to the Avitan family not long after Sharon's departure, said that the UN's behavior in the matter was embarrassing and irresponsible. According to the president, UN Secretary General Kofi Anan should have shared any information he had with the families of the three.

Defence Minister Benjamin Ben-Eliezer, speaking in an interview with Army Radio last week, said that the information the IDF had received regarding the deaths of three IDF soldiers kidnapped by the Hezbollah in October last year, "left no doubt." When asked what the information was, Ben-Eliezer replied "someone saw."

The defence minister's statements caused alarm and embarrassment in the security establishment. Security sources said they feared Ben-Eliezer's comments would harm the safety of their sources that supplied the information on the fate of the three soldiers. The security establishment has made great efforts to prevent publication of details regarding the source and nature of the information.

After Ben-Eliezer's statements, his office released clarification of his remarks, saying that the defence minister was not commenting on concrete information received by the defence establishment, but rather he was giving an example of the type of information needed to make a decision of such importance.

War criminal dies in Australia

CJN News Services

MELBOURNE — Nazi war criminal Konrads Kalejs died last week in an Australian retirement home. He was 88.

Kalejs had been diagnosed with Alzheimer's disease and was said to be suffering from cancer.

A former officer in the Arajs Kommando, a Latvian nationalist group that collaborated with the Nazis, Kalejs had been deported from the United States and Canada in the 1990s because of his participation in war crimes.

After being found by Nazi hunters in Britain in January 2000, he returned to his home in Australia. There he faced another legal challenge when the government of Latvia requested his extradition to face charges he ordered the shooting of at least six prisoners at the Salaspils concentration camp.

In May, 2001 an Australian court ordered his extradition. Kalejs was fighting the order in Federal Court when he died.

For a few years during the mid-1990s, Kalejs lived in a Toronto condominium tower occupied by many Jews, including Holocaust survivors.

Although he was in Canada only as a visitor, it took a ruling by an Immigration adjudicator, after a lengthy hearing, to remove him. In 1997, the adjudicator found that Kalejs commanded the outside guard at Salaspils, which had the power to shoot inmates.

The adjudicator's decision seemed to surprise Kalejs, but he was even more shocked when he was told by federal authorities he had to leave the country later the same day.

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Arab moderates: refreshing

Ever since Yasser Arafat walked away from the generous peace offers at Camp David last year, his defenders have tried to denigrate Ehud Barak's proposals as inadequate, even describing them as a pretext for Israel's continued domination of the Palestinians.

According to Reports

Such assaults on the truth make it all the more imperative for moderate Arab voices to speak up against the distortion surrounding one of those rare historic opportunities that comes about once every fifty years or so, as the *Economist* described it not so long ago.

That is why it was important to listen carefully to the remarks made recently by Mohammed Wahby, Washington bureau chief of the Egyptian magazine *al-Mussawar*, on CBC Radio's "This Morning" Sunday edition (Nov. 4).

Given the anti-Israel invective that pervades so much of the Arab state-controlled media, it was both refreshing and revealing to hear an Egyptian journalist who displays moderate, pragmatic attitudes towards Israel and sees prospects for Arab-Israel co-existence.

Wahby discussed U.S. attempts to revive an Israeli-Palestinian peace plan. Program host Michael Enright led the way with *the* essential question: "What if Arafat... shoots it down the way he did the Barak proposal which gave the Palestinians 95 percent of what they wanted?"

Wahby replied: "Michael, I agree with you, Arafat did shoot [it] down. The situation was a bit different, but he made a mistake, and they learn from this mistake, [though] Palestinians sometimes learn from their mistakes a little bit too late. This is a fact. But from my context now... they have learned from their mistake. All the people around Arafat now say that they have made a mistake and this time they wouldn't."

While Wahby is being far too generous in claiming that "all the people" around Arafat now admit that he made a grave error, certainly many of them, like the prominent Palestinian intellectual Sari Nusseibeh, support this view.

Wahby is candid about the undeniable reality of what Arafat passed up, with such unnecessary dire consequences for his people. As the Lebanese-born Mideast scholar Fouad Ajami writes in the latest issue of Foreign Affairs: "Better the fire of an insurrection than the risks of reconciling his people to a peace he had not prepared them for: this was Arafat's way. This is why he spurned the offer at Camp David in the summer of 2000."

Prepared by Paul Michaels of the Canada-Israel Committee.

Vatican commission role over: Marrus

Continued from page 1

And he referred them to Rev. Peter Gumpel, a German Jesuit priest who has promoted the beatification of Pope Pius XII.

After the historians suspended their investigation, Gumpel denounced them, claiming they had unleashed a "slanderous campaign" against the church.

In the wake of his colleagues' resignation, Marrus expressed optimism that the Vatican will eventually open its archives.

"The question is when. It should be sooner rather than later."

He added: "Unfortunately, we weren't able to persuade the Vatican that this should be a priority."

Marrus has no regrets.

"Those of us who were on the panel benefited from our work and our encounters with other scholars."

Claiming that the commission served a useful purpose, he observed, "We were able to focus international attention on the need to open the [Vatican] archives and on the Vatican's failure to respond."

Marrus is pleased by the support the panel received from "many, many quarters," including Catholic circles.

"Catholics," he declared, "don't speak with one voice on this subject."

Asked whether the breakup of the panel may affect Jewish-Catholic relations, Marrus said, "It remains to be seen."

He disagrees with a remark, attributed to Wistrich, that these relations are now at their lowest point since the publication of *Nostra Aetate* in 1965.

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The Week in Israel

Nov. 5

• Shimon Peres and Yasser Arafat met at an informal gathering hosted by European Union officials in Brussels. While in Brussels, Peres demanded of the Syrian foreign minister that Hezbollah return the bodies of three Israeli soldiers kidnapped last year.

Nov. 6

• An Israeli citizen was killed in a Palestinian shooting attack. Reserve Captain Eyal Sela, 39, was driving along the Nablus bypass road in the West Bank when Palestinians fired at his car.

Nov.7

• IDF troops completed their pullout from Ramallah.

• The Knesset voted 61-30, to strip Arab member of Knesset Azmi Bishara (Balad) of his parliamentary immunity, thus making him eligible to be tried on charges of supporting terrorist organizations and arranging illegal visits to Syria for Israeli Arabs.

Nov. 8

• A Palestinian suicide bomber blew himself up in the West Bank after spotting an Israel anti-terror squad closing in on him. Two members of the squad were hurt.

• A five-member state commission on building safety convened in Jerusalem. The commission was established six months ago, after the collapse of the Versailles Banquet Hall in Jerusalem, in which 23 were killed and more than 400 people injured.

Nov. 9

• The IDF announced it is extending the maximum amount of reserve duty to 50 days per year. Prior to the violence that began in September 2000, the reserve duty had been cut to a maximum of 36 days for soldiers.

Files from JTA and Ha'aretz

Dutch Jews try to counter stark outlook

By ELISE FRIEDMANN
Jewish Telegraphic Agency

AMSTERDAM — Dutch Jewish leaders are working to devise ways to counter a sobering demographic survey of the Jewish community, the first one conducted in 35 years.

On a recent Friday morning, Amsterdam's Jewish Cultural Centre was deserted but for four Jewish community leaders discussing ways to follow up on the survey. Empty formica-topped tables formed a stark backdrop, despite recent efforts to cozy up the hall for coffee mornings for the elderly.

Almost half of Holland's 44,000 Jews live in Amsterdam, but this Orthodox centre is their only community building. Some fear the elderly might soon be the only ones left to cater for.

According to the survey, the majority of Dutch Jews are older than 50, and less than one in 10 are younger than 20. Marriages and births are down, while divorces and mixed marriages are up – and rising.

Just over a quarter of Dutch Jews belong to a synagogue. Only six percent are observant, and 57 percent follow no Jewish practices at all.

Yet according to the survey, a clear majority would be sad to see the Jewish community decline, and 72 percent said being Jewish is fun.

That creates a dilemma for Jewish leaders struggling for ways to counter the decline.

"The Jewish community doesn't exist; this is a collection of individuals," says Chaya Italiaander, 50.

The Passover seders and Purim parties she organizes for Amsterdam's Orthodox community attract 300 participants, including non-members who may not be Jewish according to halachah, or Jewish law.

"They obviously feel a need for tradition, religion. But our religion is almost too complex to pick up again once you've lost it," Italiaander says. "We must offer them a way back."

For Wanya Kruyer, 47, that is not enough, though she claims that Shabbat services in the Reconstructionist synagogue she helped found are the biggest in Amsterdam.

"Religion is only one part of our rich cultural heritage," she says.

Kruyer wants to form an independent Jewish community centre in the city that will be open to all who identify as Jews.

"There is a large group of lonely, unaffiliated singles out there," Kruyer says. "They need a place to meet for meals and cultural activities. When you meet, you marry and may even join a synagogue."

Rabbi Shmuel Spiero, 33, disagrees. "People would go to this club looking for a Jewish partner and might find afterward that the one they met is not what they think," he says, meaning that they may not be Jewish according to Jewish law.

Spiero is the rabbi of a large area surrounding the small town of Haarlem, near Amsterdam. He says the recent survey is overly pessimistic, and sees no reason to change course.

"The number of synagogue members is declining, but we are seeing a growing number of people at our activities, and even weekly services in places that used to have nothing," he says.

Ronny Naftaniel, head of the secular Zionist organization CIDI and a member of the Central Jewish Organization in the Netherlands, says the community should welcome anyone who identifies with it in any way.

Even more worrying than the demographic data, he says, is the fact that most Dutch Jews identify Jewishly only because of World War II and anti-Semitism, both negative factors. The only other binding element is Israel.

"We need to send our teens there to meet other Jews; this is the only way to give them a sense of community," Naftaniel says. "We need subsidized programs like Birthright; if the United States can do it, we can. And we must do it now, before it's too late. If we use the restitution funds for this, at least some good will have come out of World War II."

Naftaniel was one of the main negotiators who reached a restitution agreement with the Dutch government last year.

The agreement included the return of $145 million taken from the account in which the Nazis deposited the financial assets of Holland's 140,0000-member pre-war Jewish community, but was never returned. Financial institutions and insurance companies are also compensating the community for unclaimed assets.

The bulk of the funds are being distributed among survivors, but up to 20 percent is earmarked for communal purposes. The results of the demographic survey may well influence decisions about its distribution.

In the decades since the World War II, Jews have been almost invisible in the Netherlands. Nobody wanted to be reminded of their fate. Many survivors protected their children from the Jewish culture and religion that had proved so dangerous for them.

But the run-up to the restitution fight generated a wave of publicity and interest in things Jewish. A recent survey into the repatriation of Holocaust survivors and other returnees, such as forced laborers, was covered by all the national media, as was the demographic survey.

Ex-Red Cross president backed Magen David Adom

BY SHARON SAMBER
Jewish Telegraphic Agency

WASHINGTON — Israel's exclusion from the global Red Cross organization appears to have been the pivotal factor in the recent resignation of the head of the American Red Cross.

Dr. Bernadine Healy said last month that she had been forced out of her job over policy differences with her board. In particular, she noted her unpopular decision to withhold American Red Cross dues from the International Committee of the Red Cross to protest the group's refusal to give full membership to Magen David Adom, the Israeli relief group.

Contrary to reports, Healy's ouster had very little to do with the issue of how to use funds collected for the victims of the Sept. 11 terrorist attacks, according to an official at the American Red Cross.

"It's just not the case," the official said. Healy had taken the lead on what she termed a "controversial but principled stand" supporting Israel's demand for membership in the international organization. Healy advocated withholding American Red Cross dues to the international group until the Israeli branch was included. Magen David Adom currently has only observer status.

The American Red Cross has so far withheld two years of dues – about $10 million to $12 million – as well as voluntary contributions to the international group.

Israel's humanitarian relief movement has been barred from the Red Cross movement, which allows only the red cross and, in Muslim countries, the red crescent. Israel insists on keeping its red Star of David.

Israel's exclusion has been a long-standing point of contention between the American Red Cross and the international body.

The exclusion generally is attributed to intense lobbying against Israel from Arab and Muslim members of the International Red Cross. Officially, the reason given is that allowing the Star of David might encourage other groups to press for inclusion of their emblems as well.

Alluding to her difficulties on this issue with the board of governors, Healy said "reasonable people have differed with me on this and certain other matters, but this is an area of deep principle for me not easily compromised."

Earlier this month the board tried to reverse course and pay its back dues to the international body, even passing a resolution to do so, the American Red Cross said. But Healy refused to back down.

Healy's resignation may help solidify American Red Cross support for Magen David Adom, the official said, but she remains doubtful about the Israeli group's ultimate prospects of joining the world body.

"I'm not terribly optimistic," the official said.

Red Cross officials announced that Harold Decker had been appointed interim CEO. According to the organization, Decker supports full membership for Magen David Adom, and agrees that dues should be withheld from the international group until the Israeli group is admitted.

Last year, representatives from Israel and the American Red Cross held talks in Geneva and discussed proposals to incorporate Magen David Adom's red Star of David into a neutral emblem. Discussions on alternatives are still under way.

The issue of the emblem has blocked Magen David Adom's admission to the International Red Cross since 1949. According to Magen David Adom, it has met all of the other requirements to join the international organization.

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Film on mistaken identity focuses on anti-Semitism

By SHELDON KIRSHNER
Staff Reporter

Anti-Semitism in the United States reached its apogee in 1944, according to public opinion polls. This is a bitterly ironic commentary. At a time when the Allies were locked in a life-and-death struggle with Nazi Germany, legions of Americans professed profoundly anti-Semitic attitudes.

This kind of grassroots American anti-Semitism is at the heart of *Focus*, Neal Slavin's stark, stylized feature film, which opened at the Varsity on Nov. 9, the 63rd anniversary of Kristallnacht.

Adapted from a novel by playwright Arthur Miller, *Focus* is probably the most concentrated and important examination of anti-Semitism in a Hollywood film since *Gentleman's Agreement* and *School Ties*.

A fable of mistaken identity, in which an extremely ordinary man is the unwitting object of anti-Jewish bigotry, *Focus* grapples with a litany of timeless themes: intolerance vs. redemption, love vs. hate, silence vs. courage.

Ultimately, this character-driven movie is a cautionary tale about the dangers of remaining quiet and letting the insidious forces of fear take root.

Focus, set in Brooklyn but shot in Toronto, takes place in the waning years of World War II. Slavin, given to film noir flourishes, sets the mood immediately.

While riding the subway to work, Lawrence Newman (William Macy), a milquetoast personnel manager, leans toward a poster disfigured by inflammatory graffiti – "Kikes started war." Later, listening to the radio at home, he hears a jarring voice posing a deeply provocative question: "Why is Christian America fighting Christian Germany?"

Newman's unremarkable existence is torn asunder by an innocent but fateful decision. His boss urges him to buy eye glasses after he mistakenly hires a Jew. In this Kafkaesque company, where typists are as busy and anonymous as humming bees, Jews are definitely not welcomed.

Let's not forget the film's social context. In 1940s America, discrimination in hiring practices on the basis of race, religion, colour and ethnicity were not only common but acceptable.

Spurred on by his boss's advice, Newman purchases a pair of horn-rimmed spectacles. "You look Jewish," says his mother. "I don't suppose anyone will notice."

In fact, Newman's glasses change the way he is seen, and, eventually, how he regards the world. This conceit is rather superficial, and, besides, Macy does not "look" Jewish, with or without glasses. But in the interests of artistic licence, a viewer should bear patiently with Slavin.

Very soon, Newman discovers that his glasses – a simple but telling metaphor – are a millstone around his neck. Much to his anger, he is transferred into an out-of-the-way

Laura Dern with William Macy in Focus.

office and into a lesser position because he no longer makes the "right impression."

Nothing could be more ironic. Newman, an arch conformist, has just rejected a job application from one Gertrude Hart (Laura Dern) on the assumption that she is Jewish. If anything, Hart, with her golden tresses and athletic figure, is a poster girl for Aryan womanhood.

Newman is also a passive racist who swims with the flow. Fred (Meat Loaf Aday), his prejudiced neighbour, exerts pressure on him to boycott Finkelstein (David Paymer), the local newsstand dealer. He also informs Newman that he and like-minded bigots plan to drive the "hymies" off the block.

For all his conformism, Newman becomes a victim of racism as well. After leaving his firm, he scours the newspaper ads for a new job, only to find out that potential employers mistake him for a Jew. Stymied by the rampant anti-Semitism, he begins crossing out advertisements hiring "Christians only." (As hard as it is to believe today, such ads were once perfectly legal).

Salt is rubbed into his wound when the local branch of the Union Crusaders, an anti-Semitic outfit to which Fred belongs, has inexplicably deemed Newman Jewish.

Perturbed by the Union Crusaders' animus, Hart implores Newman to act decisively: join the racists or move out of the neighbourhood.

Taking the easy way out, he attends a Union Crusader rally. There, Father Crighton (Kenneth Welsh), modelled after the infamous Father Coughlin, rants and raves about "Zionist greed," "international bankers," and "money grubbers."

Being mistaken for a Jew, Newman is physically ejected from the meeting. "I'm not a Hebe," he protests, oblivious to his own bigotry.

Focus works because the script is tight and intelligent, the performances convincing and Slavin's direction all but faultless.

He has a serious story to tell, and he tells it exceedingly well.

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Arts & Travel

Photographer brings homeless to Bathurst JCC exhibition

By BEN ROSE
Special to CJN

TORONTO — For photographer Nir Bareket, the news coverage of the attacks on the World Trade Center reminded him of a decision he often faces in his own work: when to shoot and when to look away.

"The coverage was horrendously superb," he said. "I faced the same dilemma in taking photos of homeless people in Toronto. I have to decide what should be covered and what should not be covered.

"Some things which are documented are very painful to the people involved. It is a sad dilemma for me as a working professional.

"I turned down an ex-prostitute who has gone straight, because, as I told her, 'You have your whole life ahead of you.' The woman, who is now a community volunteer, was willing to participate, but my paternal instinct must have kicked in."

Nir Bareket (right) with a homeless man on a night patrol in Toronto. [Nir Bareket photography]

An exhibit by Bareket depicting homeless women, men and children in Toronto, entitled Gimme Shelter, will be on display at the Bathurst Jewish Community Centre, (BJCC), from Nov. 18 to Jan. 6.

The 50 photos (selected out of several thousand) have been shown in several venues by the United Way of Greater Toronto.

Bareket often took the pictures at night with street patrols who scour the city looking for the homeless, as well as at women's shelters, emergency shelters, churches, synagogues, motels and at public housing.

Bareket has had about 20 other exhibits in Toronto, including one five years ago featuring pictures from the March of the Living.

At 62, the Haifa-born artist, who started out as a photographer for an advertising agency in New York in 1964, said he is now taking more photos for his own interest, despite not being paid and working long hours. The homeless pictures took him 18 months to shoot part time.

Some of them were taken at Holy Blossom Synagogue, which sponsors an Out of the Cold program.

"I know there must have been Jews among [the homeless] from my talks to representatives of Jewish organizations which have been helping out," he said.

The photos will be shown on the first floor of the BJCC, along with excerpts from a study by Diane Meaghen, a professor of social studies at Seneca College, entitled *About Face: Social Construction of Homeless Women in Toronto the Good*. None of the homeless will be identified by name.

Though he is not a household name in the photographic world, Bareket is well-known in theatre circles, where he has been taking promotional pictures and scene stills for years.

"I think theatre is magic," he said. "People are devoted to it. I like plays which deal with social issues and give me something to think about when I leave the theatre; plays, for example, by Ionesco, and by Canadian playwrights Judith Thompson, George Walker or David French."

For Bareket, the picture he has in mind is more important than the kind of camera he uses or the quality of the image. "I don't want it to be necessarily super sharp, because as I age I realize that there are things that are better if they are a bit hazy. I do not have to fill in the details."

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Painter brings Jewish background to his High Realism art

By ANNA MORGAN
Staff Reporter

TORONTO — As a woman sits on a bench reading a note in the Louvre in Paris, morning breaks around her. For Barry Oretsky, the simplicity of the setting is the beginning of a work of art.

Each of the paintings in Oretsky's solo exhibit of images from Paris, Tuscany and Prague – at Gallery One, 121 Scollard St., until Nov. 22 – demonstrates a command of technique and style clearly influenced by realist masters of the past. However, as a Jewish painter of High Realism, Oretsky brings his own history, background and culture to a genre which has been mainly a bastion of the Christian idiom.

The depth of Oretsky's art lies in its ability to capture the spiritual, paradoxical metaphors which exist in even the most simple images. The power of his work is enhanced by its ability to recreate in paint what one assumes, at first glance, to be a photograph.

"Jews have never really painted fine realism" Oretsky said in an interview. "At one point it was forbidden and Jewish artists found themselves becoming surrealists or impressionists."

Inspired by the works of European masters, Oretsky uses a camera as a starting point. His goal, however, is not to simply recreate the photo. After choosing one image, he attempts to capture the power that caused him to take note of the moment when he shot the photograph.

Barry Oretsky with his painting *The Note*. **[Anna Morgan photo]**

Oretsky then attempts to internalize the photo in terms of his own experience and interpret the image using his language – paint.

"I hope to put all my skill from 40 years of painting to make my works speak as eloquently as possible about things that are important to my life experience," he said. If the viewer can identify with the story he is trying to create, then Oretsky considers his work a success.

Even though his paintings have appeared in shows with the works of Andy Warhol and Pablo Picasso and are used to support major fund-raisers, Oretsky likes to think of himself as a simple man.

"I'm not the kind of person who hangs out in clubs and art shows. I take my kids to school every morning and then come home to paint," he said.

Born on Palmerston Avenue, Oretsky said his observant parents were not supportive of his decision to pursue a career in art.

"I had to prove it was a *mitzvah* in order to transfer to Central Technical School's art program from Harbord Collegiate."

Standing first for three years at Central Tech was proof. From there, Oretsky went on to St. Martin's School of Art in London, England.

After moving to Israel in 1968, Oretsky worked as a graphic artist and taught for three years at the University of Haifa. He served in the army during the Yom Kippur War before coming back to Canada in 1976.

At that time, he painted as a way to supplement his income as an art teacher, sketching portraits at the CNE and Ontario Place.

"I did 17,000 portraits in 22 years. I paid my dues technically," he said.

Oretsky credits his wife Paula and her family for encouraging him to leave that life behind to pursue his potential as a real artist.

"They've supported my talent in every way possible."

Oretsky is currently working on a Holocaust series. With two of 10 paintings completed, he feels driven to complete the other eight and hopes to eventually donate them to the Art Gallery of Ontario or the Royal Ontario Museum.

While the Holocaust series is something he feels compelled to eventually complete, he is currently working on less troubling images.

However, Oretsky hopes that each one of his paintings represents a different part of who and where he is as an artist.

"I can't allow my paintings to be any less than what was before."

For further information on Oretsky's exhibit, call 416-929-3103.

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Arts & Travel

Eye on Arts

By BILL GLADSTONE

DARING TO RESIST AND *JASMINE COMPANY* FEATURED IN FESTIVAL

The first Female Eye Film Festival is screening a couple of noteworthy films with Jewish themes this weekend at the Bloor Street Cinema, 503 Bloor St. W.

Daring to Resist is a documentary about three teenage girls in wartime Europe who grasped what their parents could not – that the Nazi genocide would engulf them and resistance was not a choice but a necessity.

The film was directed by **Barbara Attie** and **Martha Lubell** of Philadelphia, and narrated by **Janeane Garofalo**. It chronicles the experiences of **Faye Schulman** of Poland, **Barbara Rodbell** of Holland and **Shulamit Lack** of Hungary.

"Barbara, Faye and Shula chose to resist rather than succumb and perish with their families," said Lubell. "They all had incredible courage – forging documents, changing identities, hiding people, smuggling others to safety."

Daring to Resist took first prize in a Jewish video competition of the Judah L. Magnes Museum in Berkeley, Calif. The screening takes place Sunday, Nov. 18, at 5 p.m. with Schulman, now a Toronto resident, in attendance.

Jasmine Company: Women Field Officers School, directed by **Yael Katzir**, focuses on the "new generation of energetic, beautiful, motivated women, determined to fill professional field positions" within the Israel Defence Forces.

The story revolves around five female cadets and their female commander, who ultimately demonstrate that the "glass ceiling" for women in Israeli society is slowly rising. The screening is Nov. 16, 7 p.m.

Each film is $6 for Bloor members, $8 for non-members, on sale at the box office before showtime. The Web site is www.femaleeyefilmfestival.com.

* * *

Yiddish Show Goes On: At the next Yiddishland Café, Montreal singer **Bronna Levy** and Toronto musicians **Eric Stein**, **Bogdan Djukic** and **Bret Higgins** of **Beyond the Pale** perform songs by **Mordecai Gebirtig**, **Itsik Manger** and others. Workmen's Circle, 471 Lawrence Ave. W. $12. Sunday, Nov. 25, 7:30 p.m. 416-787-2081.

* * *

Raging Grannies: As part of its monthly seniors luncheon program, the Cranbrooke Friendship Club presents the **Raging Grannies**, described as a group of "caring older women" who protest and raise awareness of issues of peace, the environment and social justice through song.

Winchevsky Centre, 595 Cranbrooke Ave. $6 includes lunch. Monday, Nov. 19, 12:30 p.m. 416-789-5502.

* * *

Literary Chatter: Congratulations to Harbourfront for another successful instalment of the Authors Festival in October.

Despite the additional stress and difficulty of airline travel recently, the festival suffered only a couple of cancellations from distant writers who weren't quite ready to board a plane. One of the absentees was **A.S. Byatt**, British author of the admirable novels *Possession* and *Angels and Insects*. We hope she makes it next year.

One of the pleasures of attending the festival readings are the surprises and discoveries. Most of the readings are bundled in three, so if you go to hear a known author, you also get two others.

This year, American author **Allen Kurzweil** was on the same program with the popular Scottish detective novelist **Ian Rankin**.

Kurzweil gave a charming reading from his second novel, *The Grand Complication*, which has been freshly published by Hyperion. The story concerns a New York librarian who is hired to research the history of a missing timepiece from an old-fashioned cabinet of wonders. Hearing prose is usually an excellent method of determining how good it is: the ear is often far more discerning than the eye. The sections that Kurzweil read were intriguing and amusing.

Rankin also gave an entertaining read. His latest book, *The Fall*, is displayed prominently in major bookstores.

* * *

More Literary Chatter: A couple of upcoming dates in Harbourfront's year-round reading series are of special interest.

Born in Germany to Holocaust survivors, **Lily Brett** moved with her parents to Australia in 1948, and now lives with her husband in New York. She is a writer of poetry, novels and short stories that often deal with Holocaust themes. Her latest novel, *Too Many Men*, focuses on a woman who travels with her elderly father to his native Poland to retrace his wartime experiences.

Appearing with Brett is Canadian writer **Rhea Tregebov**, who has penned numerous books of poetry and books for children. Her latest poetry collection is *The Strength of Materials*. Brett and Tregebov appear Wednesday, Nov. 21, Brigantine Room, York Quay Centre, 7:30 p.m. $8 (free for members). 416-973-4000.

Also of note: literary biographer **Elaine Feinstein** appears on Wednesday, Dec. 5. The biographer of **D. H. Lawrence** and **Aleksandr Pushkin**, Feinstein's latest book is *Ted Hughes: The Life of a Poet*, which focuses on the poetry-writing companion of literary legend **Sylvia Plath**. Hughes died in 1999.

For the Love of a Tenor

By ANNA MORGAN
Staff Reporter

TORONTO — As the newly appointed artistic director of Opera York, Mark DuBois would like to target all the communities in the region.

There is a huge Jewish population in Richmond Hill and Thornhill which his opera company hasn't been addressing, DuBois said in an interview.

DuBois, who has appeared with major orchestras around the world, is hoping that *For the Love of a Tenor* with Cantor Paul Kowarsky (at Famee Furlane Hall, Nov. 17, 7:30 p.m.) will succeed in reaching out to this community.

Kowarsky, who recently retired from Beth Tzedec Synagogue, will be performing Hebrew songs and duets, as well as other repertoire.

"This is a shift for Paul into more secular work," said DuBois, who will also be performing at the concert. "Paul will still be doing cantorial concerts. However, until now he really hasn't had the time or platform to pursue any other work.

"Paul's voice really should have been singing the greatest Italian operas, and now that he's left Beth Tzedec, he'll be able to pursue other directions in his career."

Kowarsky said that "for many years, my kids used to ask me why I didn't become an opera singer. Growing up in South Africa, I just couldn't afford to go away to study opera."

DuBois has performed at many Jewish fundraisers in the past and has worked with Kowarsky on many occasions.

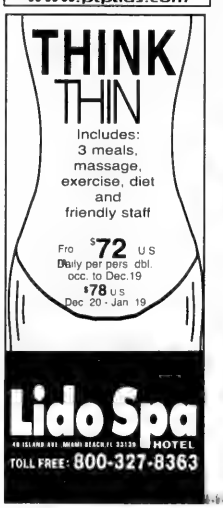
"I've always felt that my career has been enhanced because I've branched out from my church into more Jewish venues.

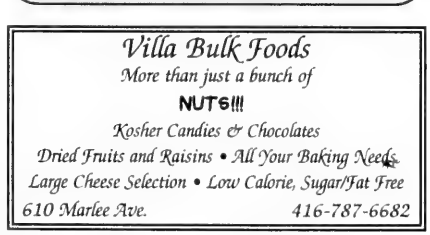
"I've learned to sing in many different languages, including Hebrew. It's really opened my mind to the world of music available to all communities," DuBois said.

"In fact, my kids always asked me why I didn't become a cantor," he joked.

Accompanying the two tenors will be Nathan Singer, who has been an accompanist, teacher, composer, arranger and chorister in the Jewish community for the past 40 years.

Kowarsky and DuBois will be appearing with concert pianist Brian Finley, soprano Donna Bennett and mezzo-soprano Gisele Fredette. For more information, call 416-469-0086.

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Planting, building, prayer: the keys to childrearing

By JENNIFER M. PAQUETTE
Special to The CJN

TORONTO — Lawrence Kelemen has studied at UCLA, Harvard, and Yeshiva University. He's been a radio anchor, philosophy professor and downhill ski instructor. He's written three books on Jewish thought and translated a third. So which of these topics would he talk about on a Sunday evening in Vaughan before an audience of parents and teachers? Well, actually, none of them; he started with agriculture instead.

Surprising, but then, you wouldn't expect a book on Talmudic parenting to hit Amazon.com's bestseller lists, either. Rabbi Kelemen, it seems, is full of surprises, as a full house at Vaughan's Westmount Collegiate discovered on Oct. 21. Rabbi Kelemen brightened the drab auditorium with lively words and gestures, introducing three basic techniques from *To Kindle a Soul*, his new childrearing book: planting, building and prayer.

Rabbi Kelemen believes when Judaism compares us to plants, it's not a metaphor. The Talmudic volume about agriculture, usually known as *Seder Zeraim* ("The Order of Seeds"), has another name: *Seder Emunah*, ("The Order of Faith"). Think about it, Rabbi Kelemen said. "Farmers plant a seed, watch it rot – believing all along that there will be fruit." Childrearing, too, requires often-irrational faith.

"The Talmud compares humans to a grapevine," he said. "So I went out and bought a grapevine – we named it Harold." Arms waving, Rabbi Kelemen related the story of how Harold grew, winding intricately around the bars of his balcony until finally, one Sukkot, "I sat down and made kiddush over grape juice – from Harold."

In the Torah, Rabbi Kelemen explained, God "plants," gently guiding history. But He also "builds" – diving into history to effect "instant and obvious changes." As with Harold the Grapevine, we plant in children the seeds of values we hope will flourish. Yet without a framework – in Harold's case, the railing – seeds can never bear fruit.

Planting alone isn't enough: we must build, offering structure, correcting children's behaviour. But building's "instantaneous" results can be deceptive. Rabbi Kelemen mimed replacing an invisible brick to fix a broken wall. "But come back in 20 years," he said. "Has that brick sprouted a driveway, a new bedroom out back? Building is terminal, but if you plant, you could come back to find an orchard." Instead, like God, we must plant and build "with everything we've got."

Parents also need a third tool: prayer. Rabbi Kelemen admitted to his diverse audience, "I've got my foot in two camps – I've done graduate work at two universities, but I'm also a rabbi." Yet, taking off his "rabbi hat" and speaking from a secular perspective, he said with all that our kids face, it's too risky not to pray for them.

He admitted this initially troubled him. If praying for children was so important, he asked, why is it omitted from the Amidah, our central daily prayer? He discovered the rabbis had determined that there was no way to compose "a prayer to describe what your child needs right now." But, though formal prayer is impossible, Rabbi Kelemen said, spontaneous requests are essential to ensure planting and building come to fruition. Even small prayers such as "Please God, my daughter needs a friend now" or "Help my son learn his multiplication tables" can work.

Though Rabbi Kelemen's sources are Jewish, his emphasis on encouraging children rather than drugging them has intrigued non-Jewish parents, educators and counsellors. Insisting he's not anti-Ritalin (a drug used to combat hyperactivity, mostly in boys), Rabbi Kelemen bounded across the podium, saying yeshivas have long acknowledged male energy, "not because we have low Ritalin levels, but because we have testosterone!"

With interest fueled by Oprah, Larry King and others, it seems the world is hungry to understand how to reach boys without drugs. But his vision goes far beyond childrearing.

"You can't give a child something you don't have yourself," he said. "We must become the kind of people we want our kids to be. Then, like a flame between candles, we ignite our children."

Rabbi Kelemen's lecture, part of his month-long whirlwind tour, also kicked off Aish HaTorah Toronto's Power of One series, exploring the power of individuals to reach their potential and cultivate satisfying relationships. Rabbi Kelemen also spoke at two other events sponsored by The Village Shul's Jewish Family Institute (JFI), as part of their mandate of helping couples enjoy their marriages and children.

"If warmth and contentment can be created in a family, that will radiate into... society at large," JFI's Susan Zehavi says.

Zehavi says Rabbi Kelemen's approach is ideal for mixed audiences, presenting Torah wisdom "backed up with the latest research." But despite the impressive statistics, Rabbi Kelemen's message is a spiritual one, and he's brought it first to the Jewish community.

"The secular world has begun to affirm our values," he says, but "now is the time to reclaim them, to rekindle the souls of our own children."

Lisa Weinberg's
About Nutrition
can be found on page 18

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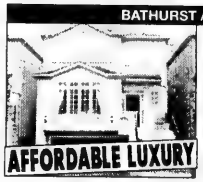

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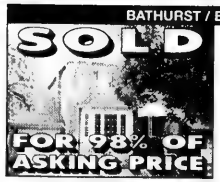

Upper Forest Hill! Renovated & decorated, 3 + 1 bdrms., finished basement, gleaming hardwood floors, modern kitchen & baths, new windows. Call Richard Cash (416) 787-1712.
SOLD

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5 bedroom, 1 1/2 storey, ideal for home/office, sep. entry to office. Asking $2,500/mo. for home portion. Call David Eichorn* (416) 787-1712.

• • •

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$659K! Yonge N/Finch! Lux res w/time to customize! Fab cul-de-sac! Walk to subway! Sandon Schwartzben** 416-226-1987

426 GLENGROVE AVENUE! 66 X 134'!
$635K! Vendor says sell! Build your dream in fab Alexandra Wood area! Motivated! Sandon Schwartzben** 416-226-1987

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$1,399K! Spectacular ravine lot w/pool + cabana! 4+1 bdrm, 5 bath! Try your offer! Call Sandon Schwartzben** 416-226-1987

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Fab 4 bdrm, large entertaining family home with walk-out lower. All table land. Janie Jesin* & Sharon Bobkin* 416-226-1987

73 OWEN BLVD! 60 X 179' LOT! $635K!
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1st Ad–Bathurst/Wilson, 61x115 ft. lot, 3+1 bdrm. bungalow, total reno., fully finished basement with sep. entrance, CAC.

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15 HOUSES FOR RENT

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Century Village East - Deerfield. 2 bed. condo. 3-4 mos. starting Dec. 1st. 416-244-4845.

SUNRISE. 3 bdrm., 3 bth., pool, tennis, sauna, n/smkg., immed. Frances 416-964-1228

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Del Ray Villas, beautiful 2 bdr, 2 bth, screen porch, furn, garden, 3 pools, million$ club, $1450. Nat 905-886-4930.

North Miami Beach, 1 bdrm., Oceanfront. $1,250.us p.m. Dec to March. 905-886-9294 / 416-919-2000.

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S. Miami Beach, 1 bdrm. condo + pkg. Walk to restaurants, beach, etc. Nov.-Feb. 15. $1150/mo US. 416-667-8045.

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Century Village, Deerfield. 1 bdrm, 1½ bth, fully furn, garden apt. lower, n/s, seasonal, min. 3 months, $1200/mo US. Call 905-881-7999.

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145 FLORIDA SHARED ACCOMMODATION WANTED

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160 ISRAEL PROPERTY FOR RENT

2 Bdrm. Furn. Apt. in the heart of Netanya. Wkly or Mnthly. 416-787-2818 for more info.

165 ISRAEL PROPERTY FOR SALE/RENT

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280 ANNOUNCEMENTS

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305 ARTICLES WANTED

ANTIQUES WANTED
Silver, china, figurines, furniture, art glass, Meissen, Sevre & sculptures. Call 416-969-9393.

320 CONTENTS SALE

Dining room set, 6 chairs, oval dark wood top, 2 leaves, off-white legs, off-white buffet & china cabinet, kitchen table, rose chesterfield & loveseat, fridge, white, 2 dr., queen sleeper sofa. Call 416-497-2398.

330 OBITUARIES

SKOLNICK, Al – on Oct. 18, 2001, late of 5935 Bathurst St.
PAPE, Jack – on Oct. 19, 2001, late of 240 Heath St. W., #204.
LIPSEY, Harry – on Oct. 19, 2001, late of 35 Cedarcroft, #202.
PERLMUTTER, Kate – on Oct. 20, 2001, late of 645 Castlefield Ave.
SOLWAY, Maurice – on Oct. 16, 2001, late of 2 Buchan Crt.
DOUGLAS, Frances – on Oct. 20, 2001, late of 175 Cummer Ave.
BADULESCU, Lucian – on Oct. 21, 2001, late of 765 Steeles Ave., #707.
SCHWALB, Archie – on Oct. 21, 2001, late of 80 Forest Manor Rd., #415.
WILLER, Ben – on Oct. 22, 2001, late of 18 Stormont Ave.
SZYMKOWICZ, Anne (Chana) – on Oct. 21, 2001, late of 100 Antibes Dr., #601.
CRYSTAL, Edward (Izzie) – on Oct. 21, 2001, late of 1555 Finch Ave. E., #2907.
EKSTEIN, Anna – on Oct. 21, 2001, late of 850 Steeles Ave. W., #604.
KAUFMAN, Yona – on Oct. 21, 2001, late of 1121 Steeles Ave. W., PH #212.
TSITLISHVILI, Dariko – on Oct. 22, 2001, late of 129 Forest Run Blvd.
SUM, Isaac – on Oct. 23, 2001, late of 117 Searle Ave.
WAINBERG, Tillie – on Oct. 23, 2001, late of 4001 Bayview Ave., #1104.
ACENBERG, Edith – on Oct. 23, 2001, late of 40 Gemini Rd.
ABELSOHN, Sybil – on Oct. 24, 2001, late of 55 Ameer St., #618.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

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FOSMAN, Yosef – on Oct. 28, 2001.
MANDELL, Rose – on Oct. 30, 2001, late of 164 Waterloo Ave.
PERRY, Doreen Vivian – on Oct. 30, 2001, late of 243 Waterloo Ave.
GLUCKMAN, Herman – on Oct. 30, 2001, late of 605 Finch Ave. W.
VELMAN, Yegenia – on Oct 31, 2001, late of 3560 Bathurst St.
SUGARMAN, Jacob – on Oct. 31, 2001, late of 53 Duncannon Dr.
WEISS, Morris – on Nov. 3, 2001, late of 1 Canyon Ave.
LARWASER, Gertrude – on Nov. 2, 2001, late of 119 Hove St.
KRIVCHYONOK, Mendel – on Nov. 2, 2001, late of 120 Promenade Circle.
GRINBLAT, Brana – on Nov. 2, 2001.
APELBOIM, Adela – on Nov. 3, 2001, late of 15 Rockford Rd.
FOSS, Daniel – on Nov. 3, 2001, late of 306 Finch Ave. E.
SENEROVITCH, Rakhil – on Nov. 3, 2001, late of 3560 Bathurst St.
MATCHEVSKAIA, Khana – on Nov. 4, 2001.
KALMAN, Esther – on Nov. 4, 2001.
GOLDSMITH, Sam – on Nov. 3, 2001, late of 6010 Bathurst St.
KORENFELD, Michael – on Nov. 4, 2001, late of 1925 Steeles Ave. W.
RUTER, Malwina – on Nov. 5, 2001, late of 53 Mill Arbour Lane.

Steeles Memorial Chapel

KARP, Solomon – on Oct. 8, 2001, late of 35 Regatta Cres.
SPERBER, Ida – on Oct. 22, 2001, late of 411 Duplex Ave., #502.

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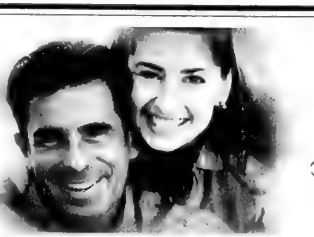

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SEEKS SINCERE MAN
Very attractive intelligent, 51 year old modern orthodox lady, who likes cooking, nature travel and the theatre, seeks possible long term relationship with a warm caring healthy sincere, 60 plus man **AD#1040**

LOTS TO SEES AND DO
Very attractive, Jewish female, 5' 7" almond hair blue-green eyes, medium build seeks a Jewish male, above average looks tall or over, a full head of dark hair a good personality upbeat and fun to be with. Someone who can make me laugh and be a mensch overall! If this sounds like you and you wish to meet me, call. We can do a wide variety of things **AD#1148**

CANDLELIGHT DINNERS
Female mid 40's, 5' 7", brown hair and eyes, enjoys candle lit dinners, a good glass of wine, is playful and quiet Seeks male, non smoker, 40-58 yrs old, who wants what the good life has to offer. **AD#1273**

ART LOVER
Attractive female, single, early 60's, enjoys sports, arts, good music, travel, and dining. Seeks independent, caring, and affectionate male, who is single **AD#1120**

CALL ME
Single Jewish female, 65 yrs young Loves theatre, dining, travel, and music Seeks male, 66-73 yrs, with similar interests. **AD#1282**

KNIGHT IN SHINING ARMOUR
Divorced mom, 35 yrs of age, attractive, honest, sincere, good sense of humour, seeks modern, orthodox man, who is romantic and positive and someone who will slay dragons for me. If interested call me **AD#1331**

BE MINE
Single Jewish female, attractive, intelligent, fun loving, and good natured, seeks single Jewish traditional male, under 55 yrs young, who is 6 feet tall, handsome, established, exciting, caring, a non smoker, and one who loves life **AD#1052**

A JEWEL
Single female, attractive, slim, classy, seeks Jewish man, 50-68 yrs, non smoker, healthy, positive outlook on life **AD#1636**

GIVE ME A CALL
Single attractive, Jewish mom, 5'5", intelligent, single, kind sincere, good natured, seeks single Jewish male, over 45 yrs family oriented, kind loves responsibility, must be over 6 feet tall **AD#1264**

CALL ME
30 single female, Jewish, born in Russia lived in Israel seeks man 35-38 yrs old weight factor not a problem She is a plus size woman, looking for a tall man **AD#1542**

LOOKING FOR YOU
Single female, with kids, Russian/Israeli descent, looking for someone who likes to dance and go to the movies, loves outings and has similar qualities **AD#1556**

SHARE LIFE'S ADVENTURES
Single mom, mid 40's, brown hair, and brown eyes, seeks male 40-45 yrs, to share life's adventures, let's have coffee dinner and wine **AD#1581**

LIFE IS TO BE SHARED
Single mom with 3 yrs old, 7 teens, believes in sharing life to the fullest outgoing, compassionate, family oriented, great new opportunities for a joyful life exists. **AD#1330**

SHARE HER WORLD
Single, pleasant, romantic, 60 years old, who likes music, dancing and travel, seeks someone to share her world with **AD#1218**

LOVE & LAUGHTER
Smiling redhead, hazel eyes, senior, loves holding hands, enjoys music, sunshine, theatre, the arts and companionship, please give me a call **AD#1315**

LIKES NATURE
Single female, 45 yrs, 5' 4", slim, non smoker, enjoys dining and dancing, movies, country drives, nature, travel, seeks male, kind, honest, great sense of humour, confident **AD#1086**

SPECIAL LADY
Intelligent, funny, active, romantic, 5' 4", lady with brown hair, green eyes, seeks an established, content and generous man. She is self-employed, loving and loveable, and likes travel, antiques, wine tasting, dining, theatre and music **AD#1039**

CALL ME
Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1506**

FUN LOVING
Female, looking for male who is fun loving, enjoys movies, dancing and travelling **AD#1257**

FEELING LUCKY
Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films time with family/friends, enjoys life seeks male, with health and happiness, and your soul and mind in the right spot **AD#1389**

FRIENDS FIRST
Divorced female, 42 yrs, no children brown hair, brown eyes, 5' 2" medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful for long term relationship **AD#1527**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship **AD#1429**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome **AD#1603**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship. **AD#1423**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue/green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1085**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment **AD#1191**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair sincere, kind, loving, enjoys drives, in country walking, movies, travel, speaks, enjoys months in Mexico seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for various nights, shh, let's go for a coffee and talk. **AD#1019**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiking, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message. **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5'5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee time, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 20 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1382**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5'5", down to earth, emotionally, stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests. **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist. **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests. **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests **AD#1489**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1681**

FAMILY VALUES
Single female, 32 yrs, female, attractive, fun loving professional, tall, easy going sincere, honest, lives in Toronto, enjoys outdoor activities family life seeks male, Jewish, strong values prayer and wellness ready to start a family **AD#1018**

YOUNG AT HEART
Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker would like to form a friendship with someone that has similar interests **AD#1452**

SHARE LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male, handsome, financially secure, clean shaven, professional, slim, very understanding **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing **AD#1160**

LOVING & CARING
Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going, sincere, honest Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family **AD#1356**

TOTALLY ACTIVE
Divorced female, enjoys running marathons, cycling, skiing, museums, art galleries not too extreme or eccentric, likes to enjoys life, seeks male, tall, dark and handsome, very funny, who enjoys musicals, sports, quiet times, his careers, animals and kids, not a couch potato **AD#1256**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests. **AD#1016**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners. Seeking complimentary 30-y, 36-48 yrs, with same interests **AD#1488**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall fit, medical physician, varied cultural and recreational interests, seeks a lady, 30'ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship **AD#1317**

Men seeking Women

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MASSAGE THERAPY
Single male, 28 yrs, university graduate, studied massage therapy, outspoken and has a great sense of fun Seeks beautiful woman, 38-49 yrs, single, Jewish, must be outspoken, outgoing, open minded and spontaneous, enjoys life everyday **AD#1399**

LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc. seeks Jewish female, with similar interests Please contact me **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5' 6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour. **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities. **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

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Jockey's heritage links him to the Jewish people

By HARLAN ABBEY
Special to The CJN

FORT ERIE — Michael Cohen may not be a practising Jew, but his lineage links him to the Jewish people.

"I consider myself a member of the Jewish people although I am not a Jew by religion," said Cohen, a horse trainer at the Fort Erie Race Track.

"My great-grandfather, who died before I was born, and several of his relatives came to Jamaica from Poland during the Holocaust," he said. "I got the family's history from a great aunt. They founded a chain of clothing stores. They sold it in the late 1950s and then had a bakery specializing in wedding cakes. Polly Cohen, an aunt, operates a nursing home there.

"My grandfather, George Cohen, married a Jamaican woman. My father is Lloyd Cohen, who came to Canada first. When I was in school I'd sometimes skip classes and go to the races. I wanted to be a jockey. Of course, my mother objected.

Michael Cohen

"When we came here, I worked in a company that packaged chemicals, but my doctor told me it was affecting my health. So I thought I'd give racing a try. I started as a 'hot walker,' a person who walks the horses after exercise or races until they cool down. Then I became a groom and worked for Winston Wilkinson, then Audre Capucetti, whose stable earned $2 million last year.

"Late last year, I got a few horses to train for the SGB Stable, and some from trainers Norman De Zouza and Glen Magnusson. This year, my first as a head trainer, we're off to a good start."

In his stable's first 33 starts at Fort Erie, Cohen had saddled six winners, two second-place finishers and three third-place horses. His first starter, Last Pax, was bought cheaply and earned over $20,000.

Despite his early ambition to be a jockey, Cohen confessed, "I ride chairs the best." The hardest thing about being a trainer, he said "is keeping the horses' legs comfortable despite the pounding they take day after day. Some don't like hot weather. They all have their little idiosyncrasies and you have to learn them by observation. My wife Lynda, a police forensic specialist, helps me when she is able."

Although he has had no formal studies in Judaism, Cohen said, "I'm proud of my heritage and proud to be part of the Jewish people. They have overcome so much hate and discrimination, I'm proud to carry my name and to wear a chai pendant and to have the Star of David on my own racing colours."

In addition to hearing stories of his family's history, Cohen said his doctor, whose daughter was killed by Palestinian terrorists in Israel, had also helped him learn about Judaism.

"I think about my roots a lot. My Jewish roots from my father's side from Poland, and my roots from my mother's side from Africa. I love both. You have to be proud of who you are. It's still a fight, there's still a lot of oppression."

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Israeli self-defence discipline heading our way

By BRIAN BLOOM
Special to The CJN

TORONTO — A new, ruthless form of Israeli self-defence is becoming immensely popular across the Peace Bridge. And it's heading our way.

Called Krav Maga (Hebrew for "contact combat"), it's an effective and absolutely vicious combat method that was developed for the Israeli military in the 1950s. It has been constantly refined throughout Israel's turbulent history and is reputed to be the most battle-proven system of hand-to-hand combat in the world. It is now being taught to thousands of military personnel, law enforcement agents and ordinary people worldwide.

From its beginnings in Israel to its rapidly expanding presence in Europe and the United States, Krav Maga is poised to invade fitness centres and martial arts clubs in Ontario from its base in suburban Buffalo.

Practical aspects of personal safety can be ugly. Students of the system use, without hesitation, every weapon they possess: hands, feet, elbows, knees, teeth and just about any object lying around. According to Krav Maga theory, this versatile way of handling a violent street attack is vitally important for survival.

"Unfortunately," says Rick Fors III, the chief operating officer of the Krav Maga Northeast Regional Training Center in Williamsville, N.Y., "honour has long disappeared from the challenger of fights. The attacks that we see now, particularly through surveillance tapes, are quick, vicious and last no more than 15 to 18 seconds."

He's referring to the violent attacks caught on tape that he and other instructors watch and study to continually improve the system.

He says the most important difference between Krav Maga and traditional martial arts is its distinctive training method.

"Krav Maga is an instinctive response to danger," he says. "We simply take the movement that our body will do anyway, build on that, and then, even under stress and fatigue, under an assault, the technique flies out from us."

A natural response to a choking attack, for instance, would be grabbing the hands around your neck. The defence would start with that movement and progress into a counter-attack. All Krav Maga self-defence techniques are based on our instinctive reactions. That, says Fors, is the difference between Krav Maga and a traditional martial art. He adds that the instinct-based techniques make it suitable for people of all ages.

"The people who fill our classes are anywhere from 16 to 55," he says, "and they can't afford, nor can they dedicate, a great period of time studying to achieve a black belt [in a traditional martial art]. In as little as six months, many of the people who come in, who may have never thrown a punch in their life, get Krav Maga."

But Krav Maga is not a paranoid style of reacting. "It's a reality vision," says Fors. "For people to be safe on the street, we need a street-based system that's battle proven. That's Krav Maga."

Imi Lichtenfeld, a native of Bratislava, Slovakia, founded Krav Maga. A superb athlete, proficient in gymnastics, boxing and wrestling, he began developing the system during the dark days of World War II. His father, a highly regarded defensive tactics instructor, gave Imi insight into the instinctive human responses to danger—really the foundation of what was to become Krav Maga.

Lichtenfeld escaped from Europe to Israel and fought in its war of independence from 1947 to 1949. In the years after the war, Lichtenfeld was asked by the new government to develop a practical self-defence system that could easily be picked up by both men and women. Krav Maga became the standard for hand-to-hand combat in the Israeli army, an army with both men and women in its ranks.

The Krav Maga Northeast Regional Training Center is one of two major facilities that co-ordinate the growth of the system throughout the United States and Canada. The other, in Los Angeles, is the home base of Krav Maga. Both centres train all Krav Maga instructors directly to make sure the system retains its integrity. The Buffalo centre is in charge of all Krav Maga affairs in the northeastern United States and Ontario. The first school in this province opened up very recently in Oshawa.

Both Fors and Stephen Spoth, the chief instructor at the Buffalo centre, hope to raise its profile in Ontario, especially in major cities such as Toronto, where demand is high.

ספרותנו

מאת: יעל זליגר

יום אחד פילוסופיה, מאת: חגי כנען, מדן הוצאה לאור

אופייני לאיש קנאי, שמוכן להרוג ולהשמיד בשם דת, אמונה, או איזו השקפת חיים שהוא יהיה מעוניין בחשיפה מוחלטת של דעותיו, לעיני כל. בקוטב השני, לא טוב היות האדם לבדו. האחד חי "למען" הציבור בלבד והשני ישכון על אי בודד ללא שום מגע אנושי. אלה הקצוות. בין לאדן ובני שבטו הם דגם עלשווי לקנאות בלתי מתפשרת ומסוכנת שמטבעה נזקקת כל הזמן לבמה ציבורית ולקהל מאזינים. כך הסביר הסופר עמוס עוז בהרצאה מעולה, לא מכבר, כאן בעיר טורונטו.

רוב האנשים אמר עוז, הם לא זה ולא זה. אף אחד אינו מסוגל להתקיים לאורך זמן מנותק לחלוטין ממגע חברתי. מאידך, בעוד שאנו נזקקים לקשרי משפחה וחברה, אין אנו מעוניינים לחיות כל רגע מחיינו על במה ציבורית ואין בנו את הדחף לכפות בכוח את השקפת עולמנו על כל בני תבל. דומה האדם הממוצע אמר הסופר הידוע, לחצי אי. חלקים מאתנו קשורים הדוקות לבני אנוש אחרים בקשרי אהבה, משפחה, מקצוע, תרבות וכדומה, אך אנו גם "מבקשים את היס"; את רגעי ההתבודדות וההתכנסות לרשות הפרטית שלנו. אצל דיקטטורים וקנאים הרשות הפרטית אסורה בהחלט; המילה "פשרה" לא קיימת באוצר המילים של הקנאי ולכל שאלה יש תשובה מוחלטת וסופית.

ד"ר חגי כנען, מרצה לפילוסופיה באוניברסיטת תל אביב ביקש לכתוב ספר לילדים שיחנך אותם לרעיון שטוב ואף רצוי שלא תמיד תהיינה לדברים תשובות חד משמעיות. להפך; הכייף הכי גדול הוא לתת למחשבות להתגלגל ולהתגלגל, לבוא במגע עם מחשבות של אחרים,אולי לשנות עמדה, כיוון אחר והעיקר לשמר את הסקרנות הטבעית שבנו.

כך נולד יום אחד פילוסופיה, סיפור על מצב מיוחד שאליו נקלעים ילדים והחשפותם לרעיונות וארועים חדשים שלא ידועים להם מעולמם המוכר. במהלך הסיפור נוצר מפגש בין הילדים והמבוגרים סביב השאלה: "מה זו בעצם פילוסופיה?!". סתם להגדיר את הפילוסופיה כאהבת החוכמה, לא מספיק ועצם הנסיון להגדיר את הפילוסופיה מכניס את כולם לבלבול רציני. אלא שמטרת המחבר להבהיר לילדים שיש סוגי בלבול ומצבי שאלה שאינם מובילים לשום פתרון מעשי אך דווקא בשל כך הם נעימים ובריאים לנפש (ולחרותו הבסיסית של האדם). חגי כנען מיטיב אף להכניס את הילדים לחווייה החמימה של "הסודי".

על-אף הנושא והמסר, הסיפור לא כתוב בלשון דידקטית-סמכותית. כלומר התשובה לשאלה מהי פילוסופיה אינה ניתנת באופן תאורטי ומוגדר אלא באמצעות סיפור על אירועים שקרו לשלושה ילדים ב"יום אחד" של מבוכה; מבוכה שבסופו של ענין מביאה להתפתחות ההבנה. באחרית דבר מאת המחבר מסביר כנען (למבוגרים) את הצורך במתן דרור לשאלות ה"למה?!" שילדים נוהגים לשאול ובחשיבות היכולת לא לגלוש לתגובה של: "כי ככה זה". יש לעודד את הילדים לפתיחות בחשיבה ולחופש בהבעה על מנת לשמר את "מה שמתואר על-ידי אריסטו כפליאה לנוכח המציאות"; אותה "פליאה" שהקנאים הרוצחים של אז ושל היום מבקשים להשמיד.

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KASHA CHILI

1 28-oz. can stewed tomatoes
3 cups vegetable broth
1 14½ oz. can pinto beans
1 tblsp. chili powder
1 tsp. paprika
1 tsp. crushed garlic
1 tsp. cumin
1 tsp. oregano
1/2 tsp. celery salt
1/4 tsp. pepper
3/4 cup uncooked kasha

In large skillet, add all ingredients except kasha. Bring to light boil for 10 minutes. Add kasha and reduce to simmer. Simmer 10-15 minutes or until kasha is tender. Serves 10 as a side dish.

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About Food

Dear Norene

Now that I've finally finished my latest cookbook, *The Food Processor Bible* (coming soon!), I'm back in my kitchen and eager to start cooking again. I was thrilled to receive a review copy of *Vegetarian Classics* by Jeanne Lemlin (HarperCollins, $44.95). A cooking teacher and food writer, this is Lemlin's fourth cookbook. I highly recommend it!

There are 300 delicious recipes plus a glossary of key ingredients and many helpful tips and techniques. Her recipes combine fresh ingredients with convenience products (i.e., store-bought frozen puff pastry, no-boil lasagna noodles). The recipes are uncomplicated and use basic ingredients – just my style!

You'll find appetizers, soups, salads, sandwiches, side dishes, pizzas, pasta dishes, quiches, casseroles, tasty tofu dishes, stir-fries, plus a large baking section. There are tempting breakfast and brunch dishes such as Grand Marnier French Toast and Perfect Pancakes. I can't wait to try Eggplant Parmesan, Mock Meat Loaf with Mushroom Gravy, Wasabi Mashed Potatoes, Israeli Couscous with Tomato and Scallions… and White Chocolate Raspberry Cheesecake. Oy!

I was delighted to discover this recipe for one of my favourite potato dishes in Lemlin's book. I often order it at a popular Greek restaurant in Toronto. Enjoy!

STUFFED BAKED POTATOES WITH SPINACH AND FETA CHEESE

4 baking (Idaho or russet) potatoes, scrubbed well
2 tbsp. olive oil
2 garlic cloves, pressed or minced
4 scallions, very thinly sliced
1 (10-oz.) pkg. frozen chopped spinach, thawed and squeezed dry
1 tsp. minced fresh dill (or ½ tsp. dried)
2 tbsp. butter
¼ cup finely crumbled feta cheese
1 cup grated mozzarella cheese

Prick potatoes with a fork or knife a few times so they don't explode when baking. Set the oven at 400 and place potatoes on oven rack. Bake until tender when pierced with a knife, about 1 hour.

Heat oil in a medium-sized skillet over medium heat. Add garlic and scallions, and cook 2 minutes, or just until heated through and softened. Mix in spinach and dill; remove from heat.

When potatoes are done, slice in half lengthwise. Scoop flesh into a bowl, leaving about ¼ inch in the shell. Mash potatoes with a fork. Combine with spinach mixture, butter, and feta and mozzarella cheeses. Stuff each shell with mixture and smooth over the tops. (You can wait up to 2 hours before baking again.)

Place stuffed potatoes on a baking sheet and return to oven. Bake 20 minutes, or until hot throughout and golden. Serves 4.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeanYumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com*

The Canadian Jewish news CROSSWORD PUZZLE

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Elat and Haifa
6 Laugh-getters from Larry, Moe, and Curly
11 Tenth in a series
14 Like Leopold Bloom
15 Site of an infamous Hilton
16 Sen. Wyden's state
17 With 11-down, what Linda Richman says when she gets verklempt
19 *Goldene medine*
20 Bar quaff
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36 Potok title word
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66 Scribe's tool
67 William Goldman novel made into a Dustin Hoffman movie
70 Showman Geller
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72 Ruth 1 name
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74 Has Seder
75 ___ on (goaded)

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2 ___ Law
3 Agitate
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5 Noted Spielberg set prop
6 Cobbled
7 Turner of Hollywood
8 Like Willy Loman, at times
9 Mail ctrs.
10 Command from Judge Judy, often
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26 What George's father eats on "Seinfeld"
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34 Don't buy
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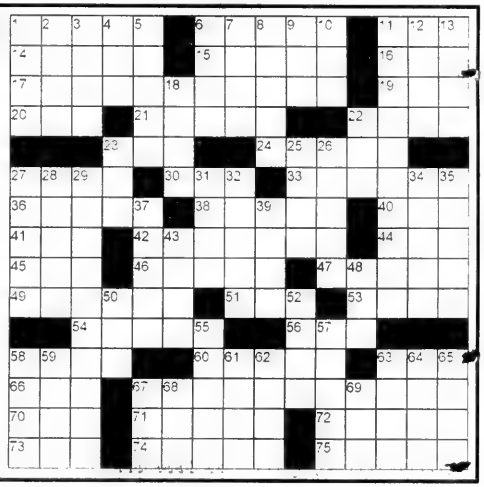
(Answers to the crossword are on page 43.)



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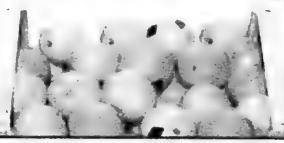

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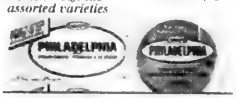

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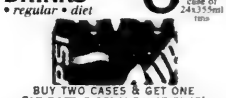

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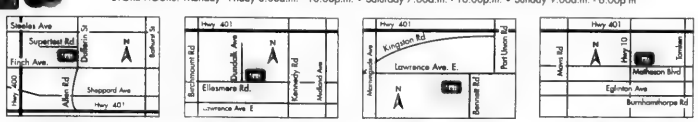

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and many more

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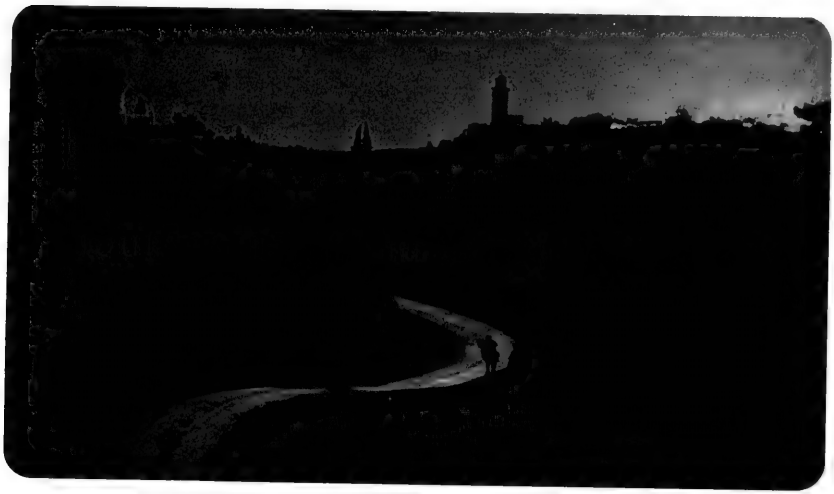
WE ARE NOT RESIGNED - David Wolpe
CHOOSING SURVIVAL - Benjamin Netanyahu
A U.N. FOR ALL RELIGIONS - Menachem Froman
UNVEILING DURBAN - Michael Melchior



As we were putting the finishing touches to this special issue of OLAM on Jerusalem, the horrors of September 11 shook us to our core. Initially, we had no idea how, or even *whether* to address this disaster.

But on further reflection, we decided to pour our hearts out and *not* ignore what is perhaps the biggest issue of our time. So we have dedicated a 6-page special section ("Reactions from 9/11"), where prominent voices like Dennis Prager, David Wolpe and Benjamin Netanyahu speak their peace.

After this soul-searching prologue, we begin our spiritual journey to the heart of the world.

Can a journey to Jerusalem nourish us in these crazy times? We believe so, but we'll let you be the judge.

To get to the bone marrow of Jerusalem – as a city and as an idea – we asked an eclectic group of people with deep connections to the city to tell us their stories. In a few cases, we uncovered some pieces from twenty and thirty years ago that we felt were ominously prophetic.

As you feast or nibble on this commemorative issue, you will discover a city of mirrors. No two people see Jerusalem in quite the same way. While they might agree on some things, the mysterious pull of the city invites individual expression.

You'll discover a Jerusalem that is at turns romantic, chaotic, elusive, unifying, infuriating, divisive, musical, mystical, political, eternal and immediate.

You'll hear from "Mister Jerusalem" himself, former mayor Teddy Kollek; Amos Oz's meditation on a "Strange City"; Elie Wiesel and his ode to memory; Wendy Wasserstein and her theatrical view of the city; Muslim scholar Shaykh Abdul Hadi Palazzi on the Koran's view regarding Jerusalem; Mordechai Gafni and the spiritual youth movement of "Generation J"; Yossi Klein Halevi's search for God with Christians and Muslims in the Holy Land; a Chassidic rabbi's contention that Jerusalem ought to be the capital of the world; Shimon Peres's speech to the Knesset on Jerusalem; Gahl Sasson's challenging view of the "Golden Calf Within"; David Katzin's two-way pilgrimage from L.A.; and Daniel Bouskila's "Sephardic Angel", among many other delights. You'll even get a Magical Mystical Tour of the holy sites from a master tour guide. In other words, you'll get Jerusalem "in living color."

At a time when we're all going through the "middle hour of our grief," learning to cope with a new sense of vulnerability, we invite you to absorb Jerusalem – the city that invented "hanging in there."

When we see our deepest values being challenged, we can take comfort in a city that has survived endless threats for over 3,000 years, and stands today as a bruised but noble monument to the indomitable spirit of survival.

Enjoy the journey.

OLAM magazine: A conversation on the modern relevance of timeless Judaic values.

O L A M

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DEDICATED TO MAURICE AND SUZANNE SUISSA, AND ALL THE FRIENDS OF OLAM WHO HAVE CONTRIBUTED IN MANY WAYS

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The Midrash teaches: "The commandments were only given in order to unite all creatures."

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rewinding

What Americans most need at this time, following the atrocities committed against us by Muslim terrorists, is clarity. Just as in our own personal lives we can far better deal with adversity when we understand what is happening to us, a nation can better deal with adversity when it is clear about the reasons for its suffering.

Most important is that we understand why America is hated among large segments of the Arab/Muslim world. And let us be honest – it is large parts. The oft-repeated line that Muslim terrorist ideology represents a tiny fringe element in the Muslim world is either wishful thinking or deliberately disingenuous. In that part of the Muslim world which is Arab, New York Times foreign affairs columnist Thomas Friedman has written that in his estimation, it is divided 50-50 between those who support the terrorist attack on New York and Washington and those who do not support it.

Why do so many Muslims hate us? One answer offered by some experts, especially in academia, which has an uncanny ability to either ignore or defend Third World atrocities, is that Arabs and other Muslims have deep-seated resentments against the West because of colonization. The Arab world, in particular, was simply divided into countries at the whim of the Western powers following the collapse of the Ottoman Empire at the end of World War I.

Now, no one can deny for one moment the unfairness to the Arabs at that time – but that does not explain the popularity of fanatical Muslim thinking or the hatred for America.

For one thing, America never colonized an inch of Arab or Muslim territory.

For another, the whole colonization argument is flawed almost to the point of irrelevance. India was colonized, and since its inception in 1948, it has been one of the world's preeminent democracies, with freedom of religion, freedom of assembly, of speech, and all the other personal freedoms not to be found anywhere in the Arab world or almost anywhere in the Muslim world at large. And Saudi Arabia, the country that has supplied the world with Osama bin Laden and most of the terrorists involved in the attack on America, was never colonized!

Another common reason/excuse offered for the Arab and Muslim hatred of America is their poverty. Arabs and Muslims, various experts tell us, are so poor that their lives descend into a hopelessness that breeds suicide bombers.

This excuse is so preposterous that it actually says far more about the lack of wisdom and values in anyone proposing it than it does about fanatical Muslims. Why don't other poor societies produce suicide bombers? Why is equally poor India free of them? Why do so many terrorists come from one of the richest societies in the world – Saudi Arabia? Why is it that most of the terrorists who perpetrated the New York massacres came from middle and upper middle class backgrounds? Why, according to the Wall Street Journal, do wealthier Egyptians disproportionately support Muslim terror?

A third reason/excuse given for Muslim violence and hatred of America is the lack of freedom in the Arab world in non-democratic regimes such as Egypt and Saudi Arabia that are backed by the United States.

This excuse is as indefensible as the violence it purportedly explains. Yes, the United States backs non-democratic regimes in the Arab world. But let us compare those regimes to the Islamic regimes – in Iran, Libya, Sudan, and Afghanistan – that overthrew them. Are they more or less democratic? More or less free? More or less violent? In every single case the Islamists who overthrew the non-democratic pro-Western regime have created some of the most vile societies in the world. Islamist Sudan has massacred about one million non-Muslim blacks. Islamist Iran has created a religious totalitarianism that makes the Shah's Iran look liberal – just ask the women of Iran. Islamist Libya is a moral cesspool compared to what it was under King Idris, whom Muammar Qadafi overthrew.

The colonization reason/excuse, the poverty reason/excuse, and the American backing of non-democratic regimes reason/excuse are all offered in order to avoid acknowledging the real problem – contemporary Islamic theology. It is very painful for all tolerant people, for all of us who believe in religious pluralism, to acknowledge that major segments of Islam promote evil at this time.

The leading scholar at the leading Muslim seminary, Al Azhar in Cairo, has declared that suicide bombing against civilians (even Jewish ones, to his credit) is against Muslim law, but his voice is drowned out by most other leading Muslim scholars and *ulema* (religious scholars) at Al Azhar and throughout the Arab world and Iran.

A particularly vicious theology of conquest and martyrdom is flourishing in the Islamic world. Essentially, it holds that murdering non-Muslims is God's demand, that dying while doing so gives the mass murderer immediate entrance into paradise, and that among the rewards of paradise are 72 virgins for his pleasure.

Special Report: Reactions from 9/11 (pages 4-9)

If you want to see what contemporary Islamist theology produces, just look at the places this theology governs — Sudan, Afghanistan, Libya, Iran — four of the most brutal and least free places on earth. Indeed, the ideology of these societies is often so primitive that it is fair to say that any woman in seventeenth century Puritan America had far greater value and far more human rights than a woman in any of these Islamist ruled countries.

The greatest evil on earth at this time comes from within Islam. Major segments of a great religion have become the moral successors to Nazism and Communism (with the frightening difference that Nazi and Communist mass murderers at least valued their own lives). And like Communists and Nazis, Islamists deem America a mortal enemy. If one can judge a country, as one can judge an individual, by who its friends and enemies are, America can be very proud of itself. To be hated by the Taliban and Osama bin Laden is a virtue.

Without a civil war within Islam, there is little hope for mankind to avoid massive bloodshed. Perhaps an analogy to American Christianity in the second half of the nineteenth century can help. Christians faced a major decision — would they and their religion support or oppose the enslavement of Africans? There were devout Christians who believed that Christianity supported slavery, and there were devout Christians who opposed slavery (indeed the abolitionist movement was largely Christian). America fought its bloodiest war over that question. The good (and I believe authentic) Christians won, and American Christianity went on to continue to help shape a society that has been a beacon of tolerance and goodness to the world. A beacon whose light has shined particularly brightly upon us American Jews. The Christians' civil war saved the soul of Christianity in America.

Unless good Muslims fight for the soul of Islam at this time, that religion will sink into an abyss from which it may never recover. Already the name of Islam has been deeply sullied in the eyes of a world that sees Muslims engage in deliberate massacres of civilians not seen since Nazism, all in the name of Allah. As the September 11th terrorists slit the throats of defenseless stewardesses and crashed planes into the World Trade Center, they undoubtedly uttered "Allahu Akbar" ("God is the greatest").

It is particularly important that America and we Jews blessed to live here understand why Islamic fanatics so hate America. Though America's support for Israel is neither the only nor the main reason for Arab/Muslim hatred of America, one way to understand this hatred is to understand America's uniqueness in its love of Jews, of Judaism, and of Israel. Indeed, America is the one Judeo-Christian society in the world. There are many Christian countries, and there is one Jewish country. But there is only one Judeo-Christian country, the United States of America.

That is why those parts of America that most affirm its Judeo-Christian roots have been the most pro-Israel; while those parts that least affirm the Judeo-Christian nature of America, including, sadly, more than a few Jews, have been the least supportive of Israel. The former are represented by Christians like George W. Bush who, though he owes nothing to American Jews politically, showed himself strongly committed to Israel well before the attack on America by Israel's enemies.

At the same time, the American institutions and people least supportive of Israel and the most likely to depict Israel and its anti-democratic enemies as morally equivalent are those most alienated from a Judeo-Christian America. The most obvious examples are the left in academia and the media. For those American Jews who are uncomfortable with acknowledging the religious roots of our country and who do not acknowledge the need to nourish those roots, this is so painful as to demand denial.

Yet it is undeniable. During the Arab oil embargo following the 1973 Yom Kippur War, a prominent preacher told his church and a nationwide Christian audience that he would sooner ride a bicycle to work and abandon his car than give in to the Arab oil boycott. His reason? Because, he said, quoting Genesis, God blesses those who bless the Jews and curses those who curse the Jews. Likewise, the one national newspaper that has most clearly understood the moral chasm in the Middle East and consequently supported Israel the most consistently has been the Wall Street Journal, not surprisingly the national newspaper most committed to preserving the Judeo-Christian roots of this country.

On September 11, 2001, the enemies of Christianity and Judaism slaughtered thousands of Americans, citizens of the country that has most affirmed both of these traditions. It is not a coincidence.

Dennis Prager, author, theologian and radio talk show host, lectures to communities around the world. His latest book is Happiness is a Serious Problem. *His last article for OLAM was "Out of this World". He may be contacted at www.dennisprager.com*

by David Suissa

i have no answers

As I write this, it's now ten days after September 11, and I've been hearing more than a few spiritual "answers" to Black Tuesday – quickly extracted from the ground zero of evil.

I'm hearing about the Hand of God and that "God is in the rubble"; I'm being asked to understand what all this chaos means, "grow" from the experience, even increase my religious observance, among other lessons.

Our messengers of meaning are well intentioned. A spiritual leader needs to comfort his or her flock in these times of singular vulnerability. We crave answers that will help us cope with our disillusionment: How could this happen? How could God let it happen? What does it mean? What should we do?

Yet this time, something unexpected has happened: It doesn't seem to be working. People are still disillusioned; the "answers" seem to be falling short. At least, they're falling short for me. I hear all the lessons and silver linings, but I can't stop thinking about that couple who held hands as they jumped to their deaths, and about the thousands who are "unaccounted for". My heart refuses to move on.

Maybe I'm just tired of acting strong, of being afraid to show weakness. All these sermons, these projections of clarity and strength, are they not simply responding to our desperate need for control, our need to let nothing overwhelm us, however horrific?

Could it be that the horror of September 11 was of such magnitude, so otherworldly, that it even changed the rules of consolation and preaching?

When I hear that I can gain something positive from 9/11 – a re-learning of meaningful values, or a chance to strengthen my spirituality, for example – I tune out. More than 5,500 people have just perished in an inferno; isn't it too soon to think about personal growth?

Those emotions were on my mind when I heard preachers trying to comfort me with their powerful lessons. I wanted to scream: "Just stop for a moment and tell me what's in your heart! Are you feeling what I'm feeling? Are you feeling the presence of the unexplainable? How will you help me mourn?"

Our Jewish tradition frowns on trying to explain tragedies to mourning family members. Rabbi Nachman of Breslev made the point that when comforting the grieving, the absence of an answer *is* the answer. When the unspeakable happens, he says, the Godly response is *to not speak.* Only that silence can answer the tragic.

Perhaps the current "answers" aren't working because we all feel like we're family members to the victims of 9/11, and we're looking for special treatment. And why not?

As we mourn the victims, we might try replacing familiar spiritual soundbites with divine silence; and the search for comforting answers with a deeper search for painful questions.

Maybe during this moment of extraordinary collective grief, more preachers can put the answers on hold, and come down and just pray with us.

David Suissa is founder and editor of OLAM Magazine.

Excerpts from a September 18th sermon at Sinai Temple in Los Angeles:

On Sunday I was on a panel on CNN. There was a great deal of talk about love. The Muslim cleric spoke about love. The Priest spoke about love. I too spoke about love. But I also spoke about anger.

Islam, I have been counseled, means submission. Yisrael means wrestling with God.

We are God wrestlers, and must wrestle with this.

I am angry. I am angry at God, and at human beings. I am angry at the manifold idiocies and indifference that has permitted such hatred to flourish.

Don't tell me we should not blame God, since human beings did this, because even though God gave us free will, and we are culpable, I also know that God fashioned our hearts and our world. Must we be angry with those who do evil? Absolutely. We must also be angry at God, for to be angry with God, as Elie Wiesel has taught us, means to be in relationship to God. I feel God in my fury, and love God in my bewilderment.

I am trying to focus on my own sins, but it is hard. I know that the magnitude of others' sins does not wipe out my own, but it is hard.

We have wreaked a good deal of havoc in the world. In this time of repentance, we have much to repent for as a country, as individuals. We are not guiltless. We should not let the horror cut off our self-examination.

We are sinners, but we are not deserving of this cruelty. We are imperfect, but we are not evil. This is the face of radical evil.

And it must be fought.

Yes, it is obscene to see the plane go into the building again and again. America's obsession with the vivid image is not our best feature.

But it reminds us that we are called to mobilize our best efforts.

Why are we here? *Le'ovdo ul'shomro.* To guard and tend the garden God has given. We have been given this remarkable corner of the cosmos. And the power to destroy it.

We know this enemy. He is the same one who blew up Sbarros in Ben Yehuda street. He is the same one who blew up the Dolphinarium, and ended the lives of scores of teenagers, and bereaved their parents.

The name has changed, but we know him.

We know this ideology-driven fanatic. We have seen his face. Jews are the world's canary in the cave, and though we do not wish to be the first to know, we are.

We must be careful. We have great power. Power means moral choice.

We should feel gratitude that we have such choices. To be powerless is not moral, it is merely powerless. Jews remember too vividly the days when we had no power. The millions who perished in Stalin's camps without a word, whisked away at night. The millions who died in concentration camps while the world turned away, because the Jews were expendable.

Do not lament our power. We know too much history. It is the only bulwark blocking the abyss.

Power requires great guarding of the soul; no doubt of it. But Edmund Burke told us long ago that evil thrives on the apathy of goodness. We dare not slide into apathy; remember Yeats' pointed line that the worst are full of passionate intensity. We too must have that intensity.

You cannot tend the garden without effort. That effort should derive from what we cherish, not what we despise.

G.K. Chesterton wrote: "The true soldier fights not because he hates what is in front of him, but because he loves what is behind him."

In the tape at the Holocaust museum is a survivor who tells of watching another inmate in the camp praying. "Why are you praying?" he asks. The man answers, "I am thanking God."

The first man is stunned. "For what could you be thanking God? What is there to thank God for in this hell?"

And the second man calmly responds, "I am thanking God that he did not make me like them."

We must be careful. It is our job to defend this country, and keep it worth defending. The aim of this war is to fight them without becoming them.

The second point, to put beside our sadness, is our debt. Miraculously, we have been spared. We do not know what tomorrow will bring, but for now we are spared.

If you are sitting beside someone you love, take their hand. You are alive.

Tonight, as your children sleep, kiss them. Because you are alive.

Because we know again that life can be taken in an instant.

Like you, I am overcome with sadness.

As I left my daughter, I thought of all the fathers who are not coming home. I cried for those children, and prayed for us all.

In her Holocaust memoir Etty Hillesum, a Dutch Jew, wrote:

"Give your sorrow all the space and shelter in yourself that is its due, for if everyone bears her grief honestly and courageously, the sorrow that now fills the world will abate. But if you do not clear a decent shelter for your sorrow, and instead reserve most of the space inside you for hatred and thoughts of revenge – from which new sorrows will be born for others – then sorrow will never cease."

We have to fight, but without filling our hearts with hatred. This is a time of memory. Let us remember Brian Sweeney, 38, who left a message for the wife he would never again see in this world, in which he said: "Hey Jules, it's Brian, I'm on a plane and it's hijacked and it doesn't look good. I just wanted you to know that I love you and hope to see you again. If I don't, please have fun in life and live your life the best you can. Know that I love you and no matter what, I'll see you again."

Remember Jeremy Glick, on the plane, who reached his wife. They said I love you over and over again, and he told her he needed her to be happy... and then he was gone. In that moment, no words of revenge, or of hate. Only love endured.

We are together in this synagogue. This is why the synagogue is here. Maybe you come once a year, or twice, but here we stand. Here we have stood for over two thousand years, and here we will continue to stand. To rejoice together, to grieve together, to be willing to fight together.

We are people of broken and yearning hearts. And of love.

I would like to close with a poem of Edna St. Vincent Millay that is both a poem and a prayer. It is called "Dirge Without Music." The first and last stanzas read:

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so it will be, for so it has been, time out of mind.
Into the darkness they go, the wise and the lovely.
Crowned with lilies and laurel they go; but I am not resigned.
Down, down, down into the darkness of the grave.
Gently they go, the beautiful, the tender, the kind;
Quietly they go, the intelligent, the witty, the brave.
I know. But I do not approve. And I am not resigned.

We do not approve. We are not resigned. But we are people of hope, and children of God. So we pray.

by David Wolpe

David Wolpe is the Rabbi of Sinai Temple in LA, and author, most recently, of the bestseller Making Loss Matter: Creating Meaning in Difficult Times. *His last article in OLAM was the award-winning "Eternity Utters a Day".*

Briefing given by former Israeli Prime Minister Benjamin Netanyahu on 9/24/01 to the US House of Representatives' Government Reform Committee.

"Distinguished representatives, I want to thank you for inviting me to appear before you today. I feel a profound responsibility addressing you in this hour of peril in the capital of liberty.

What is at stake today is nothing less than the survival of our civilization. There may be some who would have thought a week ago that to talk in these apocalyptic terms about the battle against international terrorism was to engage in reckless exaggeration. No longer.

Each one of us today understands that we are all targets, that our cities are vulnerable, and that our values are hated with an unmatched fanaticism that seeks to destroy our societies and our way of life.

I am certain that I speak on behalf of my entire nation when I say: Today, we are all Americans. In grief, as in defiance. In grief, because my people have faced the agonizing horrors of terror for many decades, and we feel an instant kinship with both the victims of this tragedy and the great nation that mourns its fallen brothers and sisters. In defiance, because just as my country continues to fight terrorism in our battle for survival, I know that America will not cower before this challenge.

I have absolute confidence that if we, the citizens of the free world, led by President Bush, marshall the enormous reserves of power at our disposal, harness the steely resolve of a free people, and mobilize our collective will, we shall eradicate this evil from the face of the earth.

But to achieve this goal, we must first answer several questions: Who is responsible for this terrorist onslaught? Why, what is the motive behind these attacks? And most importantly, what must be done to defeat these evil forces?

The first and most crucial thing to understand is this: There is no international terrorism without the support of sovereign states.

International terrorism simply cannot be sustained for long without the regimes that aid and abet it. Terrorists are not suspended in mid-air. They train, arm and indoctrinate their killers from within safe havens on territory provided by terrorist states. Often these regimes provide the terrorists with intelligence, money, and operational assistance, dispatching them to serve as deadly proxies to wage a hidden war against more powerful enemies.

These regimes mount a worldwide propaganda campaign to legitimize terror, besmirching its victims and exculpating its practitioners – as we witnessed in the farcical spectacle in the UN conference on racism in Durban last month. Iran, Libya, and Syria call the U.S. and Israel racist countries that abuse human rights? Even Orwell could not have imagined such a world.

Take away all this state support and the entire scaffolding of international terrorism will collapse into the dust.

The international terrorist network is thus based on regimes – Iran, Iraq, Syria, Taliban/ Afghanistan, Yasser Arafat's Palestinian Authority, and several other Arab regimes, such as the Sudan. These regimes are the ones that harbor the terrorist groups: Osama bin Laden in Afghanistan, Hizbullah and others in Syrian-controlled Lebanon, Hamas, Islamic Jihad, and the recently mobilized Fatah and Tanzim factions in the Palestinian territories, and sundry other terror organizations based in such capitals as Damascus, Baghdad, and Khartoum.

These terrorist states and terror organizations together form a terror network, whose constituent parts support each other operationally as well as politically. For example, the Palestinian groups cooperate closely with Hizbullah, which in turn links them to Syria, Iran and bin Laden. These offshoots of terror have affiliates in other states that have not yet uprooted their presence, such as Egypt, Yemen, and Saudi Arabia.

The growth of this terror network is the result of several developments in the last two decades: Chief among them is the Khomeini revolution and the establishment of a clerical Islamic state in Iran. This created a sovereign spiritual base for fomenting a strident Islamic militancy worldwide, a militancy that was often backed by terror.

Equally important was the victory in the Afghan war of the International Mujahadeen Brotherhood. This international band of zealots, whose ranks include Osama bin Laden, saw their victory over the Soviet Union as providential proof of the innate supremacy of faithful Muslims over the weak infidel powers. They believed that even the superior weapons of a superpower could not withstand their superior will.

To this should also be added Saddam Hussein's escape from destruction at the end of the Gulf War, his dismissal of UN monitors, and his growing confidence that he can soon develop unconventional weapons to match those of the West.

Finally, the creation of Yasser Arafat's terror enclave gave a safe haven to militant Islamic terrorist groups, such as Hamas and Islamic Jihad. Like their mujahadin cousins, they drew inspiration from Israel's hasty withdrawal from Lebanon, glorified as a great Muslim victory by the Syrian-backed Hizbullah. Under Arafat's rule, these Palestinian Islamic terrorist groups made repeated use of the technique of suicide bombing, going so far as to run summer camps in Gaza that teach Palestinian children how to become suicide martyrs.

Here is what Arafat's government-controlled newspaper, Al Hayat al Jadida, said on the very day of the suicide bombing of the World Trade Center and the Pentagon: "The suicide bombers of today are the noble successors of the Lebanese suicide bombers, who taught the U.S. Marines a tough lesson. These suicide bombers are the salt of the earth, the engines of history. They are the most honorable people among us."

A simple rule prevails here: The success of terrorists in one part of the terror network emboldens terrorists throughout the network. This then is the who. Now for the why.

Though its separate parts may have local objectives and take part in local conflicts, the main motivation driving the terror network is an anti-Western hostility that seeks to achieve nothing less than a reversal of history. It seeks to roll back the West and install an extremist form of Islam as the dominant power in the world. And it seeks to do this not by means of its own advancement and progress but by destroying the enemy. This hatred is the product of a seething resentment that has simmered for centuries in certain parts of the Arab and Islamic world.

Most Muslims in the world, including the vast majority of the growing Muslim communities in the West, are not guided by this interpretation of history, nor are they moved by its call for a holy war against the West. But some are. And though their numbers are small compared to the peaceable majority, they nevertheless constitute a growing hinterland for this militancy.

Militant Islamists resented the West for pushing back the triumphant march of Islam into the heart of Europe many centuries ago. Its adherents, believing in the innate supremacy of Islam, then suffered a series of shocks when in the last two centuries that same hated, supposedly inferior West penetrated Islamic realms in North Africa, the Middle East, and the Persian Gulf.

For them the mission was clear: The West had to be first pushed out of these areas. Pro-western Middle Eastern regimes were toppled in rapid succession, including in Iran. And Israel, the Middle East's only democracy and its purest manifestation of Western progress and freedom, must be wiped off the face of the earth.

Thus, the soldiers of militant Islam do not hate the West because of Israel, they hate Israel because of the West – because they see it is an island of Western democratic values in a Muslim-Arab sea of despotism. That is why they call Israel the Little Satan, to distinguish it clearly from the country that has always been and will always be the Great Satan – the United States of America.

Nothing better illustrates this than Osama bin Laden's call for jihad against the United States in 1998. He gave as his primary reason not Israel, not the Palestinians, not the "peace process," but rather the very presence of the United States "occupying the land of Islam in the holiest of places." And where is that? "The Arabian peninsula," says bin Laden, where America is "plundering its riches, dictating to its rulers, and humiliating its people." Israel, by the way, comes a distant third, after "the continuing aggression against the Iraqi people" (Al Quds al Arabi, February 23, 1998). For the bin Ladens of the world, Israel is merely a sideshow.

America is the target.

But reestablishing a resurgent Islam requires not just rolling back the West; it requires destroying its main engine, the United States. And if the U.S. cannot be destroyed just now, it can be first humiliated – as in the Tehran hostage crisis two decades ago – and then ferociously attacked again and again, until it is brought to its knees. But the ultimate goal remains the same: Destroy America and win eternity.

Some of you may find it hard to believe that Islamic militants truly cling to the mad fantasy of destroying America. Make no mistake about it. They do.

And unless they are stopped now, their attacks will continue, and become even more lethal in the future.

To understand the true dangers of Islamic militancy, we can compare it to another ideology that sought world domination – communism. Both movements pursued irrational goals, but the communists at least pursued theirs in a rational way. Anytime they had to choose between ideology and their own survival, as in Cuba or Berlin, they backed off and chose survival. Not so for the Islamic militants. They pursue an irrational ideology irrationally – with no apparent regard for human life, neither their own nor the lives of their enemies. The communists seldom, if ever, produced suicide bombers, while Islamic militancy produces hordes of them, glorifying them and promising them that their dastardly deeds will earn them a glorious afterlife. This highly pathological aspect of Islamic militancy is what makes it so deadly for mankind.

When in 1996 I wrote a book about fighting terrorism, I warned about the militant Islamic groups operating in the West with the support of foreign powers – serving as a new breed of "domestic-international" terrorists, basing themselves in America to wage jihad against America: "Such groups," I wrote then, "nullify in large measure the

need to have air power or intercontinental missiles as delivery systems for an Islamic nuclear payload. They will be the delivery system. In the worst of such scenarios, the consequences could be not a car bomb but a nuclear bomb in the basement of the World Trade Center."

Well, they did not use a nuclear bomb. They used two 150-ton fully fueled jetliners to wipe out the Twin Towers. But does anyone doubt that given the chance, they will throw atom bombs at America and its allies? And perhaps long before that, chemical and biological weapons?

This is the greatest danger facing our common future. Some states of the terror network already possess chemical and biological capabilities, and some are feverishly developing nuclear weapons. Can one rule out the possibility that they will be tempted to use such weapons, openly or through terror proxies, or that their weapons might fall into the hands of the terrorist groups they harbor?

We have received a wake up call from hell. Now the question is simple: Do we rally to defeat this evil, while there is still time, or do we press a collective snooze button and go back to business as usual?

The time for action is now.

Today the terrorists have the will to destroy us, but they do not have the power. There is no doubt that we have the power to crush them. Now we must also show that we have the will. Once any part of the terror network acquires nuclear weapons, this equation will fundamentally change and with it the course of human affairs. This is the historical imperative that now confronts all of us.

And now the third point: What do we do about it? First, as President Bush said, we must make no distinction between the terrorists and the states that support them. It is not enough to root out the terrorists who committed this horrific act of war. We must dismantle the entire terrorist network.

If any part of it remains intact, it will rebuild itself, and the specter of terrorism will reemerge and strike again. Bin Laden, for example, has shuttled over the last decade from Saudi Arabia to Afghanistan to the Sudan and back again. So we must not leave any base intact.

To achieve this goal we must first have moral clarity. We must fight terror wherever and whenever it appears. We must make all states play by the same rules. We must declare terrorism a crime against humanity, and we must consider the terrorists enemies of mankind, to be given no quarter and no consideration for their purported grievances. If we begin to distinguish between acts of terror, justifying some and repudiating others based on sympathy with this or that cause, we will lose the moral clarity that is so essential for victory.

This clarity is what enabled America and Britain to root out piracy in the 19th century. This is how the Allies rooted out Nazism in the 20th century.

They did not look for the "root cause" of piracy or the "root cause" of Nazism – because they knew that some acts are evil in and of themselves and do not deserve any consideration or "understanding." They did not ask if Hitler was right about the alleged wrong done to Germany at Versailles; that they left to the historians. The leaders of the Western Alliance said something else: Nothing justifies Nazism. Nothing! We must be equally clear cut today: Nothing justifies terrorism. Nothing! Terrorism is defined not by the identity of its perpetrators nor by the cause they espouse. Rather, it is defined by the nature of the act.

Terrorism is the deliberate attack on innocent civilians. In this it must be distinguished from legitimate acts of war that target combatants and may unintentionally harm civilians.

When the British bombed the Copenhagen Gestapo headquarters in 1944, and one of their bombs unintentionally struck a children's hospital, that was a tragedy, but it was not terrorism. When a few weeks ago Israel fired a missile that killed two Hamas arch-terrorists, and two Palestinian children who were playing nearby were accidentally struck down, that was a tragedy, but it was not terrorism.

Terrorists do not unintentionally harm civilians. They deliberately murder, maim, and menace civilians – as many as possible.

No cause, no grievance, no apology can ever justify terrorism. Terrorism against Americans, Israelis, Spaniards, Britons, Russians, or anyone else is all part of the same evil and must be treated as such. It is time to establish a fixed principle for the international community: Any cause that uses terrorism to advance its aims will not be rewarded. On the contrary, it will be punished and placed beyond the pale.

Armed with this moral clarity in defining terrorism, we must possess an equal moral clarity in fighting it. If we include Iran, Syria, and the Palestinian Authority in the coalition to fight terror – even though they currently harbor, sponsor, and dispatch terrorists – then the alliance against terror will be defeated from within.

Perhaps we might achieve a short-term objective of destroying one terrorist fiefdom, but it will preclude the possibility of overall victory. Such a coalition will melt down because of its own internal contradictions. We might win a battle. We will certainly lose the war.

These regimes, like all terrorist states, must be given a forthright demand: Stop terrorism, permanently, or you will face the wrath of the free world – through harsh and sustained political, economic, and military sanctions.

Obviously, some of these regimes will scramble in fear and issue platitudes about their opposition to terror, just as Arafat, Iran, and Syria did, while they keep their terror apparatus intact. We should not be fooled. These regimes are already on the US list of states supporting terrorism – and if they are not, they should be.

The price of admission for any state into the coalition against terror must be to first completely dismantle the terrorist infrastructures within their realm. Iran will have to dismantle a worldwide network of terrorism and incitement based in Teheran. Syria will have to shut down Hizbullah and the dozen terrorist organizations that operate freely in Damascus and in Lebanon. Arafat will have to crush Hamas and Islamic Jihad, close down their suicide factories and training grounds, rein in his own Fatah and Tanzim terrorists, and cease the endless incitement to violence.

To win this war, we must fight on many fronts. The most obvious is direct military action against the terrorists themselves. Israel's policy of preemptively striking at those who seek to murder its people is, I believe, better understood today and requires no further elaboration.

But there is no substitute for the key action that we must take: imposing the most punishing diplomatic, economic and military sanctions on all terrorist states. To this must be added these measures: Freeze financial assets in the West of terrorist regimes and organizations; revise legislation, subject to periodic renewal, to enable better surveillance against organizations inciting violence; keep convicted terrorists behind bars; do not negotiate with terrorists; train special forces to fight terror; and not least important, impose sanctions on suppliers of nuclear technology to terrorist states.

I have had some experience in pursuing all these courses of action in Israel's battle against terrorism, and I will be glad to elaborate on any one of them if you wish, including the sensitive questions surrounding intelligence.

But I have to be clear: Victory over terrorism is not, at its most fundamental level, a matter of law enforcement or intelligence. However important these functions may be, they can only reduce the dangers, not eliminate them. The immediate objective is to end all state support for and complicity with terror. If vigorously and continuously challenged, most of these regimes can be deterred from sponsoring terrorism.

But there is a real possibility that some will not be deterred – and those may be regimes that possess weapons of mass destruction. Again, we cannot dismiss the possibility that a militant terrorist state will use its proxies to threaten or launch a nuclear attack with apparent impunity. Nor can we completely dismiss the possibility that a militant regime, like its terrorist proxies, will commit collective suicide for the sake of its fanatical ideology.

In this case, we might face not thousands of dead, but hundreds of thousands and possibly millions. This is why the U.S. must do everything in its power to prevent regimes like Iran and Iraq from developing nuclear weapons, and disarm them of their weapons of mass destruction.

This is the great mission that now stands before the free world. That mission must not be watered down to allow certain states to participate in the coalition that is now being organized. Rather, the coalition must be built around this mission.

It may be that some will shy away from adopting such an uncompromising stance against terrorism. If some free states choose to remain on the sidelines, America must be prepared to march forward without them – for there is no substitute for moral and strategic clarity. I believe that if the United States stands on principle, all the democracies will eventually join the war on terrorism. The easy route may be tempting, but it will not win the day.

On September 11, I, like everyone else, was glued to a television set watching the savagery that struck America. Yet amid the smoking ruins of the Twin Towers one could make out the Statue of Liberty holding high the torch of freedom. It is freedom's flame that the terrorists sought to extinguish. But it is that same torch, so proudly held by the United States, that can lead the free world to crush the forces of terror and secure our tomorrow.

It is within our power. Let us now make sure that it is within our will.

Benjamin Netanyahu was Prime Minister of Israel from 1996 through 1999 after serving as the country's ambassador to the United Nations in the 1980s. Formerly a member of one of Israel's most secret combat units, he went on to organize an international anti-terrorism conference in 1979, and wrote the book Terrorism: How the West Can Win. *He holds degrees in architecture and management from M.I.T.*

by Benjamin Netanyahu

by Nachum Braverman

How has Jerusalem, devoid of commercial, industrial or strategic significance, crept to the heart of contention between Israel and the Palestinians? Why does Jerusalem matter? The beginning of understanding is to grasp the importance of memory.

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By defining the past, memory creates the present. Repression of memory creates mental disease. Health comes from memory's recovery. Stalin airbrushed Trotsky from photographs. Revisionists deny the Holocaust. Why does it matter?

Man is his memory. Those who suffer memory loss don't just misplace their keys. They lose themselves. They become lost and adrift in time, because without memory the current moment has no context and no meaning.

When the Jews were exiled, the prophet Jeremiah said, "If I forget Jerusalem let my right hand lose its strength." Somehow the memory of Jerusalem is linked to our vigor as a people. But why? What is the memory of Jerusalem, and what does it give us?

London comes from a Celtic word for "a wild and wooded town." Cairo is an anglicized version of the Arab name for Mars, the Roman god of war. Paris is named for the Paris of Greek myth, asked by the gods to choose between love, wisdom, and power. He chose love – the love of Helen of Troy.

The Talmud says Jerusalem was named by G-d. The name can be interpreted as having two parts: *Yira,* which means to see, and *shalem,* which means peace.

Jerusalem was the place of Abraham's sacrifice of Isaac, and Abraham said of Jerusalem, "This is the place where G-d is seen."

Elsewhere, G-d is a theory, but in Jerusalem G-d is seen and felt as a tangible presence. In Jerusalem we reach beyond the frailty and vulnerability of our lives, and we sense and strive for transcendence. Elsewhere we grope for insight. In Jerusalem we anticipate clarity. Paris may be for lovers, but Jerusalem is for visionaries.

Jerusalem is a metaphor for a perfected world, and it gives us perspective on our lives. When Aldous Huxley said, "We have each of us our Jerusalem," he meant much more than a temporal city of taxi-cabs and traffic jams. He meant a vision of what life might be.

The vision of life's promise is one we surrender at our peril because it gives us the will to live. In exile for two thousand years Jews said "Next year in Jerusalem," and amidst poverty and oppression they preserved the dream of a world in which love and justice, not power and self-interest, would be the currency people live by.

The other part of Jerusalem's name is peace, but the peace Jerusalem offers is not absence of strife. The peace of Jerusalem is the peace at the center of the spokes of a wheel, opposing forces delicately balanced and reconciled.

The Talmud says creation began in Jerusalem, and from there radiated outward. Medieval maps show Jerusalem at the intersection of Asia, Europe and Africa. The world flows into this spot and all life's forces resonate here. From this place the world is cast into perspective.

> "Elsewhere we grope for insight. In Jerusalem we anticipate clarity. Paris may be for lovers, but Jerusalem is for visionaries."

Men have long understood that he who controls Jerusalem controls the world's memory. He controls the way G-d is seen. He controls the way life's forces are cast into perspective. He controls how we collectively see our future.

The Temple Mount was once the highest point in Jerusalem, but in 135 CE Roman slaves carried away the mountaintop, turning it into the valley we now look down on from the Old City. The Romans expelled the Jews from Jerusalem and barred their re-entry on pain of death. "Jewish life," they proclaimed, "has ended."

The Crusaders rewrote Jerusalem's importance, center no longer of the Jewish national drama, but site of the crucifixion of Jesus. Like the Romans they expelled Jews and destroyed synagogues. Next the Moslems rewrote Jerusalem's memory, expelling Jews and Christians. Systematically they built mosques on Jewish holy sites, and airbrushed out the past.

But Jews preserved Jerusalem as a memory. We left a square unplastered when we built our homes and broke a glass at weddings in memory of Jerusalem. We turned in prayer toward Jerusalem, and the nurturing of memory kept the Jewish people alive.

When Jerusalem was liberated, time was conflated. The past became present. What we had dreamed of became real, and soldiers wept because an adolescent Mediterranean country was suddenly, incredibly, and transcendentally transformed.

Suddenly we were not despised and impoverished itinerants, surviving on the fickle goodwill of other nations, nor even farmers or warriors, but a nation of priests and prophets, a light unto mankind. We knew ourselves once again as the descendants of those who taught the world "to beat their swords into plowshares," "to love your neighbor as yourself," equality before justice, and that admiration belongs not to the rich and powerful but to the good, the wise and the kind. Hitler said, "The Jews have inflicted two wounds on humanity: Circumcision on the body and conscience on the soul." How right he was and how much more we have to do.

Divided by language, by geography, and even by religion, our people are bound together by exquisitely fragile threads of memory and of hope. If they sever we will fragment.

To this threat, Jerusalem provides counterpoint, for Jerusalem embodies our memories and hopes. Jerusalem is a living memory, a vision of G-d in our lives, an image of a perfected world. Jerusalem gives us the strength to achieve what we as a people must do to unite ourselves and to sanctify this world. This is why we remember.

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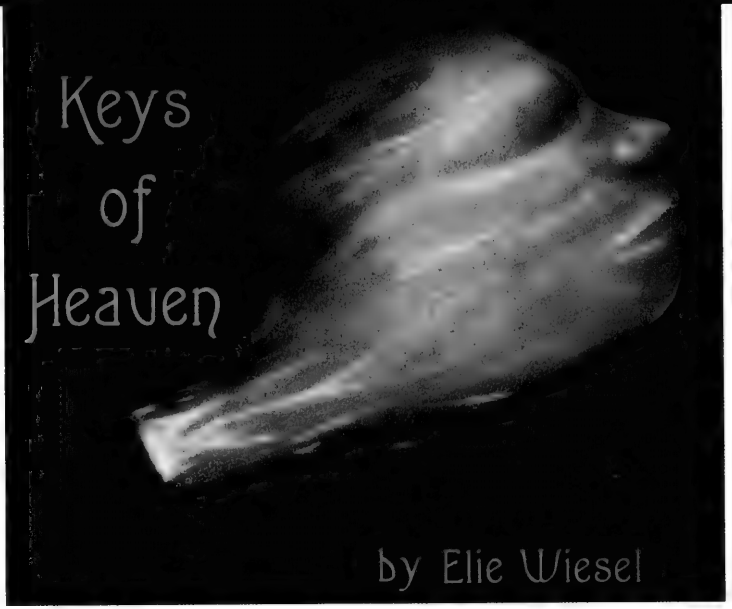


THE SOUND COMING from the mountains, a melancholy song, a joyous prayer, a dream, a memory: this miraculous place reaching into heaven, I remember it clearly and with as much intensity as I remember the child who cherished it.

I think I pronounced its name before my own. A melodious name, a lullaby, evocative of a distant, familiar yet unknown past, a name that soothed even as it inspired awe, especially at dusk when children and wanderers are afraid to stay alone.

Seventeen times conquered and destroyed, and as many times rebuilt, this timeless capital of Jewish history has, if we are to believe ancient legends, two faces, two destinies. Earthly Jerusalem and heavenly Jerusalem; the one, visible filled with memories of lamentation and mourning; the other, intangible, promising peace and harmony. The two meet in those who place their faith and fervor in memory.

An image in the Talmud:

When the Roman legions, under the command of the wicked general Titus, prepared to ransack and burn the Temple, four angels descended from heaven and set fire to it, as though to demonstrate the impotence of the enemy when attacking God's city. Then, some young priests emerged from the burning sanctuary, climbed to the roof and addressed the Master of the Universe: "We have been unable to safeguard your dwelling, and so we return its keys to You." Whereupon they threw the keys toward heaven. And a hand of fire appeared, seized the keys and carried them away.

There was a time when I blamed those young priests: why give back those precious, sanctified keys? I would have preferred a more provocative language: "God of Abraham, Isaac and Jacob, You are free to renounce Your sanctuary, sacrifice Your servants and do without Your people. But the keys are ours, they are our memories, and we are determined to keep them."

I remember: it was night. Hungarian Jews in the hundreds and thousands had just disembarked in a weird and accursed kingdom dominated by barbed wire, barking dogs, short commands, demented cries. Men, women and children torn from every land, bearers of every name in Jewish history, representing every facet of the Diaspora – I saw them converge on this place, and suddenly, in what I thought was a dream, a shattering idea crossed my mind: This is a moment of redemption and Kibbutz Galuyot, the Ingathering of Exiles. Gone, the time of torment: gone, the era of darkness. The Third Temple, built in flames, was about to receive those who believed in its power to resist destruction. In a crazy way, for a fleeting instant, I wanted to laugh. Now I can die, I thought in my dream, we can all die, happy and at peace. In Jerusalem.

"Never shall I forget that image, that scene, that day. What would my work and my life be without them?"

Then we all awoke to reality. We found ourselves in a place that will forever represent whatever Jerusalem is not: the unholy side of humanity, the destructive urge of man, the ugly hatred of those who replaced God with their own idols.

Another image, an exulted memory: Moscow, Simchat Torah 1965.

That evening I thought I was delirious, so overwhelmed was my imagination by the unexpectedness, by the dynamic impact of what I was witnessing.

The event began at dusk. Suddenly the center of the capital shifted from Red Square to dusty Arkhipova street to the alley next to the synagogue. For thousands and thousands of Jewish youngsters that hour, every road led to the same place.

College students and laborers, soldiers and musicians, they arrived alone or in small groups, at first hesitant then elated, hair tousled by the wind, balalaikas swung over their shoulders. They came not only from Russia but also from Saragossa in Spain and York in England and Fez in Morocco. Wary but proud as they mingled with the crowd, they were greeted with shouts: "Long live this day, hurrah! Long live the Jewish people, hurrah!" Caught in the frenzy of the dance, they seemed to float on air, transfigured, torn from their shadows, rising above the present, as though climbing Jacob's ladder, the one that reaches into the seventh heaven and perhaps higher still.

I had not felt so strong in a long time, nor so proud. Before the courageous and valiant political dissidents, these youngsters dared to brave the brutality of the Kremlin and its secret police by claiming their kinship with the Jewish people everywhere. Watching them, I let myself drift into the past, into the future, into the clouds; luminous waves carried me to a unique place where words became songs: Jerusalem.

Then, still a third memory: Jerusalem 1967.

The fighting was still going on at various fronts. Snipers were everywhere. But this did not prevent people in mystical ecstasy from running toward the Old City which had been inaccessible to all Jews while it was still under Jordanian rule.

Warriors and Talmudic scholars, hassidim and grocers, schoolchildren and old dreamers, survivors of every hell, faces of every destiny – I saw them breathlessly running, almost flying, toward the winding alleys, the barricaded buildings, running to meet the Wall. And there, incredulous and awed, like children afraid to wake up, they all came to an abrupt halt. Then somebody began to weep, others to pray, still others to dance. The entire country danced. Jewish history danced.

Bursting with joy and gratitude for the privilege of witnessing that moment, I thought: That is Jerusalem, the place that pulls all Jews together, the true city of eternal longing and promise.

Never shall I forget that image, that scene, that day. What would my work and my life be without them?

Elie Wiesel received the Nobel Peace Prize in 1986 as "a messenger to mankind ... of peace and atonement and human dignity." He is Andrew Mellon Professor in the Humanities at Boston University and the author of more than 30 books.

"Thousands of years passed, and the memory of David's harp became only a distant dream from a long-ago time. Only the legends, the stories and the words of the psalms remained."

"AT MIDNIGHT, I WILL RISE TO GIVE THANKS TO THEE" (PSALM 119:62). "A HARP was hung above David's bed. When midnight arrived, the north wind blew upon the harp, and the harp began to play alone.

"And David arose to sing praises to G-d..." (Midrash).

Arising at midnight while the earth was silent and still, King David would place his small wooden harp over his heart and gently put his ear to the wood. As he began to pluck the strings with his fingers, the vibrations echoed through the harp and into his heart, shaking loose the klippa of distance between himself and G-d.

Closing his eyes, he would begin to play whatever music came to him, thoughts and words moving through his mind in harmony with the melodies. This music came in waves from within his soul and overflowed onto the strings of the harp, and from there out into the universe. He became one with the music, and one with G-d.

King David's personal prayer became *Shir* – Song, the sweetest form of devotion and joy.

As a shepherd long before he became Israel's king, David had been known as "the sweet singer of Israel." His psalms were personal songs of faith and love in the darkest times of his life as well as the grandest. They were composed from the depths of his heart, and fortunately their words were written into the Bible, where we can read them every day.

But what about the music? Can you imagine what it would be like to hear a recording of King David himself playing his harp and singing the psalms?

The music, too, survived – for a while. King David's special melodies and words went on to be taught to the Levites who played in the orchestra of the Holy Temple. They were sung and played faithfully for hundreds of years, at least twice every day.

In the Temple courtyard, small groups of Levite children learned to play on their harps and lyres and sing the Shira of David's psalms. No Temple services could happen without this music. Prayer, prophesy, healing, meditation and joy were its attributes. Almost every family had a harp at home, to be played on such joyful occasions as weddings, homecomings, festivals and holidays. The technique was simple; anyone could play it beautifully and easily.

The gentle, heavenly sounds of the harp were as much a part of life as life itself, floating through the Jerusalem air like fluffy clouds on a summer's day.

And then came the dark night of exile.

"By the rivers of Babylon, there we sat down and wept, when we remembered Zion. We hung up our harps on the willow trees...." (Psalm 137)

The harps were so intrinsically connected to Israel, to Jerusalem and to the Temple that when we went into Babylonian exile they had to be left behind. They were only instruments of joy, not to be played in times of sorrow.

When the Babylonian King Nebuchadnezar ordered the harp players to play their harps and entertain him, they refused, crying, "How can we sing the Lord's Song in a strange land?" And they actually broke their fingers so as not to be able to do such a thing.

Instead they hung their harps on the willow trees and turned off the light of this special kind of music in the Holy Land.

The sweet sound of the harp of David became silent.

Thousands of years passed, and the memory of David's harp became only a distant dream from a long-ago time. Only the legends, the stories and the words of the psalms remained.

As sometimes happens after long periods of time, the instruments changed form. The kinnor (lyre) gradually changed into a violin, and the nevel (harp) evolved into the large orchestra harp we have today, complete with gold leaf overlay and pedals.

These are both very beautiful instruments with amazing sounds, but they are connected no longer to the intention and purpose of the original harps of Jerusalem, which were tools for prayer and transformation.

As the remnant of the Jewish people wandered from place to place, we did not have our soul instruments to play when special occasions arose. So we borrowed instruments, the way people borrow clothes when they have none of their own. And the more talented among us learned to make music on them, and it was good music.

But though the new instruments made lovely sounds, they were not the same. The original pure song had been distorted by time and distance, and most of the original melodies were long forgotten or changed.

So we adapted. We adjusted to a new reality, as our memory of the ancestral music of King David, the Temple and the prophets became a faint echo from the past.

"Give thanks to Hashem for He is good, for His kindness endures forever...." (Psalm 107)

But sometimes even a long-forgotten memory can pierce the darkness of distance and time.

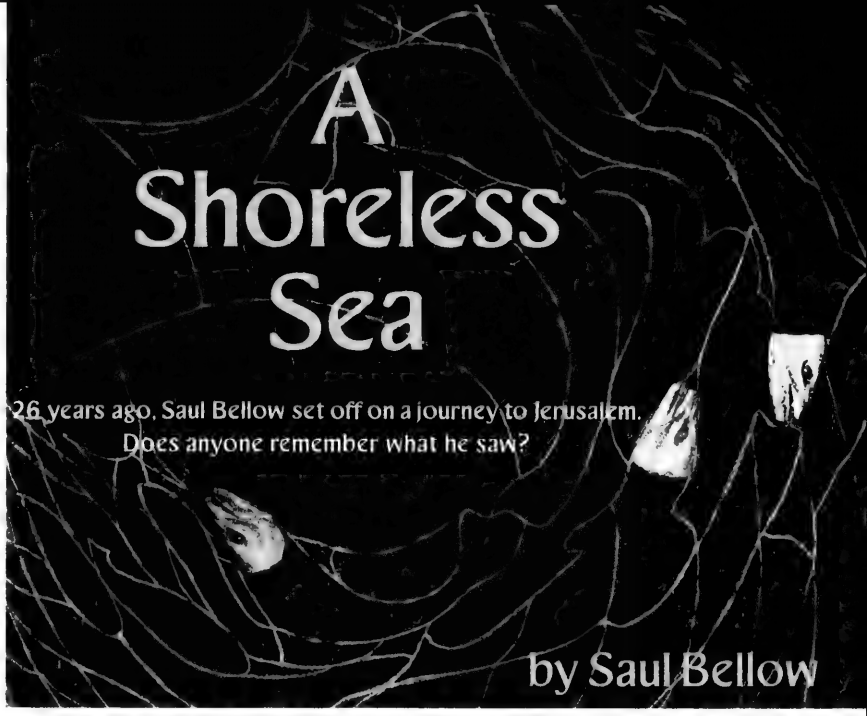
By chance more than design, the harp of David has been taken off the willow trees and is being built again in Jerusalem, preparing the way for its future and its original intention, once more an instrument of personal prayer and transformation.

Already the sweet sound of the harp can again be heard through the streets of Jerusalem, and beyond. Perhaps some of the melodies of King David are also returning to our weddings and festivals, unbeknownst even to ourselves, through the new songs that are emerging from our hearts.

If we really listen, we can almost hear it ... the footsteps of the Mashiach, and his songs of joy ...

...and King David arose at midnight to sing praises to G-d.

Shoshanna and Micah Harrari have a small biblical harp workshop near Jerusalem. They can be reached through their web site www.harrariharps.com



A Shoreless Sea

26 years ago, Saul Bellow set off on a journey to Jerusalem. Does anyone remember what he saw?

by Saul Bellow

BEFORE I LEFT CHICAGO, THE ART critic Harold Rosenberg said to me, "Going to Jerusalem? And wondering whether people will talk freely? You've got to be kidding, they'll talk your head off." He spoke as a Jew to a Jew about Jewish powers of speech. In flight, if the door of your plane comes open you are sucked into space. Here in Jerusalem, when you shut your apartment door behind you you fall into a gale of conversation – exposition, argument, harangue, analysis, theory, expostulation, threat, and prophecy. From diplomats you hear cagey explanations; from responsible persons, cautious and grudging statements rephrasing and amending your own questions; from parents and children, deadly divisions; from friends who let themselves go, passionate speeches, raging denunciation of Western Europe, of Russia, of America. I listen carefully, closely, more closely than I've ever listened in my life, utterly attentive, but I often feel that I have dropped into a shoreless sea.

The subject of all this talk is, ultimately, survival – the survival of the decent society created in Israel within a few decades. At first this is hard to grasp because the setting is so civilized. You are in a city like many another – well, not quite, for Jerusalem is the only ancient city I've ever seen whose antiquities are not on display as relics but are in daily use. Still, the city is a modern city with modern utilities. You shop in supermarkets, you say good morning to friends on the telephone, you hear symphony orchestras on the radio. But suddenly the music stops and a terrorist bomb is reported. A new explosion outside a coffee shop on the Jaffa Road; six young people killed and thirty-eight more wounded. Pained, you put down your civilized drink. Uneasy, you go out to your civilized dinner. Bombs are exploding everywhere. Dynamite has just been thrown in London; the difference is that when a bomb goes off in a West End restaurant the fundamental right of England to exist is not in dispute.

Yet here you sit at dinner with charming people in a dining room like any other. You know that your hostess has lost a son; that her sister lost children in the 1973 war; that in this Jerusalem street, coolly sweet with night flowers and dark green under the lamps, many other families have lost children. And on the Jaffa Road, because of another bomb, six adolescents – two on a break from night school – stopping at a coffee shop to eat buns, have just died. But in the domestic ceremony of passed dishes and filled glasses thoughts of a destructive enemy are hard to grasp. What you do know is that there is one fact of Jewish life unchanged by the creation of a Jewish state: you cannot take your right to live for granted. Others can; you cannot. This is not to say that everyone else is living pleasantly and well under a decent regime. No, it means only that the Jews, because they are Jews, have never been able to take the right to live as a natural right.

To be sure, many Israelis refuse to admit that this historic uneasiness has not been eliminated. They seem to think of themselves as a fixed power, immovable. Their point has been made. They are a nation among nations and will always remain so. You must tear your mind away from this conviction, as you must tear it from "civilized" appearances, in order to reach reality. The search for relief from the uneasiness is what is real in Israel. Nationalism has no comparable reality. To say, as George Steiner says, that Zionism was created by Jewish nationalists who drew their inspiration from Bismarck and followed a Prussian model can't be right. The Jews did not become nationalistic because they drew strength from their worship of anything resembling Germanic Blut und Eisen but because they alone, amongst the people of the earth, had not established a natural right to exist unquestioned in the lands of their birth. This right is still clearly not granted them, not even in the liberal West.

At the same time Jews are called upon (by Mr. Steiner in The Listener) and call upon themselves to be more just and more moral than others.

"Six young people killed and thirty-eight more wounded. Pained, you put down your civilized drink. Uneasy, you go out to your civilized dinner."

Novelist, playwright and essayist Saul Bellow was awarded the Nobel Prize for Literature in 1976. Born in Montreal in 1915, he is the author of more than a dozen books and plays, including The Adventures of Augie March *and* Herzog. *This excerpt is from* To Jerusalem and Back: A Personal Account by Saul Bellow.
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CITY OF WHAT?

BY SHLOMO RISKIN

G - D -

Even an arch rationalist like the premier legalist-philosopher Maimonides defines the sanctity of Jerusalem as emanating from the sanctity of the Divine presence, viewing the City – and the Temple Mount which is its apex – as the central home of the Divine. Hence for Maimonides the sanctity of Jerusalem is eternal, because despite military conquests by marauding nations, the Divine Presence can never be banished or destroyed (Hilkhot bet Habehirah, Chapter 6).

MEMORY -

The Bible records that Terah, father of Abraham, took his family, left Ur of the Caldees, and set out on the long journey to Jerusalem, capital of the land of Canaan. He never reached his destination, but only managed to get to Haran, where he died. The Almighty then commanded his son, the first Jew, to continue on the path initiated by his father, to leave his present land, birthplace and father's home, and to live in – and take possession of – Jerusalem, Canaan, Israel (Genesis 11:31, 32; 12:1-3). Apparently, the only city in the ancient world that still remembered the Divine creation of the world, the Divine formation of the human being in His image, and the Divine command that "he who sheds blood shall have his blood shed by others," was Jerusalem in the land of Canaan; and so Terah wanted to bring his family there, and G-d wanted Abraham and his descendants to live there.

RECOGNITION OF THE MIRACULOUS-

for miracles reside, after all, in the eyes of the beholder. After Abraham emerges victorious from a battle waged in order to rescue his nephew Lot, who had been taken captive by the four evil nations that were terrorizing the entire Fertile Crescent, he is greeted by his ally the King of Sodom as well as by Malki Zedek (King of Righteousness), the King of Jerusalem. The former is only interested in his share of the spoils of victory: "Give me the captured soldiers, you take the booty." The latter, however, sees the miraculous hand of G-d in helping Abraham secure victory over tyranny, supplant might with right: "Blessed be Abraham to the G-d on High, Acquirer of heaven and earth; and blessed be the G-d on High who has delivered your enemies into your hand."

COMMITMENT,

the place where the first Jew was willing to sacrifice his beloved son – his entire future – to the will of the Lord of the world who demands justice and righteousness (Genesis 14:14-24).

L I F E ,

for the ultimate message of the Akedah (sacrifice) is the Divine desire for us to live by His words and not to die by them (Genesis 22:1-19). Indeed, Isaac the son is forever after called the whole burnt offering, because his entire life – spent in Israel – is dedicated to the ideals of his G-d and the forging of his nation.

JEWISH NATIONAL SOVEREIGNTY,

where King David, shepherd-psalmist-warrior of Ancient Israel, forged a united nation out of twelve fractious tribes. David established Jerusalem as the permanent seat of the Jewish commonwealth, and – equally primary in importance – as the ultimate home of the Temple of the Divine. Hence Jerusalem became the object of Jewish prayers and dreams, especially during the close to 2000 years of Jewish exile and persecution: we conclude every Yom Kippur fast and Passover Seder feast with the entreaty of "Next Year in Jerusalem", and we pledge on every happy occasion: "If I forget thee, O Jerusalem, may my right hand forget her cunning."

P E A C E ,

the culmination of history, the vision of our faith. Our G-d is, after all, the Lord of the world, and so His Temple must be "called a House of Prayer for all nations." It is from Jerusalem that our prophets envision a Temple beckoning to all peoples to turn their backs on "evil-doing and destruction ... so that the Knowledge of the Lord will fill the world as the waters cover the seas."

MESSIAH,

the bridge between the many worlds of warring nations and the one world under G-d. Israel is the guardian nation entrusted with the delicate but exalted task of teaching the ethical monotheism of the one G-d Who – at the same time – permits "each nation to walk, each person in the name of his G-d, and we to walk in the name of the Lord our G-d forever (Micah 4:5)." It is this vision which inspired us – in stark contrast to every conquering nation before us – to have insisted on the sanctity of all the religious shrines and on the right of all religions to pray in their holy places, when we liberated Jerusalem in 1967.

OUR FUTURE.

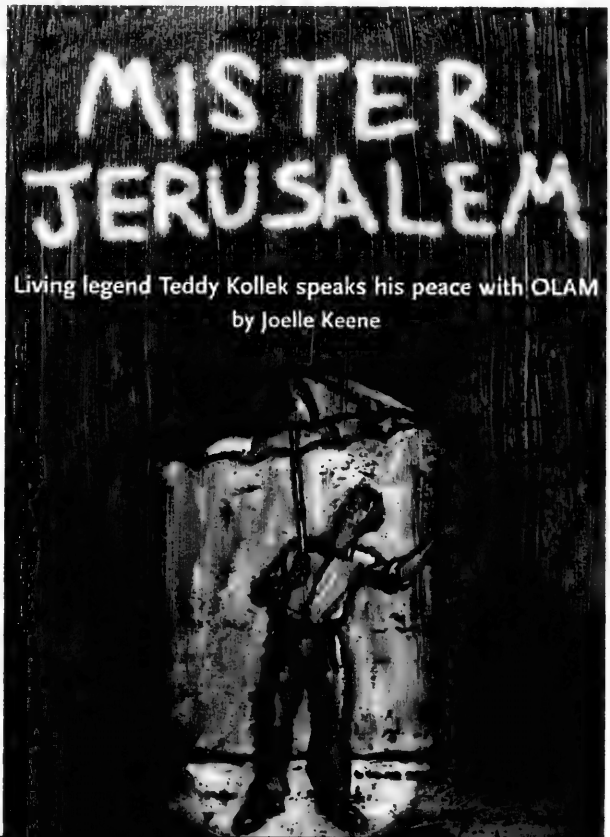
The future of Jerusalem remains the greatest challenge to the nations of the world as well as to us, the House of Israel.

Rabbi Shlomo Riskin is the founder and Chancellor of Ohr Torah Stone Institutions of Israel, and is also the Ch[illegible] Rabbi of Efrat, Israel. He is the founding [illegible]ncoln Square Synagogue in Manhat[illegible] article for OLAM was "A Lov[illegible] In-laws".

MISTER JERUSALEM

Living legend Teddy Kollek speaks his peace with OLAM

by Joelle Keene



TEDDY KOLLEK, WHO SERVED AS MAYOR IN A LAND WITHOUT TERM LIMITS, takes the long view. Peace will come to Jerusalem for sure, he says – in about five or six generations.

"The Jews are in a hurry because they're used to blending in with other populations where they have lived," said Kollek, who in 28 years as mayor of Jerusalem became so identified with the city that it sometimes seems he's mayor still. "All the other groups are impatient also, but less so, because they're used to living separately, in their own districts and enclaves."

True peace will come, he said, when people have friends and acquaintances of different groups, and when the myriad peoples who call Jerusalem home are no longer strangers to one another on the street as they are today.

"We are a very mixed city, with Jews from 104 different backgrounds, and about 40 different Christian denominations, and Arabs and Kurds," Kollek said in an exclusive interview with OLAM.

"Today the groups are still in their own districts. But this is slowly starting to change, because even on a day when bad things happen, you go to the zoo or a playground and you find them all mixing. If they do this now with the children, they will do it later on a bigger scale."

"...even on a day when bad things happen, you go to the zoo or a playground and you find them all mixing. If they do this now with the children, they will do it later on a bigger scale."

Teddy Kollek has seen such a complete transformation of Jerusalem in his lifetime that perhaps he really can predict what for most of us is hard to see. When he moved to Jerusalem from Vienna in 1935, it was a dusty, impoverished town with few schools, sidewalks or roads.

In the early 1930s Jerusalem had 93,000 inhabitants, of whom 54,000 were Jews. Today it is a bustling, international city of museums, concert halls and universities, of schools and shopping malls, parks and tree-lined streets. The current population is 633,000, about two-thirds Jewish.

Kollek, who was born in Hungary in 1911 and today lives in Jerusalem on Guatemala Street, saw it all and participated in everything that would affect the city from the time he arrived until his last term as mayor ended in 1993. He is still involved in overseeing the expenditure of outside money that comes into the city for its development.

In 1934, even before emigrating, he helped smuggle a child and a family's fortune out of Germany; in 1939 he convinced Adolph Eichman to let 3,000 Jews leave Vienna. He worked for the Jewish Agency and was the first representative of the fledgling state of Israel to Washington, D.C., laying the groundwork for ties that would form the new state's most important alliance.

He returned to Jerusalem in 1952 to head the prime minister's office for his longtime friend, David Ben Gurion, holding that post until 1964. In 1965, he was elected mayor.

"At that time it was a very neglected city," Kollek said. "People had very little income and certainly no feeling that they had to do anything for their city."

His two goals were to make Jerusalem a fully developed, modern and beautiful city worthy of its place in history, and to bring peace to its inhabitants. In the first he succeeded by any measure. Through the Jerusalem Foundation, founded in 1966 to fund projects the city could otherwise not afford, he himself raised most of the money for 1,400 different projects, from the Jerusalem Music Center to Teddy Stadium, from the Israel Museum to the City of David excavations. Israeli writer Barbara Sofer has called Kollek's effect on the city's landscape greater than any one person's since Herod.

The mayor also has a passion for trees, and he takes personal credit for their proliferation by having required it as a condition of building permits. "Gradually Jerusalem is becoming a green city," Kollek said.

Peace, too, was for Mayor Kollek a municipal project, something to take into account in everything from the building of schools, parks and monuments to listing his home phone number, year after year, in the Jerusalem phone book. "A mayor has to be available to all of his citizens," Kollek explained.

He built 120 parks and countless schools. When it came to schools, he said, each group wanted its own, and so he built schools of all kinds. There were Jewish secular and religious schools, Catholic and Protestant and Greek Orthodox Schools, and Arab schools where everyone spoke Arabic.

"Children wanted to speak their own language and teachers wanted to teach their own languages," he explained.

But building peace, it seems, would take longer than building a city. "I am still waiting for people to live peacefully together," he said wistfully. "The fact that in playgrounds or such they do so is very well, but the various districts are still very much divided and not always very friendly."

Perhaps that's why Kollek is particularly fond of the zoo, where parents are led by their children – who are, not coincidentally, Jerusalem's future.

"We built the zoo with a view that all kinds of people would want to come, that the children will want to come and their parents will come with them," said Kollek, whose 90th birthday party was held there earlier this year. "So gradually over a couple of generations, people will learn how to mix."

If that seems hard to imagine, Kollek can think back 66 years to dusty poverty, no zoo, no museums or trees – and for that matter, no Israel. Did he foresee the amount of change Jerusalem would undergo in his lifetime?

"I didn't foresee it," Mister Jerusalem replied, "I tried to make it."

Joelle Keene is Associate Editor of OLAM.

I HEARD RECENTLY ABOUT AN ISRAELI Knesset member, visiting in Africa, who dialed the hotel operator and asked for instructions on calling Jerusalem. After a moment of silence, the operator responded that Jerusalem was a spiritual place that existed in heaven and in our prayers; one could not call there because it was not an actual physical location here on earth.

Unknowingly, the African telephone operator perfectly captured the tension that exists in Jewish tradition between "the heavenly Jerusalem" and "the earthly Jerusalem." While Jerusalem is part of the religious narrative of both Christianity and Islam, and holy to both, each of these great monotheistic faiths sees other cities as more central and sacred. For Jews, Jerusalem alone is the heart of the Jewish religious tradition, Israel's eternal capital and the religious and political center of the Jewish people. Indeed, so powerful is the role of Jerusalem in the historical and spiritual history of Judaism that from the earliest times the rabbis recognized that Jerusalem existed on two planes in the consciousness of the Jews. "The earthly Jerusalem" is the actual Jerusalem, as we find her in the reality of everyday life. But, at the same time, there is a "heavenly Jerusalem." Building on Hosea 11:9, the rabbinic sages talked also of the Jerusalem that exists above – the "companion" Jerusalem to be found in heaven, the city of perfection and the prophetic vision; Jerusalem as she should be and not as she is.

It should not be surprising that at times we Jews confuse the one Jerusalem with the other. After all, we love Jerusalem with an abiding love, and those whom we love we sometimes see in idealized terms. The actual Jerusalem is, in some ways, a city like any other. It has a weak tax base, its share of corruption and poverty, and more than its share of ethnic and religious tension. Secular Israelis, and young people in particular, concerned about the influence of the very religious, have been fleeing Jerusalem for Tel Aviv, confident that they will find there a tolerance and liberal openness that Jerusalem lacks.

Nonetheless, even the most aggressively modern and cynical Israelis and the most marginal of Diaspora Jews retain a special place for Jerusalem in their hearts. If there is anything at all that ties a Jew to his people, that Jew is likely to know, or to sense on some level, that Jewish life will not be sustained without Jerusalem at its core. This is because "earthly Jerusalem," warts and all, remains a city of unsurpassed beauty and palpable holiness – a somewhat perplexing and absolutely unique synthesis of the ancient and the modern. The most assimilated Jew will acknowledge, even if grudgingly, that a Jerusalem Shabbat is like no other.

But that is not all. The "heavenly Jerusalem" remains, for every Israeli and every Jew, part of God's promise and a link to the mystery of Jewish existence. It is Jerusalem that reminds us that humanity, though corrupt, is redeemable, and that our destination is the messianic age. It is Jerusalem that assures us that a fragment of Shekhinah, the Divine Presence, dwells in the heart of every Jew.

What does this mean in political terms? I don't pretend to know. But I have always believed that if our Palestinian neighbors put aside terror and foreswear violence, Israel's representatives will offer a political arrangement for Jerusalem that will meet the needs of all concerned. Such arrangements have been offered in the past, and I am confident that the people of Israel, desperate for peace, will find a solution when their desire for peace is reciprocated.

At the same time, one can only be discouraged by recent events and their implications for Palestinian intentions on Jerusalem. It is surely not an accident that Palestinian terrorists have so often targeted Jerusalem, or that Palestinian gunmen fire almost daily into Jerusalem's Gilo neighborhood. And it is surely not an accident that not only has Mr. Arafat attempted, understandably enough, to assert a Palestinian connection to the Old City, he has also worked to deny a Jewish connection. Among his many outrageous and inexcusable statements, the most outrageous and inexcusable of all may be his claim that Jews have never had any historical connection to the Western Wall and the Temple Mount.

These statements and actions constitute a terrible misreading of Jewish intentions. Mr. Arafat apparently feels that by turning Jerusalem into Beirut and by striking at Jewish ties to Jerusalem, he will discourage Israelis and Jews everywhere and advance the Palestinian cause. But he will succeed only in unifying the Jewish people, fortifying their determination, and delaying the peace that Israelis and Palestinians so desperately need. The ties that bind the Jewish people to Jerusalem form the touchstone of Jewish civilization. In the absence of Jerusalem, there is no Jewish faith and no Jewish future. There will be no peace between Israelis and Palestinians without an understanding of the power of this bond.

"In the absence of Jerusalem, there is no Jewish faith and no Jewish future."

Rabbi Eric Yoffie is president of the Union of American Hebrew Congregations, the congregational arm of the Reform Jewish Movement in North America.

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A Muslim Scholar Speaks

For a Jew or a Muslim, religious or secular, thinking of Jerusalem means to feel reason and sentiment mingled together. So, as a Muslim scholar and a man of religion, it is today worthwhile for me to try to determine whether, from an Islamic point of view, there is some well-grounded theological reason that makes recognizing Jerusalem both as an Islamic holy place and as the capital of the State of Israel impossible.

The idea of Islam as a factor that prevents Arabs from recognizing any sovereign right of Jews over the Land of Israel or Jerusalem is quite recent and can by no means be found in Islamic classical sources. Both Qur'an and Torah indicate quite clearly that the link between the Jews and the Land of Israel does not depend on any kind of colonization project but directly on the will of God Almighty. In particular, both Jewish and Islamic Scriptures state specifically that God through His chosen servant Moses decided to free the offspring of Jacob from slavery in Egypt and to make them the inheritors of the Promised Land.

The Qur'an cites the exact words with which Moses ordered the Israelites to conquer the Land:

"And (remember) when Moses said to his people: 'O my people, call in remembrance the favour of God unto you, when he produced prophets among you, made you kings, and gave to you what He had not given to any other among the people. O my people, enter the Holy Land which God has assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin'". (Qur'an, Sura 5:22-23, "The Table")

The Holy Qur'an also quite openly refers to the reinstatement of the Children of Israel in the Land before the Last Judgment, where it says "And thereafter We said to the Children of Israel: 'Dwell securely in the Promised Land.' And when the last warning will come to pass, We will gather you together in a mingled crowd." (Qur'an, Sura 17:104, "The Night Journey")

As concerns Jerusalem, the most common argument against Islamic acceptance of Israeli sovereignty over the Holy City is that, since it is a holy place for Muslims, its being ruled by non-Muslims would be a betrayal of Islam.

The designation of Jerusalem as an Islamic holy place depends on al-Mi'raj, the Ascension of the Prophet Muhammad to heaven, which began from the Foundation Stone on the Temple Mount. But while remembering this, we must admit that there is no real link between al-Mi'raj and sovereign rights over Jerusalem, since when al-Mi'raj took place the city was not under Islamic but under alternate Byzantine or Sassanid administration.

Moreover, the Qur'an expressly recognizes that Jerusalem plays the same role for Jews that Mecca has for Muslims. We read: "They would not follow thy direction of prayer (qibla), nor art thou to follow their direction of prayer; nor indeed will they follow each other's direction of prayer...." (Qur'an, Sura 2:145, "The Cow") All Qur'anic commentators explain that "thy qibla" is obviously the Kaba of Mecca, while "their qibla" refers to the Temple Mount Area in Jerusalem. Some Muslim exegetes also quote the Book of Daniel as proof of this (Daniel 6:10).

Thus, as no one wishes to deny Muslims complete sovereignty over Mecca, from an Islamic point of view there is no sound theological reason to deny the Jews the same right over Jerusalem.

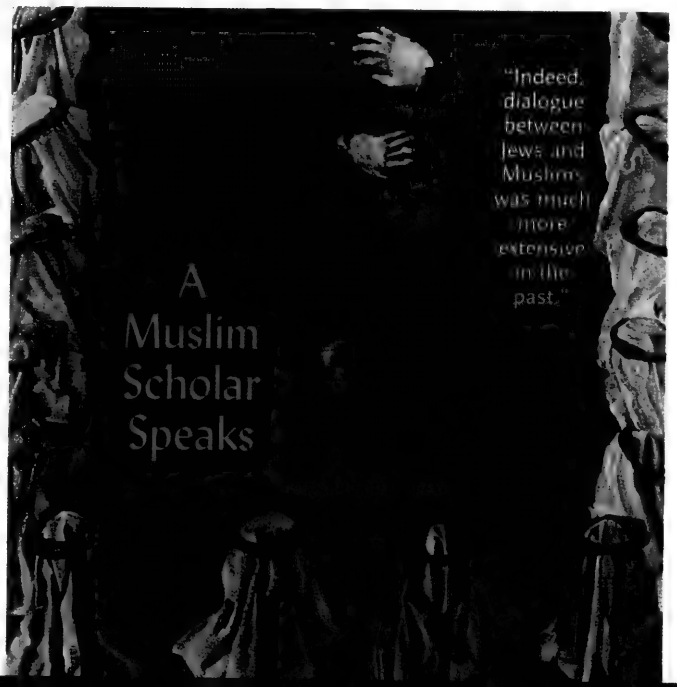
As to Jewish-Muslim relationships, if we reflect on the level of inter-religious dialogue in past centuries, we must frankly admit that in this respect we have been moving backwards. From a theological point of view, dialogue between Jews and Muslims is easier than, say, dialogue between Jews and Chrisitians. Indeed, dialogue between Jews and Muslims was much more extensive in the past. Ibn Gabirol (Avicembro), Maimonides, Ibn Sina (Avicenna) and Ibn Rushd (Averroes) were not isolated intellectuals but part of an ongoing intercommunication and shared well of knowledge.

One can blame the current separation on the political situation, but that does not free intellectuals and men of religion of their responsibility. Today, looking toward the future, we must again create the same kind of intellectual atmosphere, until it is common for Islamic theologians to read Buber and Levinas, and for Jewish scholars to study the works of Sha'rawi and Ashmawi. We can understand the common features in the development of Kabbalah and Tasawwuf, or study the mutual influence of Jewish Halakhah and Islamic Sharia.

Jewish intellectuals, for their part, must be ready to understand that a new attitude is emerging among some Islamic thinkers. Many of us are now ready to admit that hostility for Israel has been a great mistake, perhaps the worst mistake Muslims have made in the last 50 years.

For those Muslim leaders who live in democratic countries, this declaration is not so dangerous. Even in the more oppressed countries, there is a certain part of the educated population that does not blindly accept the local view. It is very important for us to verify that we are not alone in this activity; we must know that there is someone else who appreciates and shares our goals.

The times are ready for Jews and Muslims to recognize each other once again as a branch of the tree of monotheism, as brothers descended from the same father – Abraham, the forerunner of faith in the Living God. The more we discover our common roots, the more we can hope for a common future of peace and prosperity.



Shaykh Professor Abdul Hadi Palazzi is Secretary General of the Italian Muslim Association (shell.spqr.net/islam) *and Muslim Chair of the Islam-Israel Fellowship of the Root & Branch Association* (www.rb.org.il). *He was educated in Rome and in Cairo, where he received his "ijaza" (authorization to teach Islam) from Shaykh Ismail al-Khalwati and Sheikh Husayn al-Khalwati, and holds a Ph.D. in Islamic Sciences by decree of former Saudi Grand Mufti Abdul Aziz Ibn Baz.*

Strange City

by Amos Oz

I WAS BORN IN JERUSALEM and lived there throughout my childhood. When I was nine I lived through the days when Jerusalem was besieged and shelled. It was then that I first saw a dead man: a shell fired from the Arab Legion's gun batteries on Nebi Samuel hit a pious Jew and tore his stomach apart. I saw him lying in the street. He was a small man whose chin sprouted a meager beard. His face, as he lay there dead, was white and amazed.

It was July 1948. For many days afterwards I hated that man because he kept appearing in my dreams and frightening me. I knew that Jerusalem was surrounded by forces whose only desire was the city's death and mine, too.

Later I moved away from Jerusalem. I still loved her with a stubborn love as one might love a woman who holds herself aloof. Sometimes on my free days I would go to Jerusalem to pay court to her. Her alleyways knew me well though they affected not to.

I loved Jerusalem because she was the journey's end, a city one arrived at but could never pass beyond, and also because she was never really a true part of the State of Israel – with the exception of a few roads, Jerusalem has always held herself aloof, as if she had consciously chosen to turn her back on all the flat white commercial cities: Tel Aviv, Holon, Herzlia and Natanya.

Jerusalem was different. She was the absolute negation of towns made up of cube-like blocks of flats, all painted white. She was different from the flat stretches of citrus groves, the gardens surrounded by hedges, the red roofs and irrigation pipes shining in the sun. Even the blue of her summer skies was different. Not for her the dusty white heavens of the coastal plain and the Sharon valley. An enclosed city. Wintry. Even in the summer it was always a wintry city. Rusty iron railings. Grey stone, sometimes imperceptibly shading into pale blue, sometimes into a reddish hue. Tumbledown fences. Rocky hillsides. Walled courtyards, closed in as if in anger.

And its citizens: a resilient people, bitter as if forever overcoming some inner fear. Observant Jews, Ashkenazi Jews in their fur streimels and old Sephardim in their striped robes. Soft-stepping scholars wandering through the streets, as if at a loss. Dreamy-eyed girls. Blind beggars, dumb or cursing. Madmen abroad with the divine spark in their eyes.

For twenty years Jerusalem turned her stubborn back on the stream of modern life. A slow-moving town in a country of feverish activity. An old, neglected, mountainous suburb whose few flat stretches, crammed with buildings, burst at the seams with overflowing energy. The sad capital city of an exultant state. And the stranglehold.

There were mutilated streets descending to blocked alleys Barricades of concrete and rusty barbed wire.

A city which is all border. A city not of gold but of tin sheeting, bent and full of holes. A city surrounded at night by the sound of foreign bells, foreign odors, distant views. A ring of hostile villages surrounded the city on three sides: Sha'afat, Wadi Jos, Issawia, Silwan, Azaria, Tsur Bachr, Bet Tsafafa. It seemed as if they had only to clench their hand and Jerusalem would be crushed within their fist. On a winter night you could sense the evil intent that flowed from them toward the city.

There was fear too in Jerusalem. An inner fear that must never be expressed in words, never called by name. It grew, solidified and crystallized in the twisting alleyways and the desolate lanes.

The city fathers, the heads of government, the housing

estates, the newly planted trees, the traffic lights, all tried to tempt Jerusalem into a union with the State of Israel; and she, with the exception of some few streets, refused that union. Twenty years. Jerusalem continued to preserve a faded, obstinate, mandatory character. She remained sad.

Not within the State of Israel, but alongside it; Jerusalem as opposed to Israel.

I loved this town, because I was born there and because people who stand aloof tend to love towns that hold aloof.

This was a love that was received without mercy: Jerusalem was often the background for nightmares and dreams of terror. I no longer live in Jerusalem, but in my dreams I am hers and she does not relinquish her hold on me. I would see us both surrounded by enemies. The enemy in my dreams not only came from east, north and south, but completely surrounded us. I saw Jerusalem falling into the hands of her enemies. Destroyed, pillaged and burned, as in the stories of my childhood, as in the Bible, as in the tales of the destruction of the Temple. And I too, with no way of escape, with no place to hide, was trapped in the Jerusalem of my dreams.

Many were the stories I was told as a child of Jerusalem under siege. Jewish children always died in these stories. They died heroically, or were slaughtered, but the stories always ended with the town burning and the children dying. Sennaccherib, Titus, the Crusaders. Riots, terrorists. Military rule. The High Commissioner, searched curfew. Abdullah, the desert king. The guns of the Arab Legion. The convoy to Mount Scopus. The convoy to the Etzion bloc. An incited rabble. Inflamed mobs. Blood-thirsty ruffians. Brutal armed irregulars. All forever aimed at me. I always belonged to the minority, to the besieged, to those whose fate was sealed, who lived a life hovering on the brink of disaster.

So this time too, the city will be attacked. We shall die there like that little pious Jew who lay in the street, his face pale and amazed, as if he had suffered some grave insult. And more.

After the siege was lifted, a border was drawn through the heart of the city. All my childhood was passed in dead-end alleyways, facing streets one was forbidden to enter. The scar of destruction, no man's land, mine fields, wasteland, ruined, blackened buildings. Twisted, despairing iron girders rising starkly out of the ruined houses. And ever opposite: the other Jerusalem. The city surrounding my city. Foreign sounds and smells emanated from it, pale lights flickered there by night, and the cry of the muezzin at dawn. Atlantis. The lost continent. A city that was forever the focus of one's most insubstantial visions. I had blurred memories dating from my earliest childhood, the memory of colorful alleyways in the Old City, the narrow arched street leading to the Wall, mandatory Arab policemen, street-vendors' stalls, tamarind, a riot of color, an ever present sense of lurking danger.

From over there, from beyond the border, an angry threat has been directed at me throughout most of my life. I remember wandering down the streets of Musrara at dusk, to the edge of no-man's-land. A glimpse of Shneller woods from afar. Forbidden views seen from the observation point at Abu Tor. The shattered square of Notre Dame. The towers of Bethlehem opposite the woods of Ramat Rachel. Desert hillsides falling away from the suburb of Talpiyot. The Dead Sea glittering in the distance like a mirage. Rocky valleys at dawn.

On Sunday, June 11, 1967, I went to see the Jerusalem that lay beyond the border. I came to places that with dreams and the years had become petrified symbols within my heart, and lo and behold – people lived here – houses, shops, stalls, signposts.

And I was thunderstruck, as if my whole inner world had collapsed. The dreams were a deception. The world of terrible tales became a mockery. The perpetual threat was nothing but a cruel twisted joke. Everything was burst asunder. Laid wide open. My Jerusalem, beloved and feared, was dead.

Now the town was different. Long-forgotten, neglected corners had come to life again. Bulldozers pushed new roads through heaps of rubble that I had imagined would be there for all eternity. Districts that had been utterly forgotten were filled with feverish activity. Hosts of pious Jews, soldiers in battle dress, amazed tourists, smartly dressed women from Tel Aviv and Haifa, all streamed eastward. The tide flowed strongly to Jerusalem. The rest of the country poured into the open city. Everything within her orbit took on an air of festivity. And I along with it.

These things cannot be expressed in words. Again I say that I loved Jerusalem in its entirety, but what does this mean? It is like a love affair, a contradictory, tortuous force: she is mine and yet strange to me, conquered but hostile, devoted yet inaccessible.

I could disregard all this. The skies are the same skies and the Jerusalem stone is the same throughout. Shaykh Jarrah is almost like Katamon.

But the city is inhabited. People live within her streets, and they are strangers, I do not understand their language, they are there – in their homes – and I am the stranger who comes from without. Courteous people, courteous to the point of offense, as if they have reached the very peak of happiness in having merited the honor of selling me postcards or Jordanian stamps. Welcome, we are brothers, it is just for you alone that we have waited all these years, just so that we could embrace you. And their eyes hate me, wish me dead. The accursed stranger. It grieves me, but I cannot order my words in a rational way.

I was in East Jerusalem three days after the conquest of the city. I arrived there straight from El Arish, in Sinai, wearing uniform and carrying a submachine gun. I was not born to sound the trumpet or liberate lands from foreign yokes. The lament of an enslaved people finds an echo in my ears, but I am deaf to the lament of "enslaved territory."

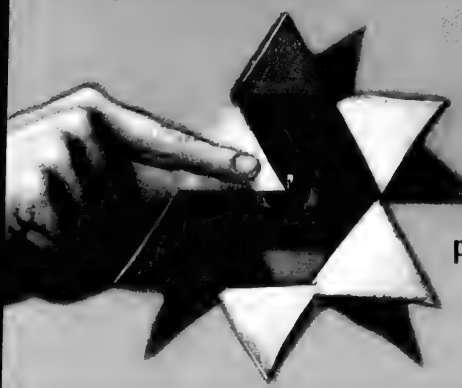
In my childhood dreams it was the Arabs who wore uniforms and carried machine guns, Arabs who came to my street in Jerusalem to kill me. Twenty-two years ago, a slogan painted in red appeared on a courtyard wall not far from our house: **"Judah fell in blood and fire; by blood and fire will Judah rise again."** One of the underground had written these words at night in burning red. I don't know how to write about blood and fire. If I ever write anything about this war, it will be about pus, sweat and vomit and not about blood and fire. With all my soul, I desired to feel in Jerusalem as a man who has dispossessed his enemies and returned to the patrimony of his ancestors. The Bible came to life for me: the Prophets, the Kings, Temple Mount, Absolom's Pillar, the Mount of Olives. The Jerusalem of Abraham Mapu and Angon. I wanted to be part of it all, I wanted to belong.

Were it not for the people. I saw enmity and rebelliousness, sycophancy, amazement, fear, insult and trickery. I passed through the streets of East Jerusalem like a man breaking into some forbidden place. Depression filled my soul. **City of my birth. City of my dreams. City of my ancestors' and my people's yearnings. And I was condemned** to walk through its streets armed with a sub-machine gun like one of the characters from my childhood nightmares. To be a stranger in a very strange city.

Amos Oz, Israel's foremost novelist, was born in Jerusalem in 1939 and today lives in the southern Israeli town of Arad. His novels, short stories and essays for both children and adults have been translated into 17 languages. This article first appeared in The Seventh Day *(Charles Scribner & Sons © 1970).*

WHAT'S IN A NAME?

by Levi Meier



"The very name of Jerusalem teaches us that the highest form of Divine service involves proactive acts of lovingkindness towards one another."

WHERE ARE WE REALLY GOING WHEN we travel to the heart of Jerusalem? What mission are we fulfilling and what lesson are we internalizing? I suggest that one answer can be found in the very name of this holy city – Yerushalayim. This name – and this city – are intimately connected with our history, particularly with the story of our Father Abraham, who rediscovered monotheism and spread its message to the world.

In the Torah, we first encounter the second half of Jerusalem's name – Shalem. Genesis recounts the story of Abraham's (then known as Abram) rescue of his nephew Lot after a fierce battle. After this victory, Malkizedek, the king of Shalem, brought bread and wine to Abraham and blessed him.

Malkizedek, meaning "the king of justice," recognized that even the victors in battle are tired, hungry and thirsty. Even they need sustenance and blessing. So he went out of his way to perform a spontaneous, proactive act of kindness, lovingkindness. He recognized that every human being is in need of such intervention. By his actions, Malkizedek demonstrated that he was not only king of a place called Shalem; he also acted in a manner that *was* shalem. He was moving towards his own personal completion, developing his Higher Self by taking note of the needs of others and responding appropriately without being asked.

The other half of Yerushalayim's name derives from a second episode involving Abraham. In one of the most famous stories in the Torah, Abraham bound Isaac and placed him atop an altar on Mount Moriah, later to become the site of the Temple in Jerusalem. But at the last moment God revealed Himself to Abraham, explaining that He did not desire human sacrifice. Human life is to be valued absolutely. And Abraham gave a new name to that place, indicating that this holy mountain was where the Lord had appeared to him and would appear again to others in the future – HaShem yir-eh.

When God revealed Himself to save Isaac from the knife, Abraham experienced this intervention as an act of Divine kindness. Abraham was thus granted a vision of a loving, caring God who intercedes daily on behalf of humanity. And in Abraham's prophetic vision, he recognized that Jerusalem would become a place of eternal kindness.

On another level, Abraham's renaming of this holy site teaches us something fundamental about the nature of the world. All of the power and all of the energy in the world can be directed in one of two ways – it can be either demonic or benevolent. And there is an ongoing struggle in heaven and on earth between these two forces.

An earthly example is Malkizedek, who manifested both of these contradictory and opposing forces. On the one hand, he was a king and a warrior. On the other, he was a doer of kind deeds. On a heavenly level, the story of Divine intervention to save Isaac illustrates the same phenomenon. When Abraham was first told to sacrifice his son Isaac, he experienced a power of destruction. Later, however, when an angel of God instructed Abraham to spare his son, the angel did so in the Name of the Lord of Mercy and benevolence.

And Abraham chose the power of that significant Name to describe Jerusalem for all time to come. He thus signified for all future generations that the ultimate vision of the universe involves a vital force that is not demonic. It does not call for adult or child sacrifice. The ultimate power that will prevail is one of benevolence.

When we harness our own benevolent energy, we become creative in positive ways. We create acts of benevolence and kindness.

Thus, Abraham's vision encompassed more than a view of Jerusalem. It was a vision of the nature of the world. It was the realization that the best way to serve God is through performing acts of lovingkindness and never inflicting harm on others. And when we act in this way, we experience Divinity.

Abraham's vision – Yir-eh – together with shalem formed the name of the holy city of Yerushalayim, the site of the holy Temple, which served as an earthly place for the manifestation of the Divine Presence or Shekhinah. The very name of Jerusalem teaches us that the highest form of Divine service involves proactive acts of lovingkindness towards one another. And that love of kindness will be a precursor of the Messianic era, a time of universal peace. Jerusalem's mission is to expand the potential for goodness and kindness in the world.

The Vilna Gaon beautifully relates Abraham's naming of Jerusalem to the Divine Presence. He writes that Abraham, through his complete surrender to God's will at Moriah/Jerusalem and through his prayer, brought the Shekhinah further down to the human realm. Similarly, each of us has the potential – through our individual acts of kindness – to continue bringing the Shekhinah closer and closer.

For the power of Jerusalem is infinite. It stretches all the way to heaven. When we actualize the mission of earthly Jerusalem, we bring heavenly Jerusalem that much nearer to us. A passage in Psalms may even allude to these two Jerusalems: "O Yerushalayim, built as a city that is joined together." The earthly and the heavenly Jerusalems are forever linked, and we have the power to determine the strength of that relationship through our actions.

Tourists who experience Jerusalem only as a series of holy sites may never discover the true nature of the city or its inhabitants. So long as they focus only on the antiquities, they will not discern the reality of the place. This idea was beautifully described in a poem, "Tourists," by Yehuda Amichai:

"Once I sat on the steps by a gate at David's Tower. I placed my two heavy baskets at my side. A group of tourists was standing around their guide and I became their target marker.

'You see that man with the baskets? Just right of his head there's an arch from the Roman period. Just right of his head. But he's moving, he's moving!'

I said to myself: Redemption will come only if their guide tells them, 'You see that arch from the Roman period? It's not important: but next to it, left and down a bit, there sits a man who's brought fruit and vegetables for his family.'"

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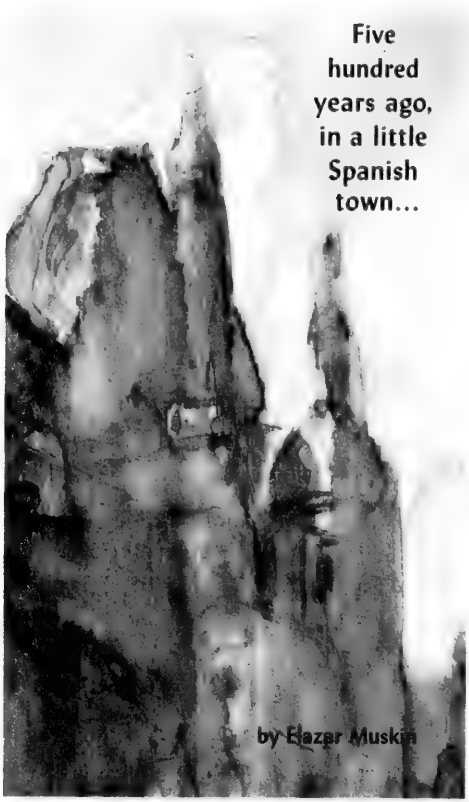
JERUSALEM IN GRANADA



"...RESOLVE TO ORDER ALL SAID Jews and Jewesses out of our kingdom and that they never return nor come back to any of them." In the Hall of Ambassadors in the magnificent medieval Alhambra Palace in Granada on May 1, 1492, King Ferdinand and Queen Isabella signed these words into law, creating the Edict of Expulsion. More than 700 years of glorious Jewish history in Spain abruptly ended.

With only three months to choose between conversion to Christianity or expulsion, Spanish Jewry faced its most trying time. An eyewitness, the great Torah commentator and Queen Isabella's personal financial representative, Don Isaac Abravanel, wrote, "When the dreadful news reached the people, they mourned their fate; and wherever the report of the decree spread, Jews wept bitterly. The terror and lamentation were greater than at any time since the expulsion of our forefathers from their own soil in Judah to foreign strands" (Abravanel, Introduction to commentary on Book of Kings).

Although Abravanel recorded for posterity, "...old and young, women and children, a multitude of 300,000 from every province, went forth on one day, unarmed and afoot. I was among them," just as many if not more stayed behind and converted to Christianity. Even the Chief Rabbi, Abraham Senior, and his powerful tax collector son-in-law, Meir Melamed, succumbed to the pressure to convert.

With such historic images in mind, I led a Jewish history tour to Spain this past summer. I had heard over the years and even read reports about Spanish citizens, Christians, who performed unusual rites like lighting Friday night candles in a closet. Such people were obviously descendants of *conversos*, hidden Jews, but 500 years later I was certain that no conversos could be left.

That certainty was shaken on Monday, July 16, 2001. We had just toured the Alhambra Palace where we stood in the Hall of Ambassadors, visiting the exact spot where the Edict of Expulsion was signed. After our tour we walked down to the center of the city to see a statue of Queen Isabella with Christopher Columbus as well as a smaller statue of the great 12th century Jewish scholar, Yehuda Ibn-Tibbon. As we approached the statue of Yehuda Ibn-Tibbon, two young Spanish ladies in their mid-twenties, with a little boy in tow, were leaving the statue. When they saw the Kippa on my head they stopped us, and with great emotion one of the women asked, "Are you Jewish?" She was wearing a Star of David necklace and she was overwhelmed with excitement. It was her first encounter with Jews in Granada, a city that has no practicing Jews today, and she wanted to talk to us as long as she could.

She told us that her name was Carmen, she was a lawyer by profession, and ran her family's successful olive oil company. Her interest in Judaism dates back to her childhood when her grandmother taught her that

"I had heard over the years and even read reports about Spanish citizens, Christians, who performed unusual rites like lighting Friday night candles in a closet."

every Friday night she must light candles, and that every day she should come to Ibn Tibbon's statue and place a peseta, a Spanish penny, at its base. She didn't understand why she did these acts until she learned that she was descended from Jews. She was raised a Catholic, but her fascination with Judaism evolved as she grew older. Now she reads every book she can obtain on Judaism and wants to go to Israel and study for conversion. Her family thinks she is nuts, but she believes that she must return to her roots.

As we parted she told us that she knows only two Hebrew sentences that her grandmother had taught her. The first was *"MeMoshe ad Moshe lo kam k'Moshe"* – "From Moses to Moses there was no other one like Moses." This sentence was the famous comment made about Moses Maimonides, the great 12th century Spanish-born Jewish philosopher and scholar. So great was Maimonides that the Jewish people declared that he alone could be compared to Moses of old.

Carmen obviously learned this adage with pride because Maimonides was the greatest Jew ever to live in Spain. Although in 1148, when he was only 13 years old, Maimonides and his family had to flee from their home in the city of Cordoba, the present Spanish government has erected a monument to his memory in the center of Cordoba, and has proudly identified him as a Spanish-born philosopher.

But it was the second Hebrew sentence that Carmen knew which really excited us. It proved to all of us that Judaism always will endure no matter how hard our enemies try to annihilate us. In perfect Hebrew she said, *"L'Shana Haba B'Yerushlayim"* – "Next Year in Jerusalem." There in the streets of Granada a young lady, a great, great, great, etc., granddaughter of conversos, expressed what Jews have always prayed for. Indeed, Carmen expressed that Jerusalem is the heartbeat of the Jewish soul, and she knew, maybe even better than the rest of us, that Jerusalem will unite us again.

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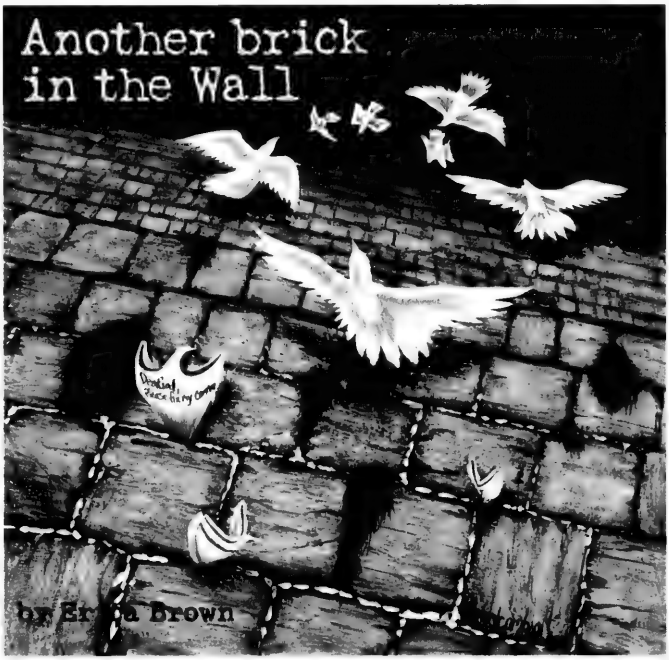
I HAVE BEEN TO THE WAILING WALL OF JERUSALEM hundreds of times in my life. Some call it the Western Wall, designating its location as an outer wall of the ancient Jewish Temple. Some call it the Wailing Wall, because of all of the tears that are shed there. Israelis simply call it the *kotel*, which means wall. It needs no adjective; it is the Wall. I have seen it in all seasons and at all times of the day. I have a beautiful photograph of the Wall covered in snow. The black coats of chassidim contrast sharply with the white of the flakes. Nothing is more silent than prayer in snow.

I have been there on the ninth day of the Hebrew month of Av, when Jews from all over the world mark the destruction of the First and Second Temples. It was after midnight and lamentations had already been recited; tears had already escaped the eyes of the pious. It is a custom on this day to adopt the Jewish laws of mourning and to sit on the floor. After midnight I saw an old woman dressed in sackcloth, the biblical dress of the penitent, pulling the chairs away from those who were seated above ground. "Sit on the floor!" she shouted in Hebrew. Like the prophet Jeremiah, she exhorted the lazy to take heed of the loss of the Temple.

Sunrise at the wall is equally striking, not for its beauty but for its dignity. On Shavuot, some have the custom of studying all night and walking to the Wall for early morning prayers at dawn. Thousands of people sing sacred songs as they crowd the streets. Joining them, I reached the corner of the Old City as throngs sang the words of Maimonides: "I believe with perfect faith in the coming of the Messiah and though he may tarry, I will wait nevertheless." The combination of this personal declaration and the beauty of the white stone was a religious experience on par with anything William James could muster. And as I saw the Wall I thought the Messiah would truly be there, in answer to our heartfelt song.

But the Wall is also a stoic place; it makes no such promises. It is virtually colorless, tall and unfeeling. It has to be because it absorbs all the local color and the international emotions of the desperate and in need. In addition, it has within its cracks thousands upon thousands of notes from the broken, and those waiting in its shadow for some spiritual awakening. Notes tumble from the cracks and get swept away several times a day; those that survive must have some spiritual staying power.

The Wall can be a disappointment too. The Messiah did not show up at the Wall at that sunrise of my adolescent years, and so I learned that the Wall itself will not bring redemption; it can only offer hope to the faithful and a quiet ear that does not talk back. The tour groups in their funny hats and windbreakers come with the false hope that something magical will happen there. They expect to be transported to some religious domain, to be carried on a biblical cloud. They do not understand that the Wall can only reflect the worshiper; if you come with no faith, with no tears, the Wall itself cannot provide them. You watch the faithful pray and leave their notes, and you feel angst that you are not pious, too.



"It is an unforgivable breach of Wall etiquette to read a note that someone else has left in a crevice, a spiritual violation of the highest order."

It is an unforgivable breach of Wall etiquette to read a note that someone else has left in a crevice, a spiritual violation of the highest order. But you can't help your curiosity: If people really think that they can talk to God in this place, then what do they want to say? And, naturally, you can't help wondering how so much religious desire can fit on a piece of paper that takes up a quarter of an inch of a crack in a stone.

One day while reciting the afternoon service at the Wall and offering a psalm or two for good measure, I saw a note at my feet. It was flat and unraveled. I averted my gaze but slowly turned back; the temptation was too great. And there I saw the heavenly powers of the Wall in full force: Dear God, Please fix my camera.

It was unsigned. God, being omniscient, would no doubt know whose Nikon was on the blink. God would have known how important those tourists' photos were, how the memories linked to their images would be critical to someone's life. There are several camera shops on Jaffa Street, less than a mile away, but evidently the Divine Being was cheaper and more convenient.

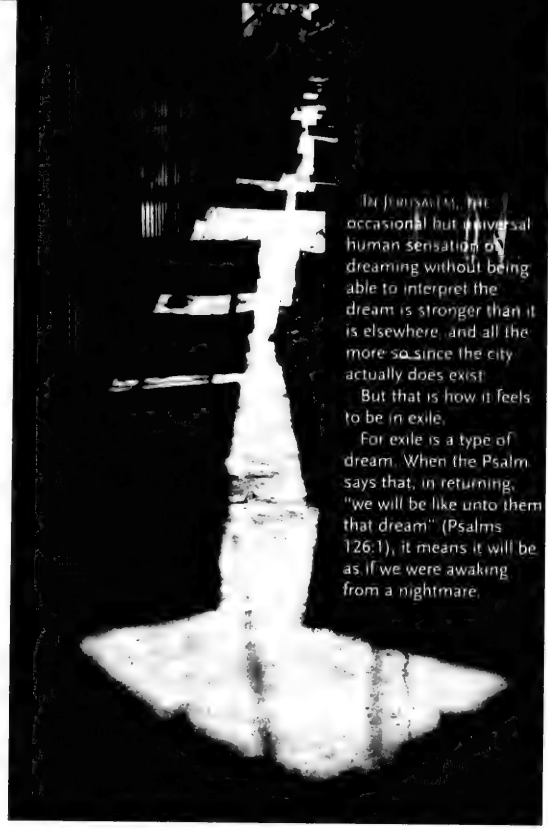
After I laughed and the spiritual solemnity of my prayers had been broken, I pondered the simplicity of this message, and I learned from it one of the most profound spiritual lessons of my life. A broken camera is no less significant to the faithful than a broken heart. To the truly faithful, the most simple request becomes a chance to soar in heaven. If God can cure the sick and feed the hungry, surely He can fix a camera. All of us students of religion, readers of the esoteric works of Maimonides and St. Augustine, Alfarabi and the Buddha, laugh, not out of disdain but out of envy.

I am far away from the Wall right now; I have no opportunity to deposit any notes. But after reading that anonymous one, I no longer think I can. I do not have that simple faith. I ask instead that the Wall absorb my doubts, which cannot be contained on a small scrap of paper. My faith is not in the note but in the crack.

Still, if I could ask of God something in a private moment on a small piece of paper, it would be this:

Dear God, Did you fix her camera?

Erica Brown has taught Torah at Bar-Ilan University and Jews' College in London, and has written on Jewish subjects for a wide range of publications. Formerly scholar-in-residence for the Combined Jewish Philanthropies of Boston, she is currently a Jerusalem Fellow and lives in Efrat, Israel.


In Jerusalem, the occasional but universal human sensation of dreaming without being able to interpret the dream is stronger than it is elsewhere, and all the more so since the city actually does exist.
But that is how it feels to be in exile.
For exile is a type of dream. When the Psalm says that, in returning, "we will be like unto them that dream" (Psalms 126:1), it means it will be as if we were awaking from a nightmare.

The feeling that we are wandering in an unexplained dream becomes increasingly strong the more frequently we dream it. Jewish Law addresses this perfectly. It says that when we see Jerusalem for the first time, out of mourning we should tear our clothes, and when we see the ruins of the Temple, we should tear them again.

For the Jerusalem of today is not the real Jerusalem of our hopes and our yearnings. We speak so often of "return" in our liturgy and our poetry because a profound crisis occurred with our exile from Jerusalem. Not only were we expelled from our home, but the *shechina*, the presence of God, became exiled from us. One might think that this affects only Jews; after all, it was the Jewish Temple and capital that were destroyed, first in 586 BCE and then in 70 CE. But in reality, with this exile the entire world is in crisis, because the presence of God affects everyone, as does its absence.

The absence of God – the hiddenness of God, according to Kabbalah – has profoundly destabilized the world. When God returns to Jerusalem, the entire world will regain its stability. And so our thrice-daily prayer for God to rebuild Jerusalem really means "Put the world back in place."

A simple example expresses this concept well. We all use electronic devices. If we remove the batteries, nothing works; when we reinstall them, everything works perfectly once again. When we say, "May Jerusalem be rebuilt!" we are asking God to renew our connection – put in the batteries! – so that everything will start to work again. Returning to Zion is not a problem of geography but of connection. Reestablishing this connection will put the world back in place.

So we see that the resurrection of Jerusalem must occur on two planes – spiritual and material. With respect to streets and houses, it is easy to rebuild Jerusalem. But rebuilding it properly means body and soul – its buildings, streets, water and trees, and internally. As King Solomon said, "I have seen servants upon horses, and princes walking as servants upon the earth" (Ecclesiastes 10:7). Internal disarray is one of the definitions of the exile, and when the correct order is not respected, nothing is truly built. As real as the city may appear, it is but an imaginary construction. Hence our feelings that we are living in a dream, even when we are there.

So how can Jerusalem be truly rebuilt? Our liturgy gives us clues. First of all, we cannot speak of Jerusalem without speaking of love, in Israel's feelings for the Holy City but also in the manner in which the return must occur. When we say in our daily prayer, "To Jerusalem, Your city, with compassion return," we express our desire for the return to be gentle. For as Ezekiel reminds us, it could also be catastrophic – "I will rule over you with a mighty hand ... and with outpoured wrath, as a storm may create a mountain." (Ezekiel 20:33)

This is why Jerusalem is always a love story, as we see in so much of our liturgy and poetry as well. The great Spanish poet Judah Halevy calls Jerusalem "fullness of beauty" and affirms that all perfections are united in her. In another love song, his L'cha Dodi – "Come, My Beloved" – which we sing to welcome the Sabbath, Jerusalem is compared to a fiancee adorned with ornaments, awaiting our return.

Our return to Jerusalem must also be a true reunion, and not just an encounter. Jerusalem is a very sensitive city – a city of peace, but also a place seething with anger, hence the constant risk of squabbling, which unfortunately lives on to this day! This irritability stems from the city's hypersensitivity. Jerusalem is like the place where all the nerves come together. When you touch it, everything starts trembling.

Handling any sensitive spot requires particular solicitousness. We must be careful there, with the city and with one another. Hence the Talmudic maxim: "Those who are born in Jerusalem will receive a special reward, but those who love Jerusalem will likewise receive it," and the verse from Isaiah (66:10), "Rejoice with Jerusalem ... all you who love her."

Third, the true reconstruction of Jerusalem implies reconstruction of the Temple. There is a progression. First, God will again inhabit Jerusalem; then, we will build His house and serve Him there. Perhaps that is why Isaiah compares Jerusalem and Israel to a sad woman, abandoned by her husband: first of all, come back home! After that, we'll see.

Then again, the abandoned woman can be us: When the abandoned wife goes out for a walk, when she is somewhere else, she feels her husband's absence less. She feels it most strongly when she returns home. And so our yearning is greatest perhaps when we are physically in the city but the Shechinah still is not. The golden city arrayed in its incomparable light makes us yearn all the more for the light's holy Source.

From Jacob's dream through the present, Jerusalem has always been between Heaven and Earth, a place where the sublime is in constant contact with the mundane. On the one hand, people spit on the ground; on the other hand, they live there as if in a perpetual dream. Both aspects are real; neither tells the whole story. For now, we live in exile and pray, still and again, for return.

"Jerusalem is like the place where all the nerves come together. When you touch it, everything starts trembling."

Rabbi Adin Steinsaltz was hailed by Time magazine as a "once-in-a-millennium scholar." More than two million copies of his Steinsaltz Talmud *(Random House) have been sold worldwide. He has been a resident scholar at both Yale and Princeton, and in 1988 was awarded the Israel Prize, the country's highest honor.*

"Montefiore lived until the ripe old age of 101, yet even in his old age, tradition has it that he continued to work on behalf of Jerusalem."

SEPHARDIC ANGEL

by Daniel Bouskila

EVERYONE NEEDS A GUARDIAN ANGEL. EVEN the City of Jerusalem. Ever since the Roman Empire destroyed the Holy Temple in the year 70 CE, Jerusalem patiently waited for an angel to come and restore her glory. In the 19th century, Jerusalem's guardian angel finally arrived – a tall, stately British/Sephardic Jew named Sir Moses Montefiore.

A successful businessman who was knighted by Queen Victoria, Sir Moses Montefiore had a deep love for the Land of Israel, and particularly for the City of Jerusalem. For close to two thousand years, Jews all over the world recited their daily prayers facing Jerusalem, expressing with great fervor and hope that "Jerusalem should be rebuilt speedily during their lifetime."

Sir Moses Montefiore took these spiritual lyrics as a call for action and, like all angels, became a partner with God in fulfilling a divine mission, which in this case was to begin the process of re-building the City of Jerusalem.

Montefiore's vision for Jerusalem combined the physical and spiritual elements of the city. Through economic development and building plans, Jerusalem would gain economic prosperity, and thus become once again a flourishing spiritual center.

The economic plans included the introduction of a printing press, a textile factory, and the establishment of several agricultural settlements. Montefiore would also become involved in helping to establish schools, synagogues, visitor's centers, and a hospital – all in Jerusalem.

But Montefiore's true "Jerusalem legacy" would ultimately be the establishment of the first Jewish residential neighborhood outside the Old City's walls in nearly two thousand years.

In 1857, Montefiore built a windmill right outside the walls of Jerusalem's Old City. The purpose of the windmill was to grind flour and bring down its cost, yet another step in helping Jerusalem's economy. But the windmill had an even greater purpose. It would become the vehicle that spearheaded the building of the "New Jerusalem," the modern city established beyond the ancient walls of the Old City. Montefiore initiated the building of Jerusalem's first new neighborhood, and he went on a global fundraising campaign to help ensure its completion. The most significant source of funding came from another Sephardic Jew, Mr. Judah Touro, an American Jewish philanthropist. In 1860, Montefiore's dream had been realized, and the brand new Mishkenot Sha'ananim neighborhood was opened. It consisted of twenty residential units, two synagogues, lavatories and a communal oven. The Mishkenot Sha'ananim neighborhood expanded and flourished after Montefiore's death, and in today's modern State of Israel, the original buildings house a music center and a guesthouse for visiting artists, writers and musicians. Known today as Yemin Moshe, or "The Right Hand of Moses," this historic neighborhood is considered one of Jerusalem's most exclusive residential neighborhoods. Its architectural landmark is Montefiore's windmill. In his memoirs, Montefiore expressed his personal satisfaction at seeing this building project coming to fruition: "Great was my delight when I considered that but a few years had passed since the time when not one Jewish family was living outside the gates of Jerusalem [the Old City] – not a single house to be seen. Now I beheld almost a new Jerusalem springing up, with buildings as fine as any in Europe." Montefiore felt that the "New Jerusalem" was the realization of the prophecy that proclaimed, "I will make Jerusalem an eternal excellency, a joy for many generations."

Montefiore lived until the ripe old age of 101, yet even in his old age, tradition has it that he continued to work on behalf of Jerusalem. The modern Israeli/Sephardic singer Yehoram Gaon sings an old folk song about Sir Moses Montefiore. In the third stanza, the folk song tells that when Montefiore was 100 years old, the angels from heaven summoned him and said that before joining them in heaven, his final task was to help rebuild the spiritual centerpiece of Jerusalem, the Kotel (the Western Wall that remains from the Roman destruction of the Temple). Israeli tour guides today will show you the various levels of stones on the Kotel, the most recent being the stones that were placed by the elderly Montefiore.

When Sir Moses Montefiore finally joined the heavenly angels, the City of Jerusalem witnessed the ascension to heaven of its very own guardian angel, whose sacred mission on earth was to physically and spiritually elevate Jerusalem back to its soaring heights.

Yes, everyone needs a guardian angel. Just ask the City of Jerusalem.

Daniel Bouskila is the Rabbi of Sephardic Temple Tifereth Israel in Westwood. His last article in OLAM was "Wizard of Oy".

IF YOU WANT TO CATCH A GLIMPSE OF JERUSALEM'S religious future, you might – you *might* – want to join, say, 25,000 other Israelis at a Shantipi festival in the Galilee, or visit a festival-inspired learning community – pointedly *not* a yeshiva – in Jerusalem's Baka or Katamon neighborhoods.

In a country that has been so painfully divided between religious and secular, these might just be the first signs of a crossover, and they are not small: more than 25,000 at a festival in September called Bereshit, 15,000 at Bumbamela over Passover, and 25,000 at Shantipi in June. If you were to translate 25,000 Israelis to a similar percentage of Americans, the crowd would match the population of New Hampshire.

The spiritual trends are too numerous to mention – from the popular Leader Minyan where Orthodox practice is wedded to Carlebach music and women lead the Torah service, to the burgeoning religious neighborhood of Ge'ulah on Jerusalem's northern edge, where a festival-like atmosphere pervades pre-Shabbos shopping until 2 am on Thursday nights.

But what is loosely called "the festival scene" is attracting huge numbers of Jews "for whom organized Judaism isn't even on the radar screen," said Rabbi Mordechai Gafni, whose weekly television show "Under His Vine" is Israel's first religious program to succeed in prime time. These events, heavily steeped in Eastern practice and philosophy, along with dancing, dress and song, meet the yearnings of youth with a wide array of spiritual choices – not to mention environmental activism, homemade ceramics and time to just hang out.

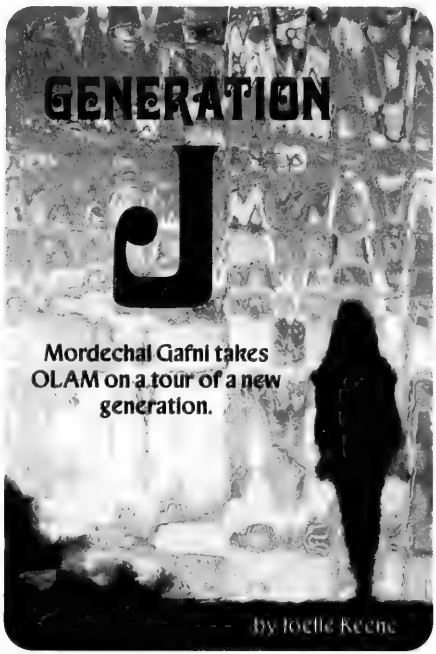
"They were started primarily by Eastern seekers, by Jewishly disaffected Israelis, and the festivals have become now probably the most exciting spiritual events in the country," Rabbi Gafni told OLAM.

Many young Israelis take a year off after their army service to study in India, China or Nepal; they come home and want to continue with it. The festivals also meet a certain very practical need: with schools, stores and even buses closed for the major Jewish holidays, if you're not religious, what is there to do? Bereshit, Bumbamela and Shantipi coincide with Rosh Hashanah, Passover and Shavuot, respectively, offering two or three days of concerts, consciousness-raising, and booths ranging from *capuiera*, the Brazilian dancing sport that is all the rage, and mandala, a Tibetan meditation practice of making a drawing in the sand, then erasing it the moment it's done.

Yet the attendees, though generally secular in orientation, are not anti-Judaism or even anti-religious.

"In the old secular Israel which remains, there's this deep anti-religious sentiment," Gafni explained. "But here, there's no anti-religious sentiment. Rather it's a sense of, 'The way the religious community has presented itself to us in Israel is not for me, but we wish them well,' and then reaching for spiritual and Godly connections that allow them to grow on their own path."

Some of these same people are beginning to study in a new wave of smaller, crossover yeshivas, though none has "yeshiva" in its name. Located just a few blocks apart in Baka and Katamon, Kolot ("Voices"), Bayit Chadash ("New Home") and Gesher ("Bridge"), for example, are explicitly open to the secular community, which comprises about half their enrollments. These, Gafni says, are perhaps the intellectual arm of the festival movement.



"The festival scene is attracting huge numbers of Jews for whom organized Judaism isn't even on the radar screen."

What they and the festivals are not, he says, is part of an "outreach" system. "Outreach says, 'You're the primitive natives and we're going to bring you the truth,'" he explained. "For these people, that doesn't work; it's condescending. This is about being together, about an exchange that happens, and we model different things for each other that elevate all our lives."

An Orthodox rabbi himself, Gafni says he has learned much from the festivals. From a Tai Chi teacher who had studied a bit of kabbalah, he learned a set of movements and chants reflecting the parts of the body as they correspond to the Ten Sefirot, the mystical understanding of various aspects of the Divine. The movements, he believes, are closer to the original meaning of the Sefirot as described by the Kabbalists than the more cerebral understanding he had of them before.

When people want to find a bridge to Judaism, he said, it is there. That means that the increasing number of young religious Jews who are going to the festivals – partly just to be part of what's happening with their generation, partly for the music – will have something to give as well as to receive. Gafni was thrilled to be invited to lead the opening ceremonies at Bereshit this year in Megiddoh.

The festival opened with 360 drummers standing in a circle and beating Indian-style drums. Around them were concentric circles of thousands of people, all standing in a huge dirt clearing. When the drumming stopped, Gafni offered a few words about the Jewish new year, then led a Chassidic exercise. "Turn to the person next to you," he told the crowd. "Give them a hug, and say, 'I'm not willing to be written into the Book of Life without you.' Take a risk. When we do that, God can't choose this one or that one, and God smiles."

The place, he said, went wild. Then 100 shofars were blown. Later, he held a Rosh Hashanah service in a white tent, attended by about 100 people – small by festival standards, but an important first nonetheless.

"These people aren't Buddhists, they're not Hindus," said Gafni, who often dresses in Indian garb himself. "They're looking for tools. What I'm saying to them is that there are many instruments, and Buddhism is an instrument, but there's also an instrument called Judaism. And wouldn't it be tragic if the instrument that's our identity fell into disuse, disrepair, and went out of tune, because we just forgot how to play it?"

Time will tell how many follow his cue. But if the status quo of hard categories and separate worlds in Israeli life is going to break down, perhaps drums, dancing and meditation will be part of the grist.

"We're reaching for an entirely different way of touching the sacred," Gafni said. "We want to reclaim a sense of ceremony, a sense of tribe, the sense of a powerful rhythm of a community that's merged into one."

Sounds like unity. Maybe it's the coming thing.

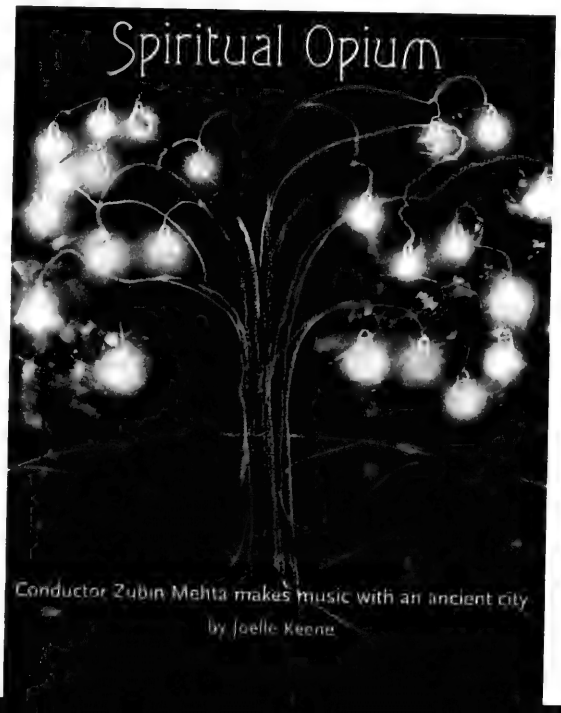
Joelle Keene is Associate Editor of OLAM.

Rabbi Mordechai Gafni is head of the Melitz Beit Midrash in Jerusalem, author of four volumes of New Jewish Theology, and author of the recently acclaimed Soul Prints *(also the subject of a PBS special). His last article in OLAM was "The Mystical Erotics of Aging".*

Spiritual Opium

Conductor Zubin Mehta makes music with an ancient city

by Joelle Keene



WHERE DO JERUSALEMITES TURN for solace when the world is raining down around their heads?

When they've finished praying, returned home from reserve duty or just finished the dinner dishes, many of them, it seems, fill the Henry Crown Symphony Hall at the Jerusalem Theatre and immerse themselves in Beethoven, Mozart and Tchaikovsky. Every seat is filled, and at the end, the room errupts.

"They are very enthusiastic, and very vociferous in their applause," reports maestro Zubin Mehta, who is conductor-for-life of the Israel Philharmonic and has been its music director since 1969. "They love this music, and they love their orchestra, really with their whole hearts."

They also turn to it for solace when they're suffering through a war. Beginning with the Six Day War in 1967, Mehta has flown to Jerusalem to conduct special concerts each time Israel has been under attack. During the Yom Kippur war in 1973, he led a memorial concert to raise money for the soldiers' fund, and then led a victory concert a few days later when the war was won.

"Israelis don't stay away during the wars; they jam the concert halls," said Mehta in an interview with OLAM. "It's their spiritual opium. They live with it all the time and they can't do without it, even during a war."

This, it turns out, may be partly a legacy from the founding of the orchestra in 1936 by Bronislaw Huberman, who had rescued Jewish musicians from Vienna, Warsaw, Budapest, Berlin and other cities in countries that were hostile to Jews. Many of these musicians were first-stand players, and their first concert was conducted – without pay – by Arturo Toscanini. Undeterred by the growing storm in Europe, the group performed throughout the Middle East, giving concerts in Egypt and Lebanon, and later in Allied military camps.

No stranger to history himself, Mehta – whose first public concert ever was a free program for victims of the communist invasion of Hungary in 1956 – led performances in Israel throughout the Gulf War, when tourists stayed away and Israelis were donning gas masks every time a scud missile was launched from Iraq. And after conducting full seasons in both Jerusalem and Tel Aviv this past year as the country suffered through Intifada II, he traveled with the orchestra to performances in Buenos Aires, Rio de Janeiro and elsewhere in South America.

Mehta grew up in Bombay, India, studied music in Vienna, and then became the youngest director ever of the Los Angeles Philharmonic in 1962. In 1978, he left LA to take the reins of the New York Philharmonic, a post he held for 13 years, and today he directs the Bavarian State Opera Orchestra in Munich, one of the most venerated orchestras in Europe.

Meanwhile, his debut with the Israel Philharmonic was in 1961 and the chemistry was immediate. By 1969 he'd been made music director, and in 1981 the orchestra named him music director for life.

"It's more an honor than a contract," said the maestro, who has now led the orchestra for more than 40 years. Together they have made dozens of recordings and toured much of the globe. In addition to the standard symphonic repertoire, Mehta makes a point of highlighting the music of Israeli composers, such as Josef Tal, Ami Maayani and Noam Sheriff.

"So what is it that binds this globe-trotting maestro so firmly to Jerusalem, an arguably beleaguered city none of whose three great religions is his?"

So what is it that binds this globe-trotting maestro so firmly to Jerusalem, an arguably beleaguered city none of whose three great religions is his? Like most things about Jerusalem, Mehta's attachment has many parts.

From the beginning, there was a cultural affinity.

"It wasn't only with the orchestra that I felt so at home," Mehta explained. "The very first time I was in Israel it reminded me a lot of Bombay, in its hustle and bustle and sort of organized disorganization. Bombay is both an Eastern and a Western city and our personalities mixed immediately.

"Israel is a mixture of Europe and Asia," he added. "And that's exactly what I am."

Surprisingly, Mehta also feels a religious connection to Jerusalem, although not one you'd expect. Mehta is a Zoroastrian, whose adherents came from what is now Iran and who were exiled en masse, most to India, some 1,400 years ago. "From his seat in ancient Persia," the maestro explained, "Zaros the Great helped finance the building of the Second Temple – not a small matter."

Now, there's also history. After 40 years, 35 of them as music director, "I've engaged 99 percent of the musicians myself." This is an extraordinarily high percentage in the high turnover field of orchestral conducting.

And then, perhaps, there's a certain accident of fate. Mehta was born in 1936, the same year Bronislaw Huberman founded the orchestra. When Mehta turned 60, the Israel Philharmonic did too – and the maestro marked the occasion by bringing it to Los Angeles for a combined performance with the Los Angeles Philharmonic. Special guests were Daniel Barenboim, Pinchas Zuckerman and Itzhak Perlman, all Israeli-born musicians who, like Mehta, have achieved international stature.

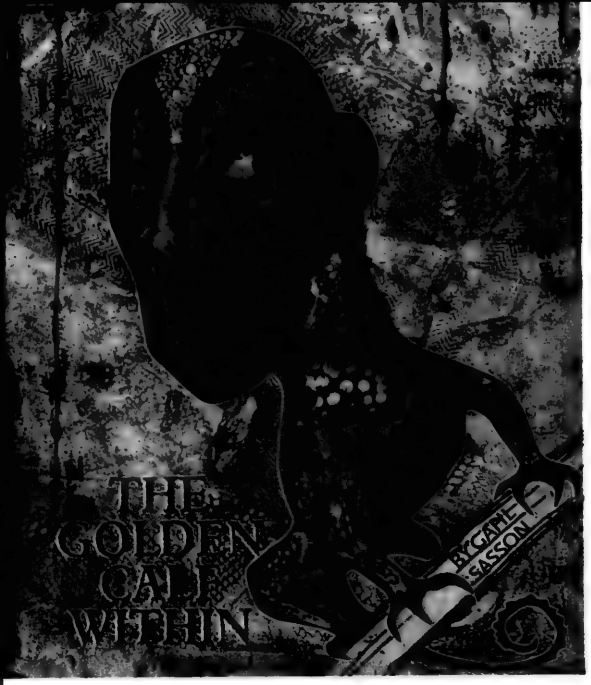
"Jerusalem is going through one of its most difficult periods now," Mehta said. "Almost as difficult as the Crusades. Jerusalem today is almost in a state of war, and the different peoples there are not mixing, not rubbing shoulders on the street, but for many years they did."

But these troubles, he believes, will be temporary.

"Long after I stop making music and the Israel Philharmonic will have other conductors, Jerusalem will still go on," he said. "It is an eternal city, really in the true sense of the word, and – inshallah – its problems will all be resolved, I'm sure.

"Jerusalem is not for today's or yesterday's problems," he said. "Jerusalem has been special for 3,000 years. Jerusalem is forever."

Joelle Keene is Associate Editor of OLAM.



"Jerusalem contains within its history and identity a challenge to remember not only our defeats but also our self-defeats."

EXODUS 32:1-6 "...'MAKE US A GOD WHO SHALL go before us'... and he fashioned it with a graving tool, and made it a molten calf; and they said: 'This is thy god, O Israel....'"

That history repeats itself is one of the oldest axioms in the world, and one of the oldest continuously observed holidays in the world, the 17th of Tammuz, dramatically proves this point. On the 17th of Tammuz – which we observe with mourning, fasting and contemplation – a series of calamities befell the Jewish people, all on precisely the same day though centuries apart.

On the 17th of Tammuz in 586 BCE, the walls of Jerusalem were breached by Nebuchadnezzar, who went on to conquer the city and exile its inhabitants. On the 17th of Tammuz in 70 CE, the walls of Jerusalem were breached once again, this time by Titus the Roman. Then, in both cases, two weeks later on the Ninth of Av the first and second Temples respectively were destroyed completely. That same date – the Ninth of Av, or Tisha b'Av – in 1492 was the date on which King Ferdinand decreed that the last Jew must leave Spain. It is also the date on which World War I began in 1914.

So history repeats itself. Sometimes even on the same day.

But, as we shall see, myth repeats itself, too. And Jerusalem contains within its history and identity a challenge to remember not only our defeats but also our self-defeats. And perhaps a challenge not to repeat them.

The summer of 2000 saw peace talks between Israelis and Palestinians. They did not lead to peace. For two weeks the two sides negotiated, but to no avail. The most immediate reason had to do with Jerusalem: a City of Gold, a holy place for the three religions derived of Abraham, and the city that was crowned the capital of Israel for the first time in 1004 BCE by none other than King David himself. So what happened to this City of Gold?

Well, the fact that Jerusalem has seen much history and been sacred to three faiths certainly complicates matters. But the key to the present impasse may lie even deeper in the past, before either temple was built. Long before Jerusalem was even conceived, there was another incident on the 17th of Tammuz. This one we read about in Exodus, Chapter 32: the day when Moses discovered and destroyed the golden calf.

The recently freed slaves had been left alone for some time while Moses was up on Mount Sinai. Tired of imagining a God who had no physical appearance, they asked their high priest Aaron to build them a golden bull-calf so they could worship, and in no time one was prepared. Everybody was happy, having at last an object to adore, to love, to fight for, kill for and touch. A golden manifestation of their belief.

Moses arrived down from the mountain on the 17th of Tammuz, saw the calf, and smashed the Ten Commandments, supposedly written by the hand of God, and destroyed the golden calf.

Camp David: talks on the future of Jerusalem, the City of David. Talks of peace that ended midway between the 17th of Tammuz and the 9th of Av, summer 2000, stuck on the status of Jerusalem.

Gematria, which assigns numbers to letters and adds them up into words, gives *zahav*, "gold" in English, the value of 14 – the exact number of days the peace talks of 2000 lasted. Jerusalem is called the City of Gold; the walls of the city were breached twice on the same day of the Hebrew year that the golden calf was destroyed.

The parallels are too many to overlook. Neither Jews nor Muslims should consider Jerusalem something to kill or die for, because no object in this world holds God in it – the very thought is idol worship. We must not turn Jerusalem into a new kind of golden calf.

The city of Jerusalem today contains 600,000 inhabitants – the same number of people who were at Mount Sinai when the golden calf was made. Again today as then, the golden calf must be destroyed as a concept, for if not, it will have to be destroyed physically once more.

Can Jews and Muslims, who both revere Moses as perhaps their greatest teacher, learn the lessons of their own primal stories? Muhammad said: "There is no God but God." Moses said God's true name is "I Am that I Am." God is everywhere, not only in Jerusalem.

Moses ordered the golden calf to be burned, melted and ground into dust. He then diluted the gold dust with water and all who had worshipped it had to drink. You can say he shoved the golden calf down their throats – but it is more than that. Actually gold is a mineral that is needed in the human body. Taken in the right quantity (that is why it must be diluted with water), it is important to the immune system. So perhaps Moses was the first homeopath.

But he certainly knew how to deal with false icons. When a physical object becomes the subject of such hate and controversy between people, it must be ground and transformed into a healing remedy. The City of Gold can no longer serve as an excuse for war.

We need not grind up Jerusalem and dilute it with water; the Torah is a book of symbols. But we must grind up our concept of Jerusalem as Gold. Jerusalem is a most beautiful place, a holy place, a symbol of union with God for millions of people. But we must not make a fetish of this holy connection. Many Kabbalists believe that after the second temple was destroyed, the center of Jewish consciousness moved from Jerusalem into the heart of each person. The temple is now in us. It's interesting to note that in alchemy the symbol of the heart is gold.

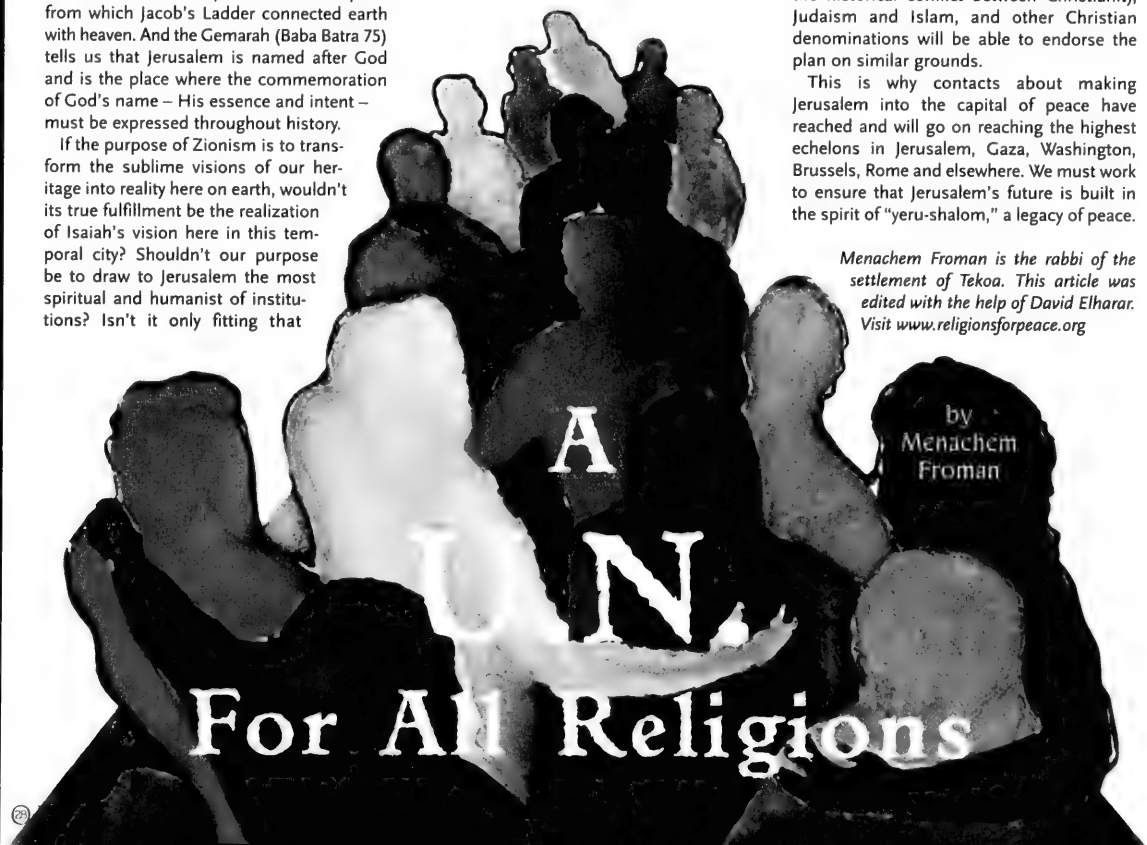
It is time for all of us to change our perception of Jerusalem. Jews and Muslims alike need to dissolve the way they revere this place, to dissolve their violence or tenacity with compassion. Moses dissolved the gold of the calf with water, and water in Kabbalah is a symbol for feeling, compassion and forgiveness.

Try to look for the golden calf in your life. To what physical object do you assign too much value? Where is your idol worship? Is it your car, your house, your financial statements? Is it your diamond earring, or golden ring – or perhaps, a golden city?

Gahl Sasson is a certified astrologer, professional musician and writer. He teaches classes in Astrology, Kabbala and Mythology, and holds private consultations using Hebrew names and astrology. His last article for OLAM was "The Father of Wisdom & The Mother of Understanding". He can be reached at gahl@mindspring.com

A U.N. For All Religions

by Menachem Froman



In framing a view of Jerusalem's future, we would do well to draw upon our divine heritage. Isaiah's famed vision of Jerusalem at the End of Days, for example, was that "instruction shall come forth from Zion, and the word of the Lord from Jerusalem ... nation shall not take up sword against nation; they shall never again know war."

Why not bring that prophecy to fruition by turning Jerusalem into a place worthy of her name: a city of peace? Wouldn't it be wise to launch an offensive aimed at transforming Jerusalem into the capital of the world? Surely this would be a way of showing our city far greater respect and showering it with far more love.

The key must be to raise Jerusalem above the arena of national power games and squabbles over the symbols and tools of sovereignty. Wars for control of territory are commonplace in our world. But Israel's victories in the War of Independence and the Six-Day War have accorded it a power and opportunity that are unique: to declare a place on earth – the Old City of Jerusalem – ex-territorial.

Jewish tradition contains many expressions of the idea that Jerusalem is not confined by the bounds of common territoriality. The Midrash, for example, cites it as the place from which Jacob's Ladder connected earth with heaven. And the Gemarah (Baba Batra 75) tells us that Jerusalem is named after God and is the place where the commemoration of God's name – His essence and intent – must be expressed throughout history.

If the purpose of Zionism is to transform the sublime visions of our heritage into reality here on earth, wouldn't its true fulfillment be the realization of Isaiah's vision here in this temporal city? Shouldn't our purpose be to draw to Jerusalem the most spiritual and humanist of institutions? Isn't it only fitting that Jerusalem be the seat of the U.N.'s cultural bodies, human rights organizations, scholarly forums and workshops of intellectual endeavor? And finally, isn't it only proper that Jerusalem be the place where members of all faiths convene to renounce their breeding of prejudice, hostility and war, and work to fashion world peace? We do Jerusalem no honor if we insist that it be to us what Belgrade is to Yugoslavia. Jerusalem deserves to be more: a realization of our potential to rise above the narrow sense of nationalism.

"Wouldn't it be wise to launch an offensive aimed at transforming Jerusalem into the capital of the world? Isn't it only proper that Jerusalem be the place where members of all faiths convene to renounce their breeding of prejudice, hostility and war, and work to fashion world peace?"

This is not a utopian vision appropriate only to the End of Days. Meetings and discussions are already in progress among Jews, Muslims and Christians with the aim of making Jerusalem into the capital of peace and home of a U.N. for all religions. They are drawn together by the hope of converting a problem on which no side can afford to concede – following the traditional model of negotiations as give-and-take, as in "land for peace" – into a solution that leaves all sides feeling they have gained: a win-win outcome.

For Israel this proposal will mean elevating Jerusalem from the capital of a small country in the Levant to the capital of the world. No less important in this idea would be Jerusalem's role as a bridge between the Muslim world and the West to help defuse tensions that spread well beyond the Middle East. Both the United States and Europe can make meaningful contributions in this sphere. The Pope has repeatedly expressed his desire to have the start of the new millennium mark the end of the historical conflict between Christianity, Judaism and Islam, and other Christian denominations will be able to endorse the plan on similar grounds.

This is why contacts about making Jerusalem into the capital of peace have reached and will go on reaching the highest echelons in Jerusalem, Gaza, Washington, Brussels, Rome and elsewhere. We must work to ensure that Jerusalem's future is built in the spirit of "yeru-shalom," a legacy of peace.

Menachem Froman is the rabbi of the settlement of Tekoa. This article was edited with the help of David Elharar. Visit www.religionsforpeace.org

Through my daughter's eyes

by Laura Geller

We arrived in Jerusalem just after Tisha B'Av, the holy day that commemorates the destruction of the Temples. Wherever we walked – through the corridors of the Israel Museum, along Ben Yehuda Street, in the Old City – it felt deserted. The words of Lamentations, the book we read on Tisha B'av, echoed in my ears: "Aicha: How this city sits solitary that was once full of people! How she has become like a widow...."

This was my daughter Elana's first trip to Israel. We planned it months ago, as a kind of pre-bat mitzvah mother-daughter experience. I had visions of introducing her to all the places and people who had transformed my life when I first went to Israel more than 30 years ago. I wanted her to love it the way I love it, to feel that this place, too, was her home.

We stayed in an apartment in the center of Jerusalem. Elana got to know the children of my Israeli friends, kids exactly her age named Raffa and Dafi. From our balcony, you could see Gilo in the distance. Many nights we heard shelling, and one night we could even smell the smoke from the guns. That particular night Elana asked me to lock the balcony door.

On Thursday, we hired a private guide for a tour of the Southern Excavation at the Wall. Our guide, an American who had moved to Israel 20 years ago, had worked only one week out of the past nine months because all of her bookings had cancelled their trips. The tour was terrific; I began to imagine what the Temple might have looked like and to comprehend the extraordinary undertaking of King Herod in building it. Elana, not a great fan of antiquities, perked up as our guide read to us from Josephus' The Jewish Wars about how Herod killed his wife in a jealous rage. It was a story she hadn't learned in Religious School!

We invited our guide to lunch, and decided to meet at a restaurant just off Ben Yehuda Street. As we ate, we heard sirens. Ten minutes later, we learned there had been a suicide bombing at the intersection of Ben Yehuda and Jaffa Road, just a few blocks from where we were.

In my daughter's first trip to Israel, she learned about the randomness of terrorism and she learned about retaliation. She learned that innocent people on both sides of this conflict are being slaughtered. She watched details of the terror on CNN, in the middle of Jerusalem and in the West Bank. She saw the faces of devastated Palestinians and devastated Israelis whose children had been killed.

She heard Raffa and Dafi's parents talk about how hard life was for them, and how much they needed their American friends to come to Israel to visit. And she asked a lot of questions: Why didn't the other Arab nations solve the Palestinian refugee crisis? Is Israel making the situation even more difficult by closing roads and making it impossible for Palestinians to work? Why didn't Arafat accept Barak's peace plan? Can Arafat really control the terrorists?

And then there was the question she didn't ask out loud, but I could see it in her eyes: Will the new friends she met, kids like Raffa and Dafi – will they get to grow up?

I don't have the answer to her question. No one does. Most of my Israeli friends still believe, in spite of the terror, that the only solution will come through negotiations, not escalation of violence and the cycle of retaliation.

"And then there was the question she didn't ask out loud, but I could see it in her eyes: Will the new friends she met, kids like Raffa and Dafi – will they get to grow up?"

Though it is easy to become an extremist, to discount the humanity of the Palestinians, that is not the way these friends have responded. They continue to support the peace movement, continue to work with Rabbis for Human Rights, continue to go to demonstrations calling for dismantling many of the settlements and urging the involvement of international monitors. They continue to send their children to the army. They continue to go out for pizza. They continue to pray for peace. And the parents of Raffa and Dafi – they need us to be there for them and to pray with them.

Elana's first trip was very different from mine. I hope one day she'll love Jerusalem as I do. I do know that as she grows up, the words from Psalm 122 she heard in our Jerusalem synagogue will always evoke strong feelings for her: "Our feet are standing at your gates, Jerusalem, built as a city bound firmly together where tribes once went up to give thanks to the Eternal, where thrones of justice were once set, thrones of the house of David. Pray for the peace of Jerusalem, may they prosper who love her."

May God bless us from Zion and let us see the good of Jerusalem. Let us see our children's children and peace upon Israel. May it be true for us, and for all of God's children.

Laura Geller is senior rabbi of Temple Emanuel in Beverly Hills. She also is a trustee of Brown University and the founding chair of the Human Relations Commission of Beverly Hills.

Following are two excerpts from Yossi Klein Halevi's new book **AT THE ENTRANCE TO THE GARDEN OF EDEN,** *A JEW'S SEARCH FOR GOD WITH CHRISTIANS AND MUSLIMS IN THE HOLY LAND* (William Morrow, *an imprint of* HarperCollins*Publishers*)

DAR EL-HARB?

(House of War?)

THE INTIFADA BEGAN IN LATE 1987. ON THE OPPOSITE HILL, WITHIN EASY VIEW FROM MY PORCH, TEENAGERS GATHERED around the mosque, throwing stones at soldiers. Often the minaret was obscured by the white smoke of tear gas and the black smoke of burning tires. On the mosque's loudspeakers, voices hoarse with shouting would be heard outside of prayer time. Even the muezzin's call lost its delicacy, becoming shrill and coarse. It was the voice of jihad, holy war, and it was aimed against the occupation not only of his hill but of mine.

For one month each year I served as a reservist soldier, chasing stone throwers in Gaza and the West Bank. But watching them as a civilian from my porch, I couldn't help admiring their courage, and I knew that, in their place, I would do the same. Still, I refused to understand the muezzin. Unlike the rock-throwers, he seemed an unworthy opponent, manipulating faith for hatred. Even when the rioting began to ease, his voice continued to leap with hate. Like most of my Israeli neighbors, I came to fear his call as a reminder of the chaos of the Middle East. I stopped imagining us praying together, and gradually his voice receded into background noise, like the cars on the road that separated French Hill from Anata. I'd deceived myself with romanticism. The Arab world couldn't live with itself, let alone with a non-Muslim state in its midst. My poetic longings only undermined my political savvy, essential for survival in the Middle East.

Stones turned to knives. Muslim terrorists went on stabbing sprees in Israeli streets, shouting *Allahu akbar!* "God is great!" as they slashed. For Israelis, those wonderful words became the murderers' cry. When I heard them in the muezzin's call, it seemed he was trying to destroy me with prayer.

The Oslo peace process that began in 1993 intensified the holy war. Inspired in equal measure by hatred of Jews and longing for paradise, young men strapped explosives to their bodies and blew themselves up in Israeli crowds. The ultimate logic of fundamentalism: You entered heaven by sending heretics to hell. Only Islam had the power to turn the Arab world into a storm uprooting us from the Middle East. Islam now threatened me in the most personal way possible: It endangered the lives of my children. And so, like other Israelis, I too tried to ignore the Muslim devotion around me, because admitting that we lived in the heart of Islam meant conceding the impossibility of a normal life.

I knew there must be another Islam, cringing from the fanatics who desecrated its name. More in desperation than hope, I attended an interfaith gathering of Muslims and Jews, held in a kibbutz guest house overlooking the wooded Judean hills. The Muslims were all Israeli Arabs; we spoke in Hebrew. A scholar in Muslim law who lectured at a local Islamic college spoke of the long history of friendship between Muslims and Jews: Maimonides had been influenced by Islamic philosophers; Muslim and Jewish mystics in medieval Egypt had learned from each other's devotions. Afterward I asked him whether Islam could reconcile theologically with Jewish sovereignty in any part of the Holy Land. "Forget about it!" he said. "It will never happen! Islam commands me to destroy the Jewish state." He explained that Islam divided the world into *Dar el-Islam,* the House of Islam, and *Dar el-harb,* the house of War, or the territory controlled by non-Muslims. Any land, especially the Holy Land, that had once been controlled by Dar el-Islam and had passed into the hands of Dar el-harb must revert to Muslim rule. Muslims, he continued, were obliged to treat Jews and Christians – the "peoples of the Book," as Islam called them – with kindness and respect; still, they had to be brought under Islamic rule.

"But" – and he smiled like a man about to reveal a secret – "Islam doesn't obligate me to try to destroy the Jewish state immediately. There is time. Right now Israel is strong. We can wait fifty years, a hundred. What's the hurry? Meanwhile, you and I can live in peace."

Was he hinting at a pragmatic Islam, able indefinitely to defer to reality? Or was he warning me? Any territorial concessions will only weaken you and hasten that time when we feel strong enough to destroy you.

Sometimes, across the barrier of fear, Islam revealed to me glimpses of its beauty. Walking around Jerusalem, I would see a lone Muslim street sweeper or gardener fall to his knees, responding to an invisible call to prayer. I would watch from a respectful distance, trying not to pry, envying his lack of self-consciousness, the Muslim ability to ignore human judgement in the presence of God. Once I saw a Muslim atop a crane at a construction site prostrate himself in prayer, as if blessing the city below. But those were rare moments, reminders of a lost link. As Muslim terrorism intensified, Islam slipped away, untouchable in its separatism and rage.

(SECOND EXCERPT)

And then, just as I was about to despair of experiencing Ramadan, Sheykh Ishak Idriss Sakouta appeared in Jerusalem on a one-man mission of religious peace. Not even his sponsors seemed to know much about him. He was believed to be a member of a Sufi order, but no one knew which. It was said that he divided his time between Cairo, where he owned a substantial amount of land, and Mecca, where he helped organize provisions for pilgrims. He was said to be close to the Saudi royal family, which had awarded him the title of "religious counselor" to the World Muslim League, the royal family's charitable foundation. That title, however mysterious, had been impressive enough to win him audiences with the Israeli president and chief rabbi. A spiritual leader from the heartland of Islam – the forbidden city of Mecca, no less – was actually willing to talk to us; it was best not to examine his credentials too closely. That way, we could imagine that a major religious figure had broken the Muslim boycott on contact with Israel and that peace with Islam was possible after all.

I went to hear the sheykh address a small gathering of Jerusalem's interfaith activists at Yakar, a center for liberal Orthodox Judaism that taught kabbalah and Jewish spirituality while reaching out to other traditions. In this room, with its easy mingling of faiths, was a vision of the possible Jerusalem. We were so engaged in conversation that few noticed the sheykh enter. *"Salaam aleikum,"* ("peace to you") he said, and he raised his hands in greeting. It didn't seem to matter to him whether or not he was acknowledged; he was welcoming us. He took a seat at the table in front and smiled with joy, as if to say: How wonderful to be together with my fellow believers in the holy city of Jerusalem. Suddenly, the room became focused on his extraordinary presence.

Speaking through a translator, the sheykh began, "Some say I am a courageous man. But when faith in God is great, there is no room for fear. Courage comes from faith. I asked God to let me come to Jerusalem before I died, and He has answered my prayers. I am a Sudanese from Khartoum, but my roots are in the Prophet's family. My ancestors were men of faith and property. For twenty years I lived among the great sheykhs of Khartoum. And then I moved to Mecca. For forty years I'm in the Great Mosque. From the Kaaba to the Mosque, from the Mosque to the Kaaba." In establishing his credentials, he was asserting his right to speak for Islam.

As a boy, he continued, he'd studied with a Sufi sheykh. Once, the Jews of Khartoum complained to his sheykh that they'd been mistreated by Muslims. "The Jews," announced the sheykh to his followers, "are my children," and he forbade anyone to harass them.

Still, Sheykh Ishak admitted, he himself had grown up with anti-Jewish misconceptions. But then, ten years ago, he met Jews for the first time at an interfaith conference in Rome. "I was surprised to meet such cultured and refined people. It broke all my stereotypes."

He told us that Moses had appeared to him recently in a dream. He'd asked the prophet for a knife; instead, Moses gave him his staff. The sheykh didn't interpret the dream for us, but I thought he meant: I come bearing the staff of the prophet whom both Jews and Muslims revere, the staff that performed miracles of redemption.

He concluded with the usual affirmations of religious brotherhood, backed by quotes from the Koran. There was nothing startling or profound in his comments, but he conveyed a combination of strength and calm that made me want to remain in his presence. He didn't just speak about peace, he seemed to embody it.

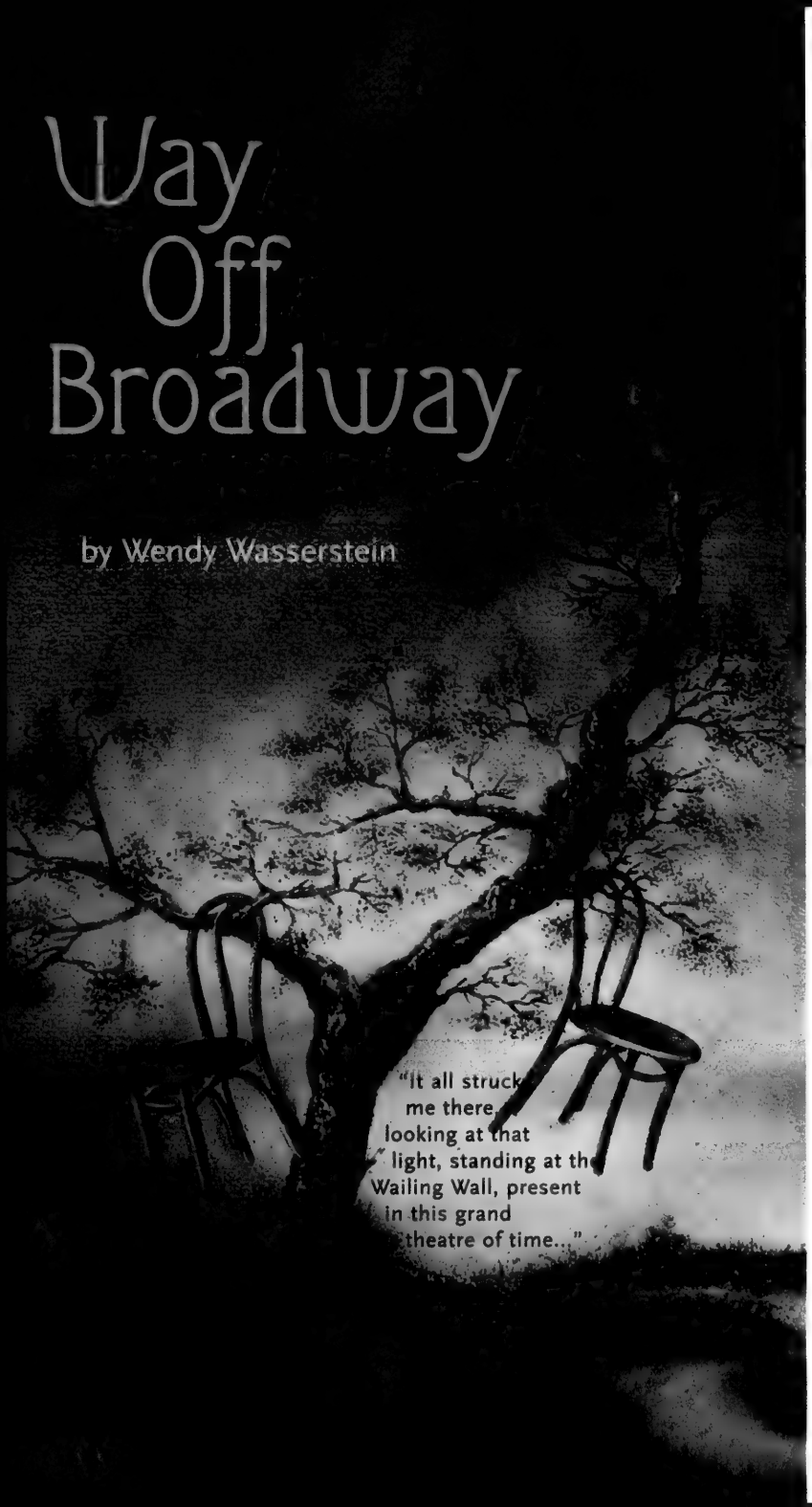
Someone asked the sheykh to sing a Sufi song, and he happily complied. "When Muhammad came to Mecca," he sang, "the moon rose in fullness." His song had the same deep and steady quality as his speech, as if the two were interchangeable.

He blessed us all that our "truest prayers" should be fulfilled, and our encounter with the Islam of peace was over.

American-born Yossi Klein Halevi is author of the acclaimed Memoirs of a Jewish Extremist, *which* The New York Times *called "a drama of central importance to the very soul of Jewish life." He is Israel correspondent for* The New Republic, *senior writer for* The Jerusalem Report, *and a contributor to* The New York Times, Los Angeles Times *and* Washington Post. *Reviewing his new book (see above) the* LA Times *said: "Seldom has a religiously themed book been as prescient and deserving attention as* At the Entrance to the Garden of Eden."

Way Off Broadway

by Wendy Wasserstein



JERUSALEM IS A CONSUMMATE PLAY; THE ultimate theatre. When I visit Jerusalem I experience the most beautiful city I have ever been in, and I am moved. I am dazzled by the theatricality of Jerusalem; by its profound light that is so extraordinary. I am awed by its history and beauty, present in the backdrop and props of its buildings, which provide the kind of catharsis that is present in truly great theatre.

But mostly, I am moved by the eternal triangle of Jerusalem's nature. The Wailing Wall is shadowed by the Dome of the Rock, the Dome of the Rock is frocked by the Christian quarter. Three is an important number in theatre – it is a number that transforms a dualistic conflict into a complex set of alliances, and Jerusalem has its complexities in spades. On each side, it is the apex of an ancient religion, the home of a primordial people, a city that is so steeped in history and religion that in it, the past becomes the present, and the foreign becomes the familiar. On the streets of Jerusalem one feels connected to the Israel of Solomon and David; stories of the Temple and the Babylonian captivity suddenly seem accessible. And at the same time, one is aware of the deep spirituality that simultaneously unites and divides the Orthodox Jews and the fervent Moslems.

It all struck me there, looking at that light, standing at the Wailing Wall, present in this grand theatre of time, place and action, that I was immersed in my own personal play – my own examination of gender, spirituality and religion. It was a private assessment of my being a Jewish woman, but at the same time, a public one that connected me to the Jewish people as a whole.

And this is why, perhaps, I am so deeply saddened by the current events, because they indicate that Jerusalem as a city has lost its balance. When children are blown up in a pizzeria, there is a greater problem at hand, one that I have no solution for. So, because I am not a statesman, or a historian, I pray. Please God, just solve this. Please God, allow this city to be the place where people can bring up their families in peace. Please God, give balance to this eternal triangle. And make sure that the curtain does not fall on this ancient theatre.

Wendy Wasserstein is a Tony Award and Pulitzer Prize-winning dramatist known for her plays about educated women facing challenges in post-liberation America. Her plays include Uncommon Women and Others, Isn't It Romantic, *and* The Heidi Chronicles.

Excerpts from a speech given to the Israeli Knesset on Jerusalem Day, June 4, 1997

City without Walls

by Shimon Peres

IN NO OTHER PLACE IN THE WORLD HAS SPIRITUAL history, followed by political history, gathered in such density as in Jerusalem.

All three major religions were born in Jerusalem, became associated with Jerusalem or were drawn to Jerusalem, as if to a spiritual vortex. King David built the first Jewish Kingdom in Jerusalem; Jesus – according to Christian faith – spent the final hours of his life there; Muhammad – according to Islam – dreamt that he ascended from Jerusalem to the heavens.

Why Jerusalem? It has no seaport, no river runs through it, it does not sit on a busy crossroads, and its strategic value is a result more of its holiness than of any military consideration.

So why have so many become so passionate about it, yet so quick to despair of it? Had such powerful faith in it and fought so fiercely for it? Found such widespread agreement and, still, suffered such prevalent conflict within its walls?

Why was it the rising place, simultaneously, of the greatest of optimistic Prophets, Isaiah, and the greatest of pessimistic Prophets, Jeremiah? Why were Jerusalem's mountains the sounding boards for the noblest declaration of peace and the most painful prophecy of destruction in our history?

There is no simple answer. It seems that God himself has given Jerusalem such "personal charm" that most dreams, devotions and wars were drawn to it, generation after generation, faith after faith and faith against faith.

We of course were captivated, and remain spellbound, by the Jerusalem that produced such profound faith. But this faith not only surrounds Jerusalem, it pulses deep within it. We the Jewish people have never ceased to pray for it and bow before it. When we are inside the city, it is the capital of our lives; when we have been removed from it, it has been the prayer for our future.

Judaism is both a religious faith and a national identity. Jerusalem clearly symbolizes this connection: It is a political capital and a spiritual center, and this is an organic and permanent synthesis, not a passing mixture.

We have known some of our lives' greatest highlights in Jerusalem – in the days of the Prophets, of the Priests, of the Kings, of the Judges, and in our times, as well. And the city has known times of religious, economic, military and architectural prosperity. But it has also known devastation. Twice, and almost three times, the city was destroyed and we were exiled from it, and always on Tisha Be'Av its walls fell and the city was destroyed. And every time, in the very midst of siege, division among the warriors and among those under siege reached record levels. No other place in history has had a greater unifying effect on our people, and no place has divided us more. Historically speaking, then, Jerusalem's scenery is one of tall cliffs and deep abysses: the cliff of Israel, and the Israeli abyss.

It seems then, that Jerusalem is a spiritual legacy on the one hand and a political test on the other. Spiritually it has been the origin of the most noble calls for the elevation of the human soul – the call for peace, the call for justice, the call for fraternity, the call for universalism; and politically the city has known conquests, murders, burnings, irrational condescension and cruelty towards others that contradicts all holy scripts and faiths. "We are all the sons of Abraham", claim the Muslims. If we are all indeed the sons of one father, why can't we be brothers in one family? Perhaps this is the secret of Jerusalem. When man wants to elevate himself within it he can reach "as high as the stars," and when man wants to turn his back on the city and all it represents, he can crash against its rocks.

Jerusalem's lights symbolize its experiences: a seductive light blue in the morning, passionate red at noon, soft gold at sunset. The encounter of colors, like the meeting of faiths, is the constant struggle between light and shadow. There is no other city that has known so much light and so many shadows. We are drawn to them, dazzled by the city's light, or sightless to begin with, reaching for her shadows.

Jerusalem has been conquered dozens of times in its three thousand years of existence. But conquest could overpower it; its surrenders were never permanent. In the archeological layers that make up the city's mysterious edifice lies the fall of all conquerors. And above them from its surface rise synagogues, churches and mosques – some of which are still filled with historic rage, and others that are nurturing a new maturity, as if to say, Jerusalem has given us faith, let us give it tranquility.

Jerusalem must remain open to all believers. Every believer needs to have free access to his or her holy sites, that he may pray with his prayer book, in her language, with no censorship and no interference. But the believers – all believers – must come to pray, not to hate. Jerusalem is a book of prayers, not a catalogue of hatreds.

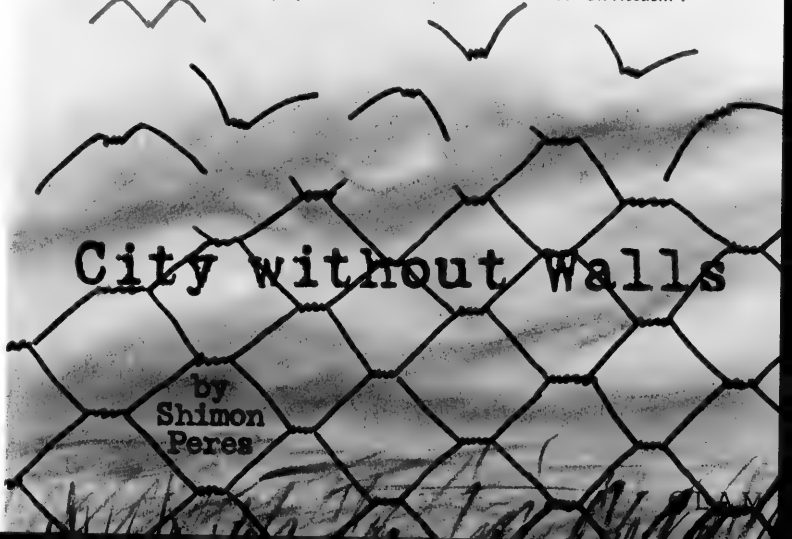
Ultimately Yeshayahu was right: *Al yisa goy el goy herev* – One people to another should not carry a sword. One people to another must carry solace. We believe that eventually Jerusalem will be that great home of peace, not only the birthplace of the prophecy of peace.

But in order for Jerusalem to be open to all believers, it must be acknowledged as the capital of Israel. Much land was taken from Israel, many exiles were forced upon the people of Israel, and the Israeli people have paid dearly for being the first to choose Jerusalem as the capital of their hearts and their state. Jerusalem was never an Arab or a Muslim or a Christian capital, and the Jewish people have never had a capital other than Jerusalem.

Today, there is no place nor rationale for divided capitals. Division invites the terrible shadow of renewed conflict. And Jerusalem has been destroyed more often that it has been built. Now, it has been reunited and rebuilt. The physical reunification should also symbolize human reunification – each community and its rights as an urban community will be respected. Every person has the right to be different and equal. Not only do the buildings need to hold up; relations need solid foundations, too.

Jerusalem is the most important city in history in its role as provider of inspiration. Sometimes too much of it and sometimes not enough. People have always been enraptured by it. Now is its great time of liberation: to let every wind and every spirit flow through it along its own path. To let the nation who built it and was built by it hold tight to its unity, that it may carry the hope of eternal peace.

Shimon Peres is Foreign Minister of Israel, and was Prime Minister of Israel (1977, 84-86, 95-96). He co-founded the Israeli Labour Party in 1968. In 1994, he received the Nobel Peace Prize. His last article in OLAM was "On Freedom".



ALMOST ALONE AMONG cities, Jerusalem transcends its physical essence to reach exalted spiritual and metaphorical levels. The many faces of Jerusalem are reflected in the rich and complex personality of King David, who established his sovereignty there. As Rabbi David Silber, the great teacher of Bible notes, there is the David of the Book of Samuel, the David of the Book of Psalms and the David of our liturgy. Corresponding to these three aspects of this monumental king, there is the political Jerusalem, the loving Jerusalem, and the Jerusalem of eternal spiritual transcendence.

In the Book of Samuel, David is portrayed as a strong and pragmatic political figure who, to protect his kingship, does everything in his power to keep the people of Israel together. He fends off the rebellion of his son Absalom, prevents Sheva ben Bichri from separating the ten tribes from the realm, and in his later years quashes the revolt of his son Adoniyah.

Not coincidentally, the Jerusalem that David establishes as the capital of Israel is described in the prophets as situated between the tribes of Benjamin in the north and Judah in the south, bridging, in effect, the enmity between the House of Saul and the House of David. In the Book of Genesis, Judah, in his most sublime moment, rises to tell his father Jacob that he would guarantee the safety of his brother Benjamin, his de-facto rival for the birthright and sovereignty, with Joseph out of the picture. "And if I fail," Judah concludes with extraordinary nobility, "I will have sinned to you all of my days."

In a similar fashion, Jerusalem turns adversaries into friends, sending the message that unity is the way to survival. Its very name – Yeru, the city of *shalem*, unity – proclaims that notwithstanding our differences, we must acknowledge our oneness and learn to love one another. Like a dove that can fly only with both wings on an even plane reaching out in opposite directions, so too, only through the cooperative efforts of opposing forces – religious and nonreligious, right and left – can Jerusalem soar.

Beyond its practical, earthly manifestation, Jerusalem is endowed with powerful lyrical, romantic, loving qualities like those reflected in the Book of Psalms. In poem after poem, King David expresses his yearning for God's embrace. "Though I walk in the valley of the shadow of death I fear no evil, for You, oh God, are with me," he declares.

"Though my father and mother have left me, the Lord will gather me in" he sings, articulating his limitless love for God, equaled only by God's limitless love for him.

Jerusalem, similarly, is described in tender, protective terms – in the words of King David, "Jerusalem, hills surround it." Like the bride who circles the groom and the groom who places a ring on his bride's finger, the hills encircle Jerusalem like a ring that reflects God's love and protection of the city in which He resides. Circular imagery suggests protectiveness and embrace, the intimacy of figures who cannot live without each other – an intimacy in which one loves deeply and feels deeply loved in return.

And so, under the wedding canopy we declare, "May there soon be heard in the streets of Jerusalem the sounds of joy and gladness, the voice of the groom and the voice of the bride." Jerusalem is evoked as the city of love – of God's love as well as of the most intimate human love. The name of its first king, David, means beloved. And while commentaries compare David to Joseph, the latter, as Rabbi Silber points out, was despised by many, whereas David, even in times of woe and vexation, seems always to have been beloved.

Like David, Jerusalem remains the emotional center, the beloved heart of our people even in the most troubled times. Today we desperately feel the need for God's embrace. The situation is so perilous that we are not even sure what to pray for. All we can do is stand before the Merciful One and allow Him to guide us to pray for what we need. We lean on the Lord. In the words of the Psalmist, we "trust in His kindness," words that Rabbi Shlomo Carlebach interpreted to mean that even before we are helped, even when it is still dark, we have faith that God will pull us through.

Jerusalem, much like the beloved, always remains in some measure beyond our grasp, always a metaphor to aspire to. It is a city that eternally awaits completion; it is forever in a state of becoming, of process, of spiritual transformation and transcendence, like the David of the liturgy. "And to Jerusalem, Your city return in mercy," we pray. Jerusalem represents dreams seeking fulfillment, process eternally seeking completion. Though it was not David who built the Temple but his son Solomon, its dedication is linked to the father as he was the one who introduced the idea, he was the one with the original vision even if he never saw it to fruition.

Eternally elusive, like a vision or dream longing for fulfillment, Jerusalem is today in great danger. The dagger of the enemy hovers over it as Abraham's knife hovered over his son Isaac's neck on Mount Moriah in the heart of the city, and as the angel of death's knife threatened the city as is recounted in the closing chapter of Samuel 2, only at the last moment did God have it lifted. Today suicide bombers target the holy city. On a recent solidarity mission to Israel, we too experienced the proximity of terror when a member of our group was injured at Sbarro's restaurant, and his niece whom he had invited to lunch was critically wounded and today lies close to death. Jerusalem in all of its faces is under siege.

Yet even with the knife dangling over Jerusalem and our people, we have faith that ultimately it will be lifted and disaster will be averted. More than ever, Jerusalem reflects God's promise to remain with us. God's covenant with Abraham and with Jerusalem, no matter the obstacles, forever endures. The multifaceted richness of the city, its political, emotional, and spiritual faces reflecting the human complexity of its founder, the majestic King David, reminds us to never despair, never give up. In the words of the Psalmist incorporated into the liturgy, the ultimate restoration of Jerusalem in all of its tangible, tender and transcendent forms is assured: "The Lord builds Jerusalem. He gathers in the dispersed of Israel. He heals the brokenhearted, and mends their wounds."

Avraham (Avi) Weiss is founder and dean of the newly established modern orthodox rabbinic school Yeshivat Chovevei Torah in NY; senior rabbi of the Hebrew Institute of Riverdale; and president of the Coalition for Jewish Concerns – Amcha. He is the author of Women at Prayer *and, soon to be published,* Principles of Spiritual Activism. *His last article in OLAM was "Fate Vs. Destiny".*

AT THE BEGINNING OF THE COMMON ERA, A NEW GROUP AROSE AMONG THE Jews: the Zealots (in Hebrew, Ka-na-im). These anti-Roman rebels were active for more than six decades, and later instigated the Great Revolt. Their most basic belief was that all means were justified to attain political and religious liberty.

The Jews' anti-Roman feelings were seriously exacerbated during the reign of the half-crazed emperor Caligula who, in the year 39, declared himself to be a deity and ordered his statue to be set up at every temple in the Roman Empire. The Jews, alone in the empire, refused the command; they would not defile God's Temple with a statue of pagan Rome's newest deity.

Caligula threatened to destroy the Temple, so a delegation of Jews was sent to pacify him. To no avail. Caligula raged at them, "So you are the enemies of the gods, the only people who refuse to recognize my divinity." Only the emperor's sudden, and violent death saved the Jews from wholesale massacre.

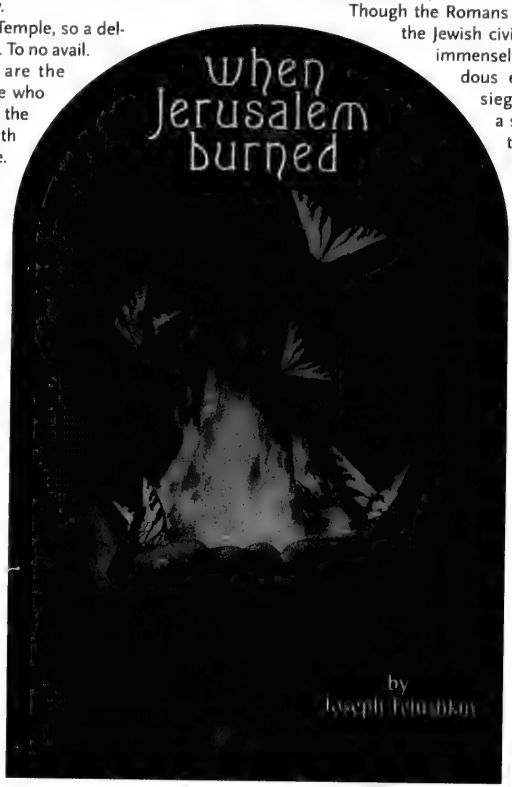
Caligula's action radicalized even the more moderate Jews. What assurance did they have, after all, that another Roman ruler would not arise and try to defile the Temple or destroy Judaism altogether? In addition, Caligula's sudden demise might have been interpreted as confirming the Zealots' belief that God would fight alongside the Jews if only they would have the courage to confront Rome.

In the decades after Caligula's death, Jews found their religion subject to periodic gross indignities, Roman soldiers exposing themselves in the Temple on one occasion and burning a Torah scroll on another.

Ultimately, the combination of financial exploitation, Rome's unbridled contempt for Judaism, and the unabashed favoritism that the Romans extended to gentiles living in Israel brought about the revolt.

In the year 66, Florus, the last Roman procurator, stole vast quantities of silver from the Temple. The outraged Jewish masses rioted and wiped out the small Roman garrison stationed in Jerusalem. Cestius Gallus, the Roman ruler in neighboring Syria, sent in a larger force of soldiers. But the Jewish insurgents routed them as well.

This was a heartening victory that had a terrible consequence: Many Jews suddenly became convinced that they could defeat Rome, and the Zealots' ranks grew geometrically. Never again, however, did the Jews achieve so decisive a victory.



When the Romans returned, they had 60,000 heavily armed and highly professional troops. They launched their first attack against the Jewish state's most radicalized area, the Galilee in the north. The Romans vanquished the Galilee, and an estimated 100,000 Jews were killed or sold into slavery.

Throughout the Roman conquest of this territory, the Jewish leadership in Jerusalem did almost nothing to help their beleaguered brothers. They apparently had concluded – too late, unfortunately – that the revolt could not be won, and wanted to hold down Jewish deaths as much as possible.

The highly embittered refugees who succeeded in escaping the Galilean massacres fled to the last major Jewish stronghold – Jerusalem. There, they killed anyone in the Jewish leadership who was not as radical as they. Thus, all the more moderate Jewish leaders who headed the Jewish government at the revolt's beginning in 66 were dead by 68 – and not one died at the hands of a Roman; all were killed by fellow Jews.

The scene was now set for the revolt's final catastrophe. Outside Jerusalem, Roman troops prepared to besiege the city; inside the city, the Jews were engaged in a suicidal civil war. In later generations, the rabbis hyperbolically declared that the revolt's failure and the Temple's destruction were due not to Roman military superiority but to causeless hatred (sinat khinam) among the Jews (Talmud, Yoma 9b).

Though the Romans would have won the war in any case, the Jewish civil war both hastened their victory and immensely increased the casualties. One horrendous example: In expectation of a Roman siege, Jerusalem's Jews had stockpiled a supply of dry food that could have fed the city for many years. But one of the warring Zealot factions burned the entire supply, apparently hoping that destroying this "security blanket" would compel everyone to participate in the revolt. The starvation resulting from this mad act caused suffering as great as any the Romans inflicted.

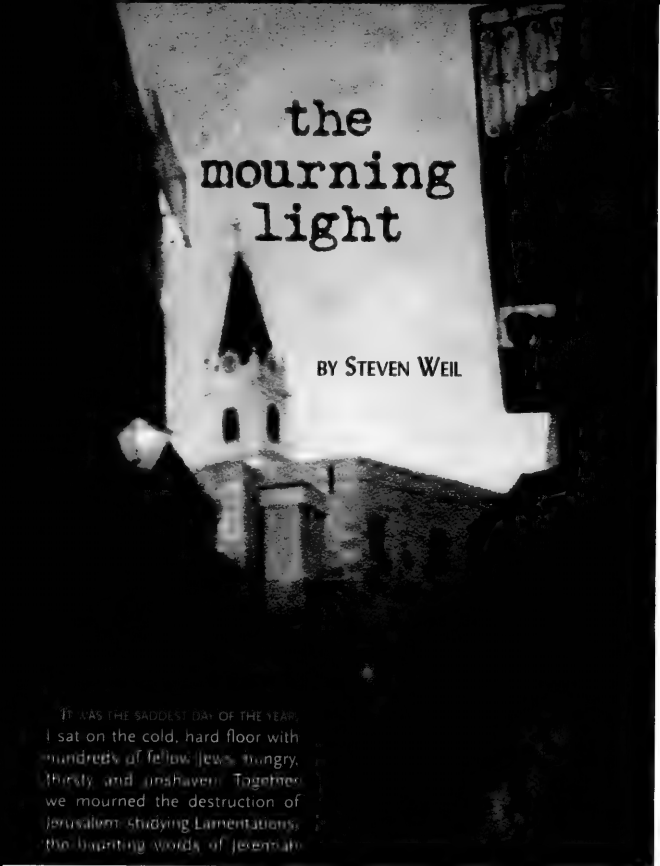
We do know that some great figures of ancient Israel opposed the revolt, most notably Rabbi Yochanan ben Zakkai. Since the Zealot leaders ordered the execution of anyone advocating surrender to Rome, Rabbi Yochanan arranged for his disciples to smuggle him out of Jerusalem, disguised as a corpse. Once safe, he personally surrendered to the Roman general Vespasian, who granted him concessions that allowed Jewish communal life to continue.

During the summer of 70, the Romans breached the walls of Jerusalem and initiated an orgy of violence and destruction. Shortly thereafter, they destroyed the Second Temple. This was the final and most devastating Roman blow against Judea.

It is estimated that as many as one million Jews died in the Great Revolt against Rome. When people today speak of the almost two-thousand-year span of Jewish homelessness and exile, they are dating it from the failure of the revolt and the destruction of the Temple. Indeed, the Great Revolt of 66-70, and the Bar-Kokhba revolt some sixty years later, were the greatest calamities in Jewish history prior to the Holocaust. In addition to more that one million Jews killed, these failed rebellions led to the total loss of Jewish political authority in Israel until 1948. This loss in itself exacerbated the magnitude of later Jewish catastrophes, since it precluded Israel from being used as a refuge for the large numbers of Jews fleeing persecutions elsewhere.

"While the Romans would have won the war in any case, the Jewish civil war both hastened their victory and immensely increased the casualties."

Rabbi Telushkin is the author of several books, including The Book of Jewish Values: A Day By Day Guide to Ethical Living. *His last article in OLAM was "What's Bigger than Love?" The above is from the book* Jewish Literacy *by Rabbi Joseph Telushkin,* *© 1991. Reprinted and revised copyright © 2001 by Rabbi Joseph Telushkin. Excerpt by permission of William Morrow and Co., an imprint of HarperCollins Publishers.*


the mourning light
BY STEVEN WEIL
IT WAS THE SADDEST DAY OF THE YEAR.
I sat on the cold, hard floor with
hundreds of fellow Jews, hungry,
thirsty and unshaven. Together
we mourned the destruction of
Jerusalem: studying Lamentations,
the haunting words of Jeremiah

the Prophet. For six straight hours we drowned ourselves in the Kinnot, poetic testimonies of those who witnessed the decimation of Jewish communities throughout the ages. The Crusades, the Inquisition, the Chemelnitzki massacres, the Pogroms, the Holocaust; they all stem from one calamity, the downfall of Jerusalem.

Just one week later, I stood with Mitch and Sue under the Chuppa. It was the happiest day of their lives, and I was helping them join together in marriage. He placed the ring on her finger, we read the Ketuba, and with joyous gratitude, friends and family members recited the seven blessings.

As the ceremony came to a close, the happiness was palpable and everybody was prepared to celebrate. But the excitement was momentarily and instantaneously shattered, as Mitch smashed his foot down and crushed the glass that had been lying there. The pile of shards and splinters that remained reminded us that no celebration is whole, no joy is complete as long as Jerusalem remains in a state of ruin.

Jerusalem, at the pinnacle of her glory, was the center of wisdom and Divine service. People from all over the world flocked to the Temple for the ultimate spiritual and intellectual experience. It was uplifting to hear the songs of the Levites, awe-inspiring to see the dignified stature of the Kohanim (Priests), and enlightening to sit in the gallery as the scholarly and creative educators of the Sanhedrin convened. A sense of unity prevailed among those lucky enough to make the pilgrimage and spend three times a year basking in God's presence. "If I forget thee O Jerusalem" cried King David. We are charged to keep Jerusalem at the forefront of our memory at our saddest and happiest moments.

Zachor, remembrance, is a powerful word to the Jews. Our holidays are celebrated to remember events that happened thousands of years ago. In the Jewish tradition, a yahrzeit, the anniversary of a death, has a special significance. It is an opportunity to remember someone who made an irreplaceable difference in our lives. How many Jews are there who do not attend prayer services regularly, but will not miss the four times a year that Yizkor, the memorial prayer, is recited? Zachor is the word that characterizes any commemoration of the most recent and devastating tragedy, the Holocaust. Remembering is crucial to the psyche of the Jewish people, but only because Judaism defines memory in a distinct and unique way.

"Breaking a glass at a wedding expresses the pain of a broken and incomplete people, a pain that haunts us even today and obstructs our ability to fully rejoice."

The Rav – Rabbi Joseph Soloveitchik zt"l, a legal and philosophical giant of our generation – explains that the Jewish definition of memory is more than the mechanical reproduction of images and events that took place sometime in the past and have since been washed away in the tide of time. Remembrance is the resilience that enables us to preserve the experiences of history, be they joyous or tragic, so that they do not become a distant, clouded or meaningless memory. By keeping these experiences fresh and alive in our collective awareness, we can connect with and be influenced by people who lived and events that occurred tens, hundreds or thousands of years ago.

The experiences of our ancestors have remained with each successive generation, continually shaping our identity as a people. When we "remember" something from our past, we actually relive and re-experience it, for it affects us as acutely as it affected the generation that actually lived through these destiny-charged events.

When we remember Jerusalem, we remember her in this fashion. Breaking a glass at a wedding is not merely a symbolic or commemorative act. It is an act that expresses the pain of a broken and incomplete people, a pain that haunts us even today and obstructs our ability to fully rejoice. We do not just tell stories about Jerusalem each year on Tisha B'Av, we sit shiva, because the destruction of Jerusalem and the loss of its impact upon the world is as devastating to our generation as it was to those who were doomed to live through it.

Many people will attempt to revise history. They will say that the Holocaust never happened, or that the Temple never stood on that contested mountain in Jerusalem. Time and again, so-called scholars will try to convince us that the most significant events of our past are nothing but legends, uprooted from historical reality. But we know better. We refuse to let our past fade into oblivion, into some story that can be dismissed or rewritten.

The memories that we have collectively kept alive generation after generation have sustained us as a people, and have guaranteed that the turbulent journey of Jewish history has an ultimate and glorious destination. Remembering does not only preserve the past, it is a surety for the future. As Napoleon once said after passing by a synagogue on Tisha B'Av and watching in amazement as the Jews tearfully mourned Jerusalem: "I vow that this people is destined for a successful future in its own land, for where can we find a single other People which kept alive similar mourning and hope for thousands of years?"

Steven Weil is rabbi of Beth Jacob Congregation in Beverly Hills, California.

THE QUESTION COMES AT SUKKOT and an answer comes at Chanukah: Does God need our help to bring redemption to the world? Do we wait for miracles, or do we help them along?

We are not the first to ask.

There is a debate in the Talmud between Rabbi Akiba, writing around 100 CE, and Rabbi Eliezer, his teacher, writing a few years earlier, a debate that has continued in the millennia since but that has become perhaps most acute in the last 100 years. It centers around the holiday of Sukkot, but it illuminates the entire conundrum regarding humanity's role in bringing redemption to the world.

Sukkot – the Feast of Tabernacles, right after Yom Kippur – is the holiday when we are commanded to dwell for seven days in fragile booths with roofs open enough to see the stars. This commemorates our exodus from Egypt, when we lived in small, light structures under God's protection while wandering in the desert for 40 years.

Rabbi Eliezer says that the sukkahs we build today are meant as reminders of the Clouds of Glory that accompanied us then. How miraculous was our lot in those days! Usually food comes from the ground; but the food – *manna* – fell from heaven. Usually we must build strong protections, but the cloud covered us all the time. We were sustained in a completely supernatural way, and this, Rabbi Eliezer argues, teaches us that when we do God's will, God will do for Israel in a way that is entirely miraculous.

Rabbi Akiba says absolutely not. Rather, we must do our own share and pave the way for God to bring in His great miracles. We have to use nature – we had to build our own booths and then God helped us. Only then did He bring in all the rest of the miracles: the manna, the clothes that never wore out and that grew with the children so they would never be cold.

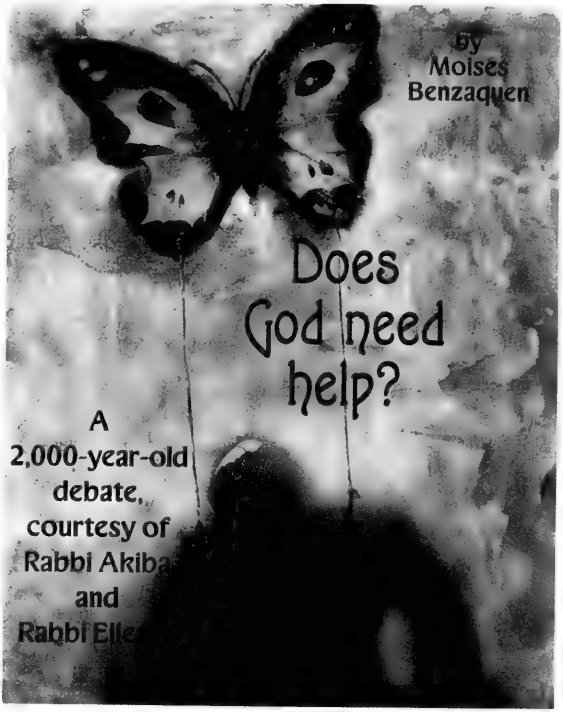
This dispute, it seems, has gone on for centuries, never resolved in our holy texts and responsa, never decided in favor of one camp or the other. In fact, today it has grown even more heated.

For there is the matter of the state of Israel. Do we build it ourselves, like a sukkah in the desert for God's miracles to enter? Or do we just study and do mitzvot, and wait for God's Kingdom to arrive by His grace?

An important proponent of Rabbi Akiba's view was HaRav Abraham Isaac Kook, the first Ashkenazic chief rabbi of Israel. Rav Kook was a builder. He not only praised but encouraged any Jew to come to Israel and build it, whether they were religious, atheist, nationalist or just a refugee. Everyone was bringing something favorable, he said; even if they were not religiously observant, they were fulfilling a unique mitzvah, and that mitzvah was to build the land, whatever their reason. They were building the sukkah – the frail structure which, like all our structures and all our lives, could ultimately be supported only by God's grace. But they must build it for Him to enter.

There is another religious viewpoint about Israel, which is that redemption from God will come only through miraculous, supernatural means. We have to sit down, do God's will and learn and study and pray and do mitzvot and let God do the rest. The purpose of the Torah, they say, is for us to sit and study it for its own sake – and that's what each and every Jew should do.

I don't think that they are wrong. But I think that they are not practical. Because most human beings are not made to sit and study all day long. There are a lot of people who want to do other things, and God made them too. As a matter of fact, the tribes of Israel were divided in just such a manner: some were sent to the seashore so they could be fishermen; some were agricultural and tended to the land. The tribe of Issachar was meant to study, and the Levites were the priests.



"A proponent of Rabbi Akiba's view was Rav Kook, who not only praised but encouraged any Jew to come to Israel and build it, whether they were religious, atheist, nationalist or just a refugee."

And indeed, the law goes mostly according to Rabbi Akiba – that each person, according to his or her own God-given gifts, must do their part. We have to start the process; we have to help ourselves.

God's ways are obviously unknown to us, and no one knows how full redemption will come. But the story of Chanukah, set in the Holy City of Jerusalem, holds a clue.

When the moment came to rededicate the Holy Temple after the Assyrian desecration in 165 BCE, there was only enough pure oil available to last one day. The temple light is supposed to burn eternally, and it would take eight days to make new pure oil. Should they wait, they wondered, for a steady supply of oil, or light the menorah only to watch it flicker out?

The Maccabees decided to light: Let us do the mitzvah that is in our hands to do, they said, which is to sanctify the Temple today, using the oil that we have.

And God provided the miracle: one cruse of oil lasted all eight days until new oil was prepared.

In the Talmud it says: "Please, My children, open for Me a door like the eye of a needle and I will open it as the doors of a palace." God wants us to get involved. We have to begin the process. And the process is in settling the land and building on it, creating a state, building Jerusalem.

The outcome is in His hands. But while we wait – while we study, pray and do every mitzvah and act of kindness that we can – we must make sure that when God is ready to enter His holy Sukkah, in our lives and in our world it will be ready. And when He is ready to keep the flame eternally alive, it will already be lit.

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I first went to Jerusalem three weeks after the Six Day War in 1967. I was just under 19 years old. For a Jewish boy from the New York yeshiva world, one who moreover also attended Zionist summer camps in Pennsylvania's Pocono Mountains, the experience was, not surprisingly, overwhelming. It is difficult to separate the power of Israel, the power of that uniquely heady time in Jewish history, and the power of Jerusalem. Each merged into the other to create a permanent impact on Jews such as myself.

So deep was the impact, in fact, that I was certain that I would one day in the not too distant future make aliyah (live in the Jewish state). Indeed, three years later, after graduating from college, I applied to and was accepted by the Hebrew University in Jerusalem to study for a Masters Degree at its Institute on Contemporary Jewry.

For various reasons, I enrolled instead at Columbia University, at its School of International Affairs, and consequently ended up staying in America. That decision came to be one of those life-shaping forks in the road that all of us at some point experience. Had Columbia not accepted me, this American patriot might well have ended up being an Israeli.

Such was – and is – the power of Jerusalem.

It is not some romantic or religious ideology that leads me to say that there is no place on earth like Jerusalem. It is an incontrovertible fact. We Jews have bequeathed to the world a Bible, a God, the Ten Commandments, and much more. But all these are portable. Jerusalem is the one fixed, physical gift we have given to the world. And what a gift – the site of the Jews' Holy Temples, the central site of Christianity's origins, and the place from which Muslims believe that Muhammad ascended to heaven.

I am no ethnic chauvinist. In fact, I am more of a religious Jew than an ethnic one. But the truth is the truth. There is no parallel to the Jews' gift of Jerusalem to humanity – most particularly to its daughter religions, Christianity and Islam. Though not all Christians and very few contemporary Muslims will acknowledge it, the significance of Jerusalem, its unique power to touch the soul of the Jew, the Christian, and the Muslim is, in the final analysis, a profound verification of the power of the Jews in history. The Jews and their Bible declared Jerusalem holy, and much of humanity has decided that this is, in fact, the truth.

Given the widespread identification of men's souls with Jerusalem, one could say that God has chosen a spot on earth to meet us humans. Of course, God can be encountered anywhere on earth, and for that matter, anywhere outside of earth. But the love affair between God and humanity seems to have focused itself in this place called Jerusalem. That is why a Jew feels different in Jerusalem than in Tel-Aviv or Haifa, as much as he or she loves those and other Israeli cities (indeed, I would choose to live in one of those cities if I were to live in Israel). And that is why the Christian feels different in Jerusalem than in Bethlehem, the very birthplace of Jesus, and certainly feels different than when in Rome, the historic center of Christendom since the time of Emperor Constantine, and the seat of the Vatican. And that is why Muslims have named only Jerusalem Al-Quds, "The Holy," though Mecca and Medina are of greater theological significance.

Neurologists now tell us that the brain is actually programmed to encounter God, that we are literally designed to relate to a Supreme Being. It seems, therefore, that when God designed a place in the brain to encounter Him, He also designed a place in the world to encounter Him – Yerushalayim, the holiest city in the holiest land.

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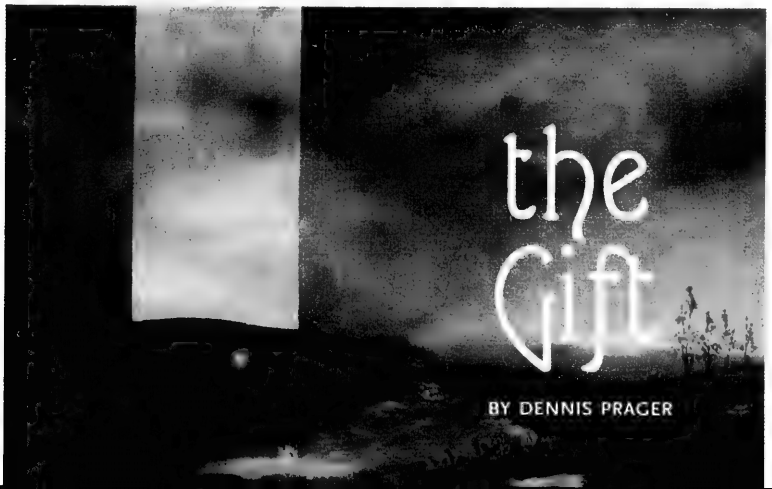

FRIDAY NIGHT, EREV SHABBAT, IS A SPECIAL NIGHT for practicing Jews of every denomination in almost every country of the world. But Friday night at the Kotel, the Western Wall in Jerusalem, has a spiritual dimension and grandeur which is like nowhere else. A few months ago my Kala, my new bride, Nina, and I returned from an eight-month visit to the Holy Land where we spent most Friday nights dancing and singing with hundreds of other Jews under the Jerusalem skies in this holiest of places. I say we "returned," but that isn't quite accurate. Let me explain.

For the last 30-plus years I have been training or working almost non-stop, the way we do in America, as a physician and scientist. In 1985 I accepted the position of medical director of a world-renowned nutrition company, traveling more than 100 days per year and speaking to international audiences often numbering in the thousands.

In 1996, quite suddenly my life began to change. I found my work with all its travel and fame less and less stimulating, and something deep within me called out for expression. I started to explore my Jewish roots and became more observant. By the summer of 1999, it was time for a break. I began disengaging myself from work, and in the spring of 2000, my fiancée and I decided to go to Israel to get married and to heed the ancient, ancestral call that has beckoned Jews for millennia.

Nothing in America, particularly in Los Angeles, can prepare you for life in Israel. Living in Israel is not like visiting Israel. By American standards life is "hard." The people seem gruff. The country and way of life, though Western, are clearly foreign, more Middle Eastern or southern Mediterranean. America may be a melting pot, but Israel is boiling. The country is small and the hostility of the Arab world beats a steady rhythm in your consciousness. The clash, often conflict, of Ashkenazi vs. Sephardi, vs. Chassidic, vs. non-religious Zionist parts of the Jewish population is shocking to Americans. But this is only the surface level of Israel, not the real Israel. The real Israel, particularly Jerusalem, is spiritual. Its effect on the Jewish soul is deep, constant, eternal and transforming.

Nina and I were married under the Jerusalem stars within sight of the wall of the Old City. The reception began at dusk as the setting sun turned the Jerusalem stone a deep pink and went on long into the night with dancing and singing and a joy unlike any other I have ever known. We rented an apartment just outside the Jaffa Gate, the entrance to the Jewish Quarter of the Old City used by Jews for 500 years, and quickly adapted to life in the Holy City. We had come to study and experience the culture, and the opportunities to study and learn in Jerusalem are enormous.

"America may be a melting pot, but Israel is boiling."

Everyday life, on the other hand, was quite difficult at first, mainly because of the cultural differences and our poor language skills – our Hebrew was rudimentary and no, everyone doesn't speak English, especially once you leave the hotels. Things did improve with time, but nothing about Israeli life was ever easy. America is easy. Israel is difficult – but meaningful. In fact, everything in Israel seems filled with a deeper meaning and significance, including the most mundane activities like shopping, dining and socializing. What is lacking in material trappings and comfort is more than compensated for by a spiritual richness that pervades every aspect of life in an almost physically palpable way.

It is remarkable how easy it is to be "Jewish" in Israel, especially Jerusalem. The majority of restaurants are kosher, and the variety of cuisines is enough for even finicky palates: Chinese, Japanese, Thai, Russian, Italian – everything! The markets stock only kosher food – no need to check labels, everything is kosher. In fact everything is Jewish. There was once a silly song: When you're in love the whole world is Jewish. Well, in Jerusalem it seems like almost everything is. It is an amazing experience for a Jew from America – where "Jewish communities" are subsets of a larger non-Jewish culture – to be submerged in a culture that is predominantly Jewish, both socially and religiously.

The rhythms of Jerusalem life are tuned to the Jewish clock, with its weekly, monthly and yearly cycles. The week builds up to Shabbat, and for those who are fortunate, Kabbalat Shabbat, the welcoming of Shabbat at the Kotel. When Sukkot arrives, there are sukkas literally everywhere. At Chanukah, menorahs light up windows for miles, and giant electric menorahs even decorate the wall of the Old City for all to see. "Jewish pride" is not just a slogan in Israel, it is a reality. And little by little this deep, abiding feeling of spiritual Judaism fills and nurtures the soul. Despite all the difficulties and contradictions in the outside world, I felt complete inside and connected to a profound sense of self.

After eight months, it was time to leave and return to America. In Israel you don't say "leave" Israel, you say "come down" from Israel. Going to Israel – actually the term is "going up" – is a culture shock, but coming back is also a culture shock. The size, ease and material comfort of America is strange at first but easy to adjust to.

For now, it's clear that America is our home and our work is here. But after living in Israel, life in America is forever changed, for the reality of Israel as a homeland, if not a home, is always with us. It is a piece of our soul that is still dancing every Friday night, at the Kotel, patiently awaiting our return.

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THE BIBLE CALLS ISRAEL THE "NAVEL OF THE EARTH." It's almost as if this was the place where some kind of birth nurture was given to the human race, and I do believe that it is the place of our spiritual enlightenment – where God revealed His plan and purposes for mankind. He revealed the law to His servants; He revealed His word to His prophets; and He revealed the revelation dealing with the latter days to those who became Christians. Therefore, this is the key place for about two billion Christians in the world, and however many Jewish people in the world, and hundreds of millions of Moslems who make some claim to this city.

But more than that, a spiritual struggle goes on concerning Jerusalem. It transcends politics. It transcends the beauty of archaeology – there are many beautiful archaeological sites around the world that don't bring up the same intensity and passion that Jerusalem does. I believe this is the place where God put His seal and He has continued to watch over it like the apple of His eye.

I grew up in a home where my mother took very seriously the biblical mandate given to Abraham: "I will bless those who bless you and curse those who curse you." She instructed me to always care for and love the Jewish people. I don't agree with the idea that somehow the Christian Church has replaced Israel in the plan of God or that the literal Israel is no longer significant. I think there are too many references in the Old Testament – in the biblical narrative – that speak of the return of the Jews to Israel, the rebuilding of the nation, the desert blossoming like a rose. All these things are clearly forecast and they deal with a literal Israel in a literal land. I do not believe that it is spiritualized, nor do I believe that the church has replaced that link between God, the land of Israel and the people of Israel. The church has its role and Israel has its role.

In my opinion, Israel's role is to possess the land that was given to Abraham and passed later to David and to Solomon, and that includes what my friend Menachem Begin used to call "Judea and Samaria." And certainly the city of Jerusalem must remain under Israeli sovereignty.

Now back in 586 BC, Nebuchadnezzar of Babylon invaded Jerusalem. From that time until 1967, Jerusalem was under the heel of various gentile powers: the Romans, the Greeks, the Turks, the British, or whoever. It wasn't until 1967 and the Six Day War that the State of Israel took back East Jerusalem. To Evangelicals, this was a very significant moment. And in our opinion, to give up that part of the city of Jerusalem would be a desecration that would be unthinkable: namely, the breaking of a solemn prophecy that has come to pass in our own lifetime.

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It seems to me that since the Six Day War we have seen increasing turmoil in the world. The nations are in flux. We have seen the fall of communism. We've seen a great spiritual revival among the nations of the world. But at the same time there is a sense of impending doom that kind of hovers over people. We talk about nuclear holocaust. We talk about biological warfare. Some even talk about the possibility of a strike at the earth from asteroids. People are thinking about a sort of ultimate time. The way I read prophecy in this context is that we are in the 40 years at the end of the gentile domination and also the revelation of God to the gentile people. There has been a great revelation over the years to the gentile people, but in my opinion that revelation is now coming back to Israel.

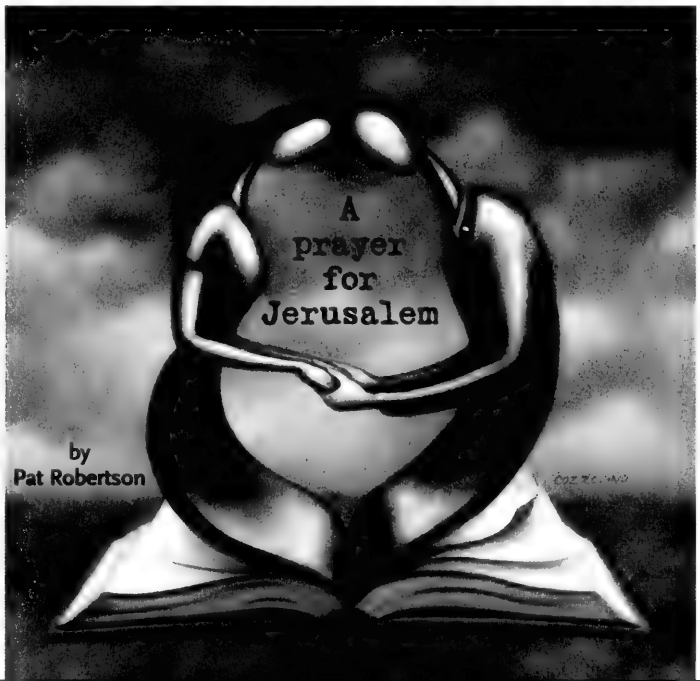
I think the Jewish people are going to begin to see their God – the God of the Bible, who is their protector, who brought them out of Egypt, who gave them the law, who has looked after them over these many years and who has now brought them back into their land.

The Messiah will not return in Milan, or Paris, or London, or Washington, or any other city or world capital. He will come to Jerusalem, and the attention of the nations will be drawn more and more to Israel. Those of us who are broadcasters, and especially those of us who are sensitive to religious views, have to enhance our news presence in Israel and be in position to offer more reports from Jerusalem through which the world can view events in Israel and the Middle East. That is why the Christian Broadcasting Network has set up a full news bureau in Jerusalem this year.

America's Christians understand that we are connected by the same spiritual roots that go back to the revelation of God to Abraham, and no amount of propaganda is going to shake that. I have wondered why the public relations regarding Israel that is emanating from the American Jewish community is so weak in relation to the representation of Jewish people in such disciplines. The passion we share – media – is not used for Israel or a Jewish story. The Jewish community has the experts – they should be instructing me!

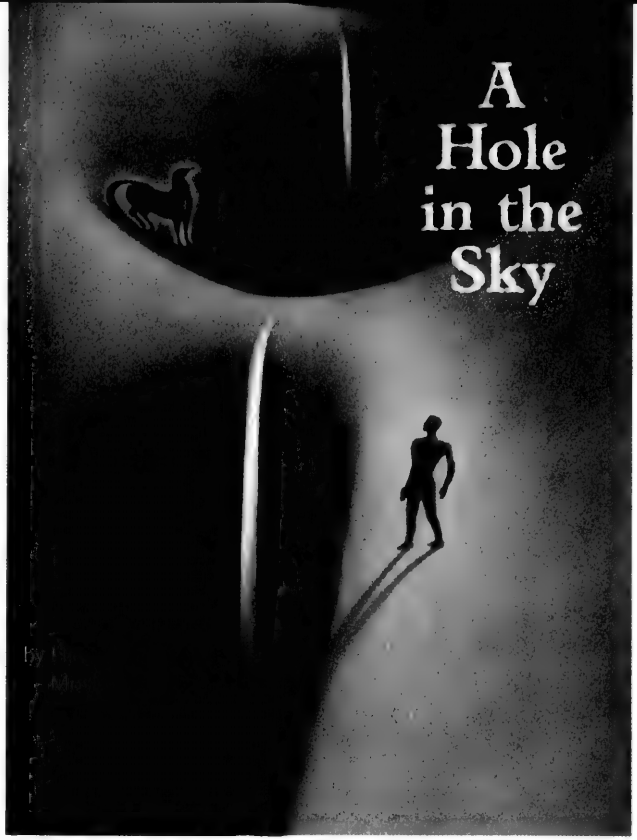
My message to the Jewish people is that you have friends who are supporting you, who love you and who care about helping you with your struggle. They are working under intense pressure and are on your side in order to end that struggle in peaceful ways.

And my prayer for you is this: that you not be afraid of world opinion, but that you take the steps necessary for the safety of your families and your future – and your spirituality. May God grant you success in this, and peace in Jerusalem and in the entire world.



Dr. Pat Robertson is the founder of the Christian Broadcasting Network and the Christian Coalition, and a former U.S. presidential candidate. This article was arranged in partnership with The Media Line (themedialine.com), a non-profit media infrastructure that provides news affiliates with timely information encouraging responsible reporting, and also offers educational curricula and programming.

A Hole in the Sky



NEARLY 3,000 YEARS ago, when King Solomon reigned in Jerusalem, the capital of Israel, there was peace in the land, and the leaders of the world came to learn from his legendary wisdom. Three millennia later, the world's leaders are occupied with seemingly intractable political and religious problems involving this same city. It is as if at some level of their consciousness they know that Jerusalem is the only place in the world where these problems can be solved. And indeed, perhaps it is.

Kabbalah, the ancient, inner wisdom of Jewish tradition, teaches about the higher waters and the lower waters, the higher waters representing the spiritual world while the lower waters are the material world of our ordinary reality. They are separated by the rakiah, the firmament – a cosmic membrane that controls what comes down from the spiritual worlds to the material world and what goes up from the material world into heaven.

The Kabbalah, in the book of Zohar, tells us that above the city of Jerusalem, "...there is a hole (in the rakiah) that is called the Gevilon ... and through this opening a path extends from the earth up to the High Throne of the Almighty and to all four corners of the land of Israel." The Gevilon is a one-of-a-kind highway connecting the higher worlds with the lower worlds; it is taught that when we go to sleep, our souls go back to the higher worlds through the Gevilon to replenish their strength.

"The Kabbalah tells us that above the city of Jerusalem, there is a hole that is called the Gevilon, and through this opening a path extends from the earth up to the High Throne of the Almighty."

We are thus all bound to Jerusalem, and not only through its rich history but through our souls today. Because while it is possible to reach the higher realms from anywhere in the world, Jerusalem provides the point of transit for any such ascent. Jerusalem is a kind of doorway, which exists in the higher and the lower worlds at the same time.

What is this doorway like? What are its qualities? And how can it hold the keys to peace in our time?

The Hebrew name of Jerusalem is Yerushalayim, which means in part *shalem,* whole or complete, and *shalom,* peace. The wholeness of Jerusalem arises from its location just below the Gevilon. If one looks up while standing next to the Western Wall, a remnant of the Second Temple, it is hard to avoid the feeling that the sky above is a bit thinner than anywhere else in the world.

People of all religions pour out their hearts onto little pieces of paper they then leave in the crevices of the Wall. Their souls must know that their requests from there go straight to the High Throne, through the Gevilon.

Solomon's great wisdom, which was enthroned in Jerusalem, stemmed from his ability to bring together spiritual and material knowledge – not surprising since his throne sat beneath the Gevilon itself. The throne was a mechanical wonder and on it he meditated on the relationship between Divine wisdom, as embodied in the Torah, and the sciences. Torah, King Solomon knew, is meant to enlighten the sciences with the power of faith and belief, while the sciences are meant to uncover new Torah secrets.

Jerusalem contains today the same wisdom that unites the divine with the material, and it is this wisdom which has the power to help solve the world's seemingly intractable political and religious problems. It is not surprising that so many of these problems actually concern Jerusalem, because Jerusalem is like a hospital where all ills are healed. To those who don't see the healing potential within its walls, a hospital may seem hopelessly filled with sickness and despair. But the presence of the very people who require healing tells us where the healing power resides.

And the violence that is engulfing the world, pouring out into the streets of New York and Jerusalem, is all from the same dark source: a source that fails to answer G-d's request in Deuteronomy 30:19 – "I have set before thee life and death ... choose life" – by instead sowing destruction and death. The answer to that darkness, too, is in the light of Jerusalem, as sung by the psalmist: "Pray for the peace of Jerusalem, those who love you will be serene...." (Psalm 122)

Peace in our minds, and peace in our hearts, will come from Jerusalem, which retains within its walls and in its sacred, divinely connected space the secrets of the wisdom that can unify the opposing forces of conflict. Arrayed in the Gevilon, Jerusalem has the power to harness the will of humanity to work as one under G-d. Jerusalem contains shalom and shalem, a whole peace that is a complete peace.

"It shall come to pass," wrote Isaiah in Chapter 2 of his great prophecy, "that the mountain of G-d's house shall be established [in Jerusalem] as the top of the mountains, and shall be exalted above the hills; And all nations shall flow unto it, and many peoples ... And He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He will judge among the nations, and settle the arguments of many peoples."

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WHY, WHEN THE WORLD WAS CREATED, did God create just one man, Adam, and one woman, Eve? The rabbis answered: so that all humankind would come from a single union, to teach us that we are all brothers and sisters.

This Conference was dedicated to that simple proposition. **We, all of us, have a common lineage, and are all, irrespective of race, religion or gender, created in the divine image.** Indeed, this single idea, unknown to all other ancient civilizations, may be the greatest gift that the Jewish people have given to the world, the recognition of the equality and dignity of every human being.

The foremost right that follows from this principle is the right to be free, not to be a slave. It is imperative that the international community address and duly acknowledge, already far too late, the magnitude of the tragedy of slavery.

The horror of slavery is profoundly engraved in the experience of the Jewish people – a people formed in slavery. For hundreds of years the children of Israel were enslaved in Egypt until, as the Book of Exodus recounts, the call, 'Let my people go,' heralded the first national liberation movement in history, and the model for every liberation that was to follow.

The Jewish response to slavery was remarkable. Rather than forget or sublimate the suffering of slavery, Jewish tradition insisted that every Jew must remember and relive it. **And to this day, on Passover, every Jewish family reenacts the experience of slavery, eats the bread of affliction, and appreciates once again the taste of freedom.** Through the ages of our exile this psychodrama has had a profound impact on the Jewish psyche: making sure that every child born into comfort knows the pains of oppression, and every child born into oppression knows the hope of redemption.

But remembrance of our suffering as slaves has a more important function – to remind ourselves of our moral obligations. **The experience of oppression brings no privilege, but rather responsibility.** We have a responsibility to protect the weak, the widow and the orphan and the stranger, because as the Bible says: "You yourselves were strangers in the land of Egypt." Even God, in the first and most fundamental of the Ten Commandments, identifies Himself not as "Creator of the World" or "Splitter of the Red Sea", but as "the One who freed you from slavery".

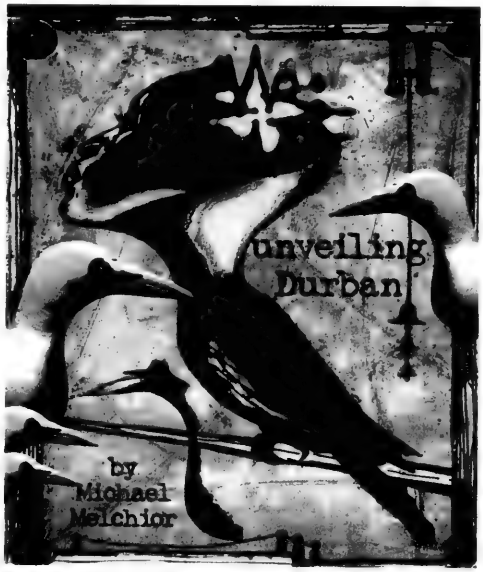
And indeed in every country in which they have lived, Jews have been in the forefront of the battle for human rights and freedom from oppression. The same urge for national liberation that led to the Exodus and that led to the Zionist dream that Jews could live in freedom in their land, was intrinsically bound up with the belief that not just one people but all peoples must be free. It was this conviction that Theodor Herzl, the founder of the Zionist movement, expressed in his book *Altneuland*, as early as 1902:

"There is still one problem of racial misfortune unsolved. The depths of that problem only a Jew can comprehend. I refer to the problem of the Blacks. Just call to mind all those terrible episodes of the slave trade, of human beings who, merely because they were black, were stolen like cattle, taken prisoner, captured and sold. Their children grew up in strange lands, the object of contempt and hostility because their complexion was different. I am not ashamed to say, though I may expose myself to ridicule for doing so, that once I have witnessed the redemption of Israel, my people, I wish to assist the redemption of the Black people."

As Herzl understood, remembrance of slavery is integral to the Jewish experience. A Jew cannot be truly free if he or she does not have compassion for those who are enslaved.

If slavery is one form of racist atrocity, antisemitism is another. And by antisemitism, let us be clear, we mean the hatred of Jews. The word *antisemitism* was deliberately coined in 1879 by Wilhelm Marr, an anti-Jewish racist in Germany, to replace the term *judenhass*, Jew-hatred, which had gone out of favor. It has always, and only, been used to describe hatred and discrimination directed at Jews. **Attempts to eradicate the plain meaning of the word are not only antisemitic, indeed they are anti-semantic.**

Those uncomfortable recognizing the existence of antisemitism not only try to redefine the term, they try to deny that it is different from any other form of discrimination. But it is a unique form of hatred. It is directed at those of particular birth, irrespective of their faith, and those of particular faith, irrespective of their birth. It is the oldest and most persistent form of group hatred. In our century this ultimate hatred has led to the ultimate crime, the Holocaust.



But antisemitism goes far beyond hatred of Jews. It has arisen where Jews have never lived, and survives where only Jewish cemeteries remain. And while Jews may be the first to suffer from its influence, they have rarely been the last.

Antisemitism reveals the inner corruption of a society, because at its root it is fueled by a rejection of the humane and moral values the Jewish people bequeathed to the world. As Anne Frank, the Jewish schoolgirl in hiding from the Nazis in occupied Amsterdam, wrote in her diary:

"If we bear all this suffering and if there are still Jews left when it is over, then Jews, instead of being doomed, will be held up as an example. Who knows, it might even be our religion from which the world and all peoples learn good, and for that reason only do we now suffer."

Anne Frank was murdered by the Nazis in Bergen-Belsen for being a Jew, just one of over one million Jewish children to be killed in the Holocaust.

Those who cannot bring themselves to recognize the unique evil of antisemitism similarly cannot accept the stark fact of the Holocaust, the first systematic attempt to destroy an entire people. The past decade has witnessed an alarming increase in attempts to deny the simple fact of this atrocity, at the very time that the Holocaust is passing from living memory to history. After wiping out six million Jewish lives, there are those who would wipe out their deaths. At this Conference too, we have witnessed a vile attempt to generalize and pluralize the word *'Holocaust'*, and to empty it of its meaning as a reference to a specific historic event with a clear and vital message for all humanity.

Could there be anything worse than to brutally, systematically annihilate a people; to take the proud Jews of Vilna, Warsaw, Minsk, Lodz; to burn their holy books, to steal their dignity, their freedom, their hair, their teeth; to turn them into numbers, slaves and the ashes of Auschwitz, Treblinka, Majdanek and Dachau? Could anything be worse than this? The answer is yes, there is something even worse: to do such a thing, and then to deny it, to trivialize it, to take from the mourners, the children and the grandchildren, the legitimacy of their grief, and from all humanity the urgent lesson that might stop it from happening again.

The 20th century, which witnessed the atrocities of the Holocaust, also witnessed the fulfillment of the Zionist dream, the reestablishment of a Jewish state in Israel's historic land. **For Zionism is quite simply that – the national movement of the Jewish people, based on an unbroken connection going back some 4,000 years, between the People of the Book and the Land of the Bible.** The national liberation movement of the Jewish people is like the liberation movements of Africa and Asia. It is a movement of which other national liberation movements can be justly proud. It has strived continually to establish a society that reflects the highest ideals of democracy and justice for all its inhabitants, a society in which Jew and Arab can live together, in which women and men have equal rights, in which there is freedom of thought and expression, and in which all have access to the judicial process to ensure these rights are protected.

The aspiration to build such a society was enshrined from the outset in Israel's Declaration of Independence:

"The State of Israel ... will foster the development of the country for the benefit of all its inhabitants; it will ensure complete equality of social and political rights to all its inhabitants, irrespective of creed, race or gender; it will guarantee freedom of religion, conscience, language, education and culture."

It is a tall task. It is a constant struggle. And we do not always succeed. But, even in the face of the open hostility of its neighbors and continued threats to its existence, there are few countries that have made such efforts to realize such a vision. Few countries of Israel's age and size have welcomed immigrants of all colors and tongues from over one hundred countries, sent medical aid and disaster relief to alleviate human tragedy wherever it strikes, maintained a free press, including the freest Arabic press anywhere in the Middle East.

And yet those who cannot bring themselves to say the words "the Holocaust" or to recognize anti-semitism for the evil that it is, would have us condemn the "racist practices of Zionism". Did any one of those Arab states that conceived this obscenity stop for one moment to consider their own record? Or to think, for that matter, of the situation of the Jews and other minorities in their own countries?

These states would have us believe that they are anti-Zionist, not antisemitic, but again and again this lie is disproved. What are the despicable caricatures of Jews that fill the Arab press and are being circulated at this Conference? What are the vicious libels so freely invented and disseminated by our enemies – about the use of poison gas, or depleted uranium bullets, or injecting babies with the Aids virus – if not the reincarnation of age-old antisemitic canards?

To criticize policies of the Government of Israel – or of any country – is legitimate, even vital; indeed as a democratic state many Israelis do just that. **But there is a profound difference between criticizing a country and denying its right to exist.** Anti-Zionism, the denial of Jews the basic right to a home, is nothing but antisemitism, pure and simple. As Dr. Martin Luther King Jr. wrote: "You declare, my friend, that you do not hate the Jews, you are merely 'anti-Zionist.' And I say, let the truth ring forth from the high mountain tops. Let it echo through the valleys of God's green earth: When people criticize Zionism they mean Jews... Zionism is nothing less than the dream and ideal of the Jewish people returning to live in their own land... And what is anti-Zionism? It is the denial to the Jew of the fundamental right that we justly claim for the people of Africa and freely accord to all other nations of the globe. It is discrimination against Jews because they are Jews. In short it is antisemitism."

The venal hatred of Jews that has taken the form of anti-Zionism, and which has surfaced at this Conference, is, however, different in one crucial way from the anti-semitism of the past. Today it is being deliberately propagated and manipulated for political ends. Children are not born as racists, racism is a result of lack of education and political manipulation. And today generations of Palestinian children are being deliberately and systematically indoctrinated, with textbooks stained with blood libels, and children's television programs dripping with hatred. This high-risk strategy is bound to fail, but it will exact a heavy price.

> "The Jewish response to slavery was remarkable. Rather than forget or sublimate the suffering of slavery, Jewish tradition insisted that every Jew must remember and relive it."

The conflict between us and our Palestinian neighbors is not racial, and has no place at this Conference. It is political and territorial, and as such can and should be resolved to end the suffering and bring peace and security to the Israeli and Palestinian peoples. The path towards such a resolution is clear: an immediate cessation of violence and terror and a return to negotiations as recommended by the Mitchell Committee Report, which both parties have accepted. The outrageous and manic accusations we have heard here are attempts to turn a political issue into a racial one, with almost no hope of resolution.

Barely a year ago, at Camp David, the Israeli Government demonstrated its deep commitment to peace by offering our Palestinian neighbors far-reaching compromises. These compromises, you will recall, were applauded by the entire international community. But the Palestinians did not accept these proposals, nor did they put forward any compromise proposals of their own. To our deep dismay they responded with a wave of violence. Over the past year this violence has escalated into protracted and inhuman attacks on the Israeli civilian population, forcing Israel to assume a role we abhor, defending our citizens by military means, which we had hoped and prayed would be relegated to the past.

I will not refer here to the disappointing statement we have heard from the head of the Palestinian Authority. Rather than use this vital forum to inspire his own people, and the people of the world, to seek peace, honor and harmony, he chose to use this podium to incite bitterness and hatred. Another missed opportunity by the leader of the Palestinian people.

My own cousins, two little daughters and their brother, lost their legs only a few weeks ago in a terrorist attack on a bus carrying children to school. Many Palestinian children have likewise been wounded for life. The vicious libels, the delegitimization and dehumanization we have heard at this Conference, will do nothing to prevent more Israeli and Palestinian mothers and fathers bringing their young ones to their graves.

But here today, something greater even than peace in the Middle East is being sacrificed – the highest values of humanity. Racism, in all its forms, is one of the most widespread and pernicious evils, depriving millions of hope and fundamental rights. It might have been hoped that this first Conference of the 21st century would have taken up the challenge of, if not eradicating racism, at least disarming it. **But instead, humanity is being sacrificed to a political agenda.** Barely a decade after the UN repealed the infamous "Zionism is Racism" resolution, which Secretary General Kofi Annan described, with characteristic understatement, as a "low point" in the history of the United Nations, a group of states, for whom the terms "racism", "discrimination", and even "human rights" simply do not appear in their domestic lexicon, have hijacked this Conference and plunged us to even greater depths.

Can there be a greater irony than the fact that a conference convened to combat the scourge of racism should give rise to the most racist declaration in a major international organization since the Second World War?

Despite the vicious anti-semitism we have heard here, I do not fear for the Jewish people, which has learned to be resilient and to hold fast to its faith.

Despite the virulent incitement against my country, I do not fear for Israel, which has the strength not just of courage but also of conviction.

But I do fear, deeply, for the victims of racism. For the slaves, the disenfranchised, the oppressed, the inexplicably hated, the impoverished, the despised, the millions who turn their eyes to this hall, in the frail hope that it may address their suffering. And who see instead that a blind and venal hatred of the Jews has turned their hopes into a farce. For them I fear.

We are here as representatives of states, and states of their nature have political interests and agendas. But we are also human beings, all of us brothers and sisters created in the divine image. And in those quiet moments when we recognize our common humanity, and look into our soul, let us consider what we came here to do – and what we have in fact done:

We came to learn from our history, but we find it being buried to hide its lessons. We came to communicate in the language of humanity, but we hear its vocabulary twisted beyond all comprehension. We came out of respect for the sacred values entrusted to us, but see them here perverted for political ends.

And ultimately, we came to serve the victims of racism, but have witnessed yet another atrocity, committed in their name.

Rabbi Michael Melchior is the Deputy Foreign Minister of Israel. He has received numerous awards for his work promoting tolerance and bridge-building, and serves as international director of the Elie Wiesel Foundation as well as administrator of various human rights, immigration and educational organizations. Rabbi Melchior is chairman of Meimad, a Modern Orthodox party that is part of the One Israel coalition in the current Knesset. He is descended from a long line of Scandinavian rabbis, holds the title of Chief Rabbi of Norway, and also has a congregation in Jerusalem.

"Return again, return again, return to the land of your soul. Return to who you are, return to what you are, born and reborn again." – Rabbi Shlomo Carlebach

TAKE TEN BREATHS AND WALK WITH ME THROUGH THE LAYERS OF OUR LIVES: three thousand years of shared spiritual experience, carved into the stones of the holy city of Jerusalem. Feel the joy of coming home. Reach into yourself and find the part of you that was here before. Prepare yourself to receive this gift – Jerusalem, the center of our spiritual collective consciousness.

Breathe deeply as you enter the ancient walls of the old city through the **Jaffa Gate**. We pause at **#6 Or HaChayim Street**, site of the Reb Attar synagogue. This was the birthplace of the Arizal, in 1534. One of his greatest teachings is that each of us has lived many lifetimes in Jerusalem; we keep returning to heal ourselves and fulfill our people's destiny. So we have been in Jerusalem during many different lifetimes, and that is what we will experience today.

With this in mind, we transcend space and time and move 100 yards down the street to another world, the era of the First Temple. Within minutes, we have traversed back through 2,200 years of history. The year is now 701 BCE.

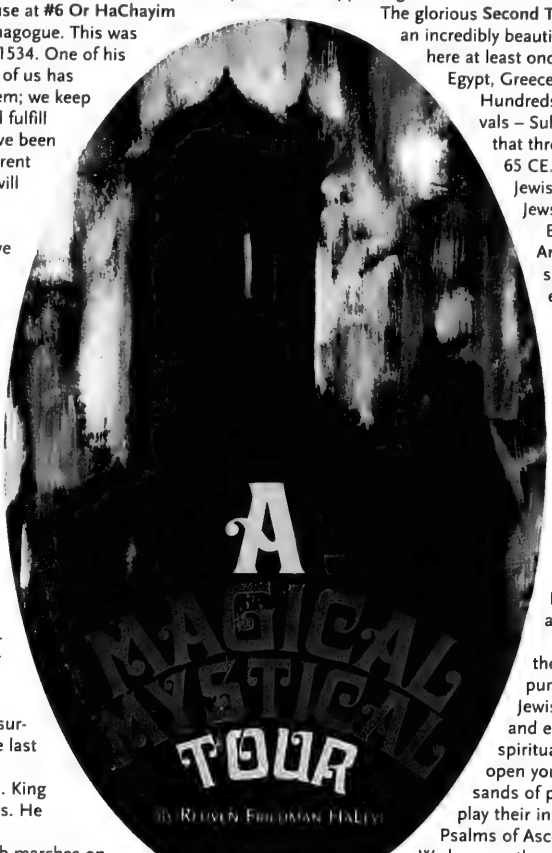
We are standing in front of a remnant of the northern wall around Jerusalem. Today it lies below the sidewalk, below layers of civilization, but once it stood as a mighty fortification, 20 feet wide and 25 feet high. This wall and G-d spared our ancestors from annihilation.

You are there. Experience the panic and fear as we are threatened by an implacable foe. Our brethren in the ten northern tribes have been sent into Assyrian exile. We are the only survivors, a small remnant and the last Jews left on earth. Our king is Hezekiah, our prophet is Isaiah. King Hezekiah will fight the Assyrians. He builds this defensive wall.

The Assyrian King Sennacherib marches on Jerusalem. All 46 major cities of Judea are destroyed, exiling 200,000 more Jews. We must survive. Assyrian general Rabshakeh shouts: "Surrender or die. If you surrender, we will send you to a nice country with vineyards and wheat. How can you stand against us? Nobody else has!"

We go to seek the advice of our Isaiah. As we tremble and pray, he prophesies: "Not an arrow will enter Jerusalem." That Passover night, in joy mixed with fear; we ascend to the **Holy Temple**. We are surrounded. This might be our last meal. Feel the pain and the faith. Know what it is to be clinging to the last hope for your survival. Pray as you have never prayed before. Know that only G-d can save you.

That night a plague breaks out in the Assyrian camp; 185,000 officers die. Open your heart; imagine arising on Pesach morning to see the Assyrian army defeated. Stand here in the Jerusalem light and experience for a few moments the exhilaration of having survived, the overpowering gratitude to G-d. We are the smallest number of Jews left since Jacob went into Egypt. It is one of our closest escapes.



Now we move forward in time 765 years and about 200 yards to the east, down the hill and down the western side of the city to the year 65 CE, five years before the Second Temple was destroyed. Jerusalem is one of the four great cities of the Roman Empire, of which we Jews, now widely scattered, comprise about 10 percent. Walk across **Hurva Square**, the center of the Jewish quarter, down to **Tiferet Yisrael Street**, past the arches from the time of the German crusaders, down the stairs of the western hill of the old city. Appearing before us is the holy **Kotel**.

The glorious **Second Temple** stands as the crowning glory of an incredibly beautiful Jerusalem. Every Jew must come here at least once in his lifetime. We are pilgrims from Egypt, Greece, Babylon, Yemen and Arabia.

Hundreds of thousands of us arrive for the festivals – Sukkot, Pesach, Shavuot. Josephus writes that three million pilgrims came for Pesach in 65 CE. The Temple is the center of everything Jewish, but hundreds of thousands of non-Jews come as well.

Enter what today is called the **Ophel Archaeological Park**, an excavation the size of ten football fields, and experience the ancient ascent to the Temple. Walk up the very same steps our brethren trod some 2,000 years ago as they approached **Hulda's Gates**, the Temple's main entrance.

But first we must immerse ourselves in the mikvah waters to be purified. It's easy; there are more than 100 mikvahs here. Afterwards, with indescribable excitement we don our finest festive clothing, leaving leather shoes and money behind. Walk through the three rooms and imagine them lit by olive oil lamps. A Levite guard asks if you've immersed and grants you entry.

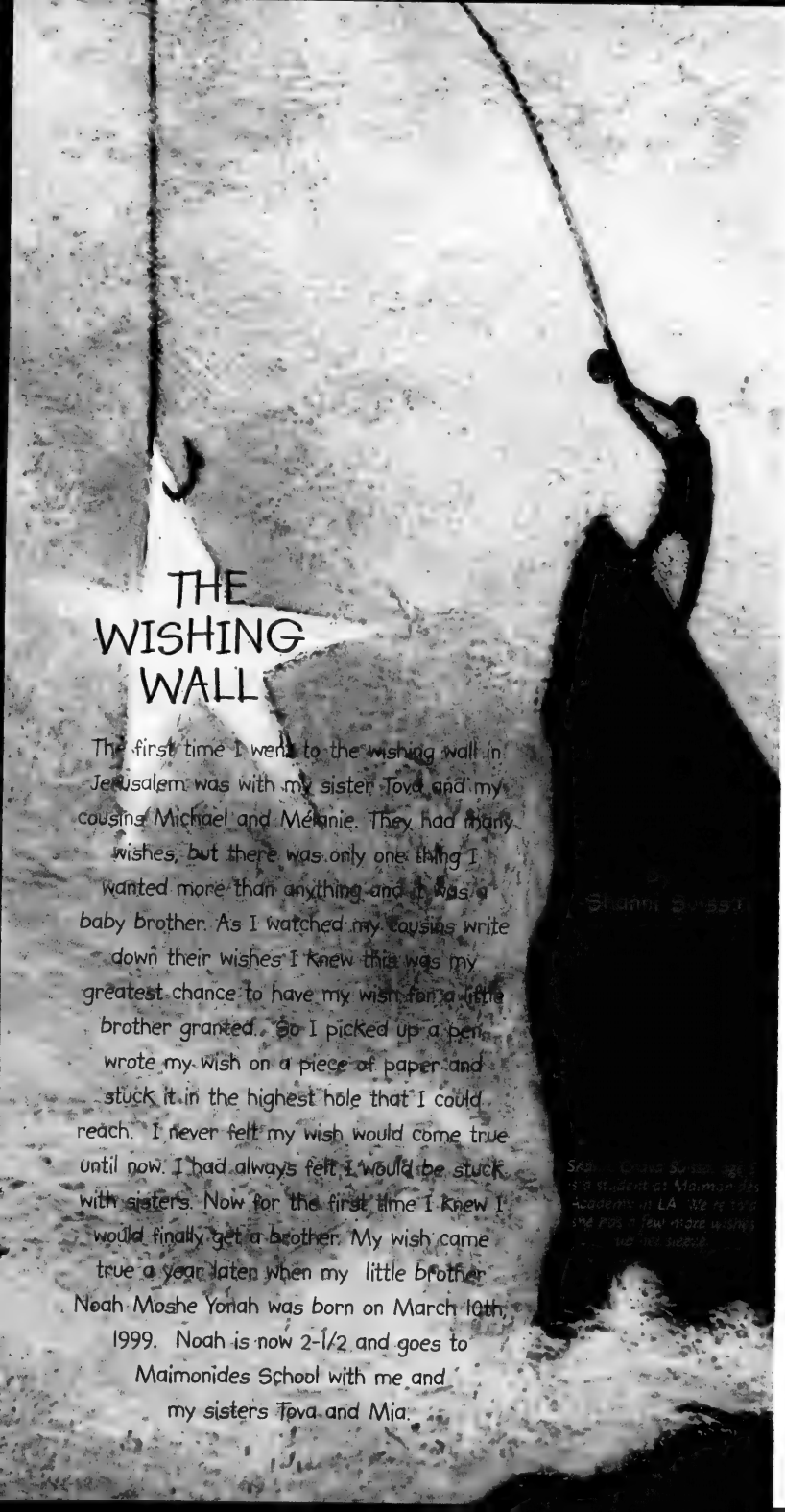
Let go of all your thoughts. Imagine the joy, the brotherhood, the sense of purpose and of being one with the whole Jewish nation, imagine the sense of purity and elevation you experience there. The spiritual light is so powerful it is hard to open your eyes. There are hundreds of thousands of people and yet it is silent. The Levites play their instruments and sing the fifteen Psalms of Ascent. Our hearts are completely open. We have no thoughts. **We enter through the gates,** and as the incense is placed on the altar, we and all Israel experience oneness with G-d. Our offerings have been accepted; we are healed.

At this moment, we remember that all Jewish souls were present at the giving of the Torah on Mount Sinai. And we know that the Temple service is a collective experience on that same level.

Open your heart to all these lifetimes that you have lived here, and to the miracles that we have seen. Although our Temple remains in ruins, there are no limits to the spiritual heights your soul can reach when travelling back through time in our **Holy City.**

Come home to a place you've been to before. Recapture that past and renew your future. Return and be reborn again.

Reuven Friedman HaLevi, a licensed guide and resident of the Jewish Quarter, leads spiritual tours of Israel and Jerusalem. He can be reached at reuvenhalevi@yahoo.com



THE WISHING WALL

The first time I went to the wishing wall in Jerusalem was with my sister Tova and my cousins Michael and Melanie. They had many wishes, but there was only one thing I wanted more than anything and it was a baby brother. As I watched my cousins write down their wishes I knew this was my greatest chance to have my wish for a little brother granted. So I picked up a pen, wrote my wish on a piece of paper and stuck it in the highest hole that I could reach. I never felt my wish would come true until now. I had always felt I would be stuck with sisters. Now for the first time I knew I would finally get a brother. My wish came true a year later when my little brother Noah Moshe Yonah was born on March 10th, 1999. Noah is now 2-1/2 and goes to Maimonides School with me and my sisters Tova and Mia.

"I pledge to think more about the words I use.

I will try to see how gossip hurts people, including myself, and work to eliminate it from my life.

I will try to replace words that hurt with words that encourage, engage and enrich.

I will not become discouraged when I am unable to choose words perfectly, because making the world a better place is hard work.

And I am pledging to do that, one word at a time."

WordsCanHeal.org

By David Suissa and Ken Pappanduros. David Suissa is international chairman of WordsCanHeal.org, a global movement through Aish HaTorah that is working against verbal violence by encouraging everyone to "Take the Pledge." Ken Pappanduros is senior copywriter at Suissa Miller Advertising in LA. He is also the writer of the message on the back cover.

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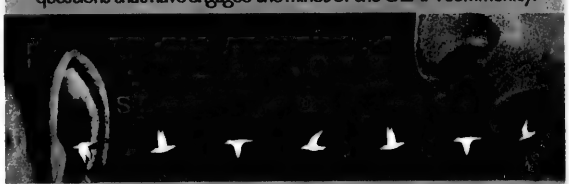
Join the thousands who are "speaking their peace" by answering OLAM.org's Question of the Week, posted every Monday at 10 AM. Compare your answers with those of others, and feel free to send us ideas for more questions! Below are just some of the questions that have engaged the minds of the OLAM community:



WHAT'S the difference between religion and spirituality?

IS there something spiritual about fighting evil?

IS there Godliness in freedom of religion?

WHAT can we learn from children about spirituality?

CAN we have doubts about Bible stories and still believe in God?

WHAT good deed did you do this week that you're most proud of?

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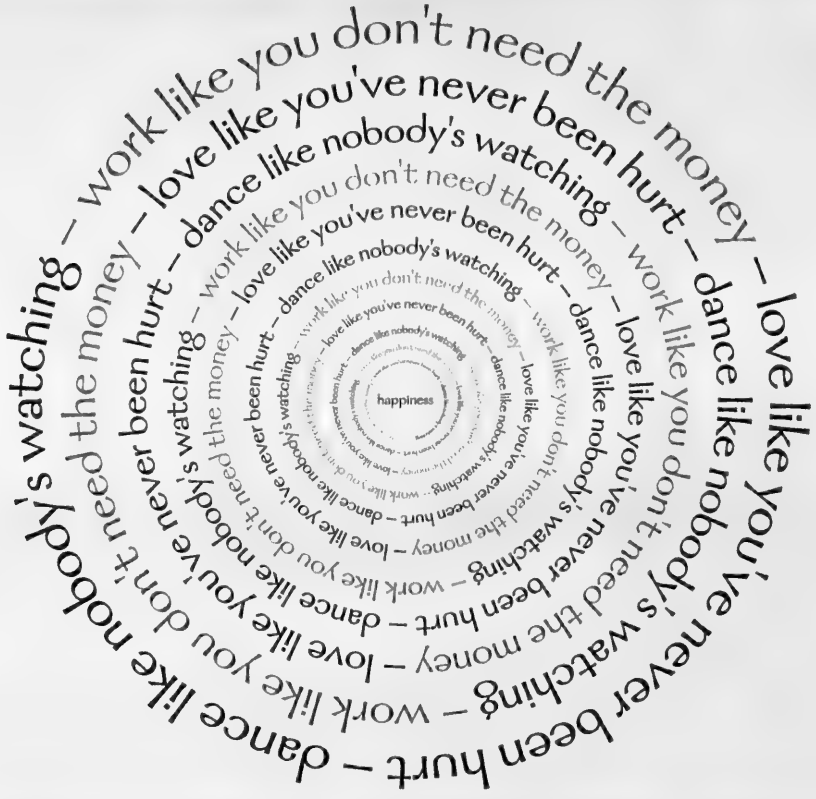
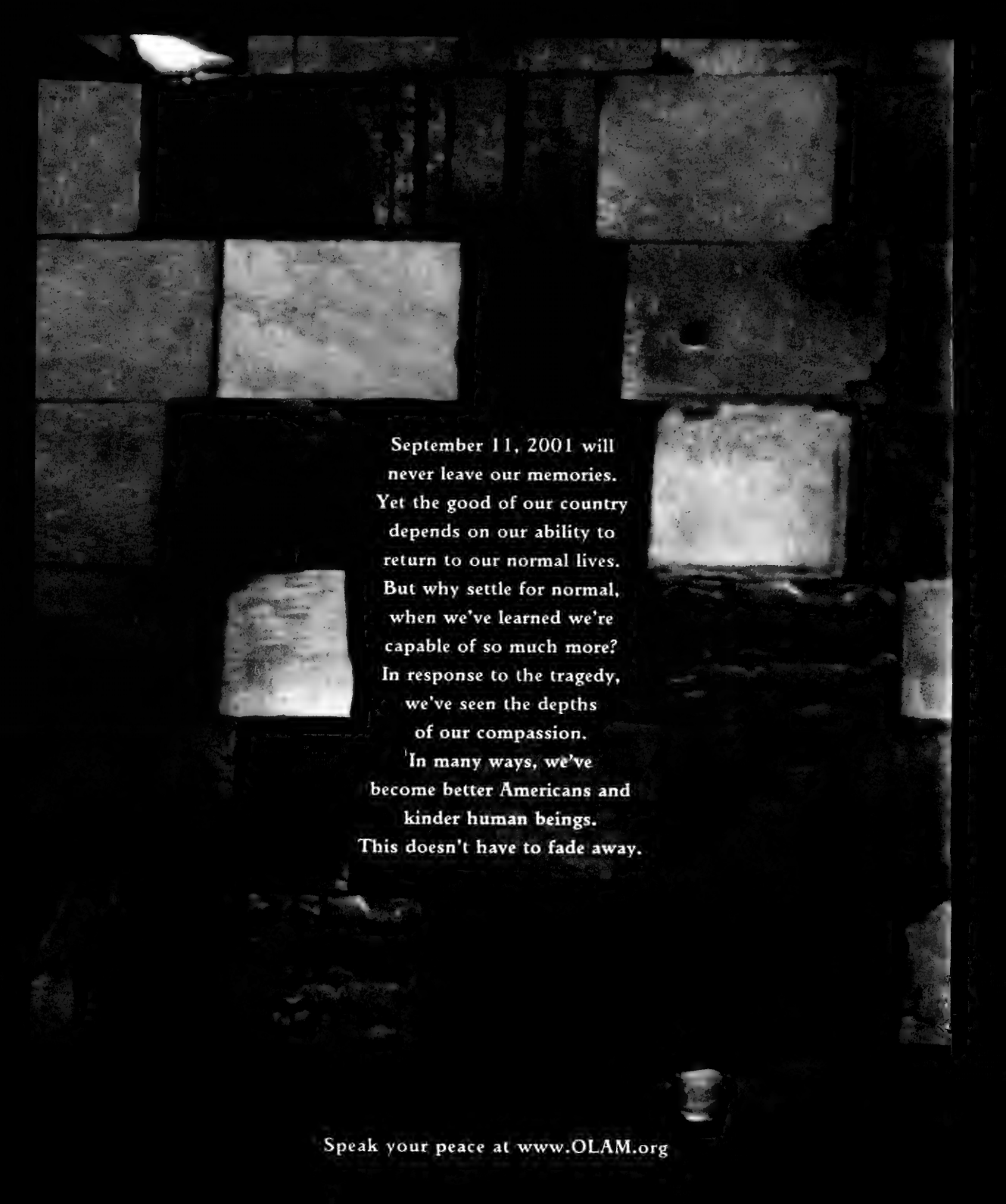


King David's Greatest Victory

King David is beguiled by a bathing woman. It is Bathsheba, wife of Uriah the Hittite. He summons her to his palace, lies with her and she conceives. He fails to get Uriah to return home for a night with his wife. In desperation, he orders his general, Joab, to place Uriah on the frontline where, as expected, he falls in battle. Then the drama begins. Nathan the prophet appears before the king presenting a parable about a rich man and a poor man who were neighbors. BY RABBI CHAIM SEIDLER-FELLER When a wandering traveler arrives at the rich man's home, the rich man takes the poor man's only lamb to feed his guest. Upon hearing the tale David flew into a rage and said to Nathan, "The man who did this deserves to die." Nathan said to David, "That man is you!" Consumed by guilt, David declares: "I have sinned before the Lord." *In my view, this is the greatest moment in the Bible. It is the source of the Jewish commitment to speak truth to power and to nurture a life of self-examination. It's the humbled king who admits his guilt who is the true hero. Such a man was King David, founder of Jerusalem, city of integrity and renewal.*

OLAM's looking for volunteers ... e-mail resumes to volunteers@OLAM.org


September 11, 2001 will
never leave our memories.
Yet the good of our country
depends on our ability to
return to our normal lives.
But why settle for normal,
when we've learned we're
capable of so much more?
In response to the tragedy,
we've seen the depths
of our compassion.
In many ways, we've
become better Americans and
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The Canadian Jewish news

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This Week

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U8TV broadcasts 'real' reality television and Web.
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More than 1,000 new recruits of Hezbollah listen to their leader, Sheikh Hassan Nasralla, during a recent induction ceremony in Beirut to honour the group's first suicide attack on Israel in 1982.
[RNS/Reuters photo]

Hezbollah says it rebuffed U.S. overture

Ha'aretz Daily Newspaper Ltd.

BEIRUT — Hezbollah said last Friday it had rejected a secret U.S. offer to "forgive" alleged involvement in attacks on westerners in exchange for ending the guerrillas' hostility towards Israel.

In an interview in the *Kuwaiti Al-Rai Al-Am* daily, Hezbollah spiritual leader Sheikh Hassan Nasrallah said the offer followed suicide attacks on U.S. targets that killed thousands of people on Sept. 11 and sparked Washington's anti-terror war.

"The United States thought we'd be stricken with fear," he said. "They came to us thinking there was a chance we'd give after September 11 what we'd refused before."

He said unnamed intermediaries had offered to "forgive Hezbollah its past", including the 1983 bombing of the marine barracks in Beirut which killed 241 people, and has helped make Hezbollah a fixture on U.S. lists of "terrorist" organizations.

In return, Hezbollah would distinguish between Islam and "terrorism", withdraw from the Arab-Israeli conflict, cut ties to Syria and radical Palestinian groups that fight Israel, and turn over information Washington assumed it had about militant Islamist groups, Nasrallah said.

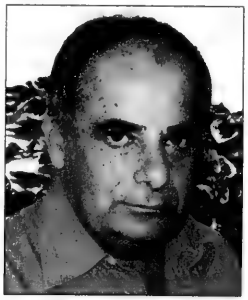
"Of course we rejected all these offers because we believe it's a political bomb aimed at finishing off Hezbollah," he said, adding that Washington's recent decision to ask Lebanon to freeze Hezbollah's assets was a response to being snubbed.

Continued on page 36

Peace in a 'holding pattern'

By CAROLYN BLACKMAN & PAUL LUNGEN
Staff Reporters

TORONTO — Israel is entering a "holding pattern and a process of damage control" while it waits for a new generation of pragmatic Palestinian leaders to emerge, says journalist and researcher Hirsh Goodman.



Hirsh Goodman

"We could be in a holding pattern for a long time and we could sustain it," Goodman told *The CJN* one day after speaking at the Gerald Schwartz/Heather Reisman lecture series at Holy Blossom Temple.

There is virtually no chance of a substantial movement in the peace process as long as Yasser Arafat remains the Palestinian leader, he said.

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Greater Toronto Area

Shabbat: Vayetze
Candlelighting: 4:27
Havdallah: 5:32

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Arsonists attack Marseille Jewish school — please see page 37

The News in Brief

CANADA

Community Growth

WINNIPEG — Community planners with the local federation have unveiled a scheme to increase the city's Jewish population to 18,000 from 14,000. Dubbed "Grow Winnipeg," the plan envisions increased recruitment of Jewish families, retention of young adults and renewal of community spirit.

Position Clarified

VANCOUVER — Spokespeople for Canadian Jewish Congress left a recent meeting with New Democratic Party MP Svend Robinson saying they were satisfied with his clarification of NDP policy on Israel. Robinson, a vocal critic of Israel, affirmed his support for Israel's right to exist and he applauded its vibrant democracy. He also defended the rights of Palestinian while deploring the use of violence to achieve their goals.

Donations Up

WINNIPEG — The Jewish Federation of Winnipeg Combined Jewish Appeal announced a 6.77 percent increase in "card for card" donations over last year. The total increase in donors' gifts is part of a long-term effort to increase the total campaign from $3 million in the late 1990s to $4 million by the end of the 2002/03 campaign year.

ISRAEL

Mosque Dispute

NAZARETH — A controversy over a mosque in Nazareth was reignited when Muslims began building the house of worship again last week, but were halted by Israel. Christians in the northern Israeli city oppose the construction because the mosque would be adjacent to the Basilica of the Annunciation, one of Christianity's holiest sites. Muslim leaders said they would resume building soon, even if they do not receive the necessary permits.

WORLD

Cultural Centre

MOSCOW — A Jewish cultural centre opened in Moscow last week. It will operate in a mansion recently acquired by the American Jewish Joint Distribution Committee in the city's downtown. The centre's goal is to enhance Jewish life and communal affiliation among Moscow Jewish intellectuals and other members of the city's middle class.

Jewish Crash Victims

NEW YORK — A Jewish couple from Long Island were among the 260 victims aboard Flight 587, which crashed shortly after takeoff from JFK Airport. Melvin and Elaine Landsman were planning to vacation in the Dominican Republic. A third Jewish victim was identified as Israeli businessman Ilan Wasserman, a longtime resident of Queens.

Screening Tests

NEW YORK — Screening tests were held in New York on Sunday for those willing to help a six-year-old boy who needs a bone marrow transplant. Ashkenazi Jews are most likely to match genetically with Elliott, who has a disease that will be fatal without a transplant. All potential donors automatically were registered with the Gift of Life Bone Marrow Registry for patients in need of transplants.

Hung Jury

CHERRY HILL, N.J. — The case of a rabbi accused of arranging his wife's murder ended in a mistrial last week. The judge declared a mistrial after the jury said it was unable to decide on all three counts against Rabbi Fred Neulander. Jurors deliberated for more than 40 hours over seven days before sending the judge a note saying they could not reach a decision. Neulander may be tried again. Neulander's wife, Carol, was found beaten to death at the couple's home in 1994. Authorities alleged the rabbi wanted his wife killed so he could continue an affair. Neulander resigned his pulpit in February 1995 amid reports he had been unfaithful.

Israel Survey

PARIS — French citizens sympathize more with Israel than with the Palestinians, according to a poll conducted for the Israeli Embassy in Paris. Twenty-six percent of those surveyed claimed to sympathize with Israel and 19 percent with the Palestinians. But 35 percent answered "neither one nor the other." The respondents also seemed disappointed with the leadership of both sides of the Israeli-Palestinian conflict. Eighteen percent said they sympathized with Israeli Prime Minister Ariel Sharon, and 25 percent said they sympathize with Palestinian Authority President Yasser Arafat.

Dead Sea Scrolls

NEW YORK — The publication of 38 volumes of Dead Sea scrolls and commentaries are in their final stages of preparation. One of the great finds of 20th-century archeology, the scrolls portray Jewish thinking during the period 2,000 years ago that produced rabbinic Judaism. Dating from 250 B.C.E. to 70 C.E., the scrolls were found between 1947 and 1956 in the caves at Qumran on the West Bank.

Medieval Mikvah Uncovered

LONDON — Archeologists in London have found a medieval ritual bath they say is among the oldest pieces of physical evidence of Jews in Europe.

The mikvah dates from the 13th century and is "the only identifiable structure that has survived from the Jewish community of medieval London," according to the Museum of London.

Jews came to England at the time of William the Conqueror in 1066 and thrived here until they were expelled by Edward I in 1290. They were readmitted in the 1650s by Oliver Cromwell.

The stone mikvah consists of a semi-circular basin about four feet across and over four feet deep with a flight of stone steps leading down to it.

John Clark, a medieval curator at the museum, called the find "very significant."

Jews were so well integrated into medieval English society that physical evidence of their presence is hard to come by, Clark said.

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Holocaust Walls of Remembrance dedicated

Monument engraved with names of some 3,000 victims of Shoah

By RON CSILLAG
Staff Reporter

TORONTO — Yad Vashem literally means "a monument and a name."

The Canadian Society for Yad Vashem, appropriately, is providing both: On a public monument, names will be a silent tribute.

Nearly 1,000 people braved autumn's first chill to gather in Earl Bales Park on Remembrance Day to dedicate the first three walls of the society's Holocaust Walls of Remembrance, designed to serve as a permanent memorial to Shoah victims whose families and descendants have settled in and around Toronto.

The newly-unveiled walls are engraved with the names of some 3,000 victims of the Holocaust, with each name accompanied by the person's town and country of birth. Organizers plan eight walls, each with eight panels, but say they will put up as many of the monuments as demand dictates.

The black slabs will ring the bronze, flame-topped obelisk that serves as the community's rallying point for Yom Hashoah, and are near the bronze bust of Raoul Wallenberg, the Swedish war hero credited with saving the lives of up to 100,000 Hungarian Jews during World War II.

Following the dedication ceremony, addressed by Defence Minister Art Eggleton, loved ones gently drew their fingers over the names etched into the black Italian marble, as if trying to bond with parents, grandparents and relatives.

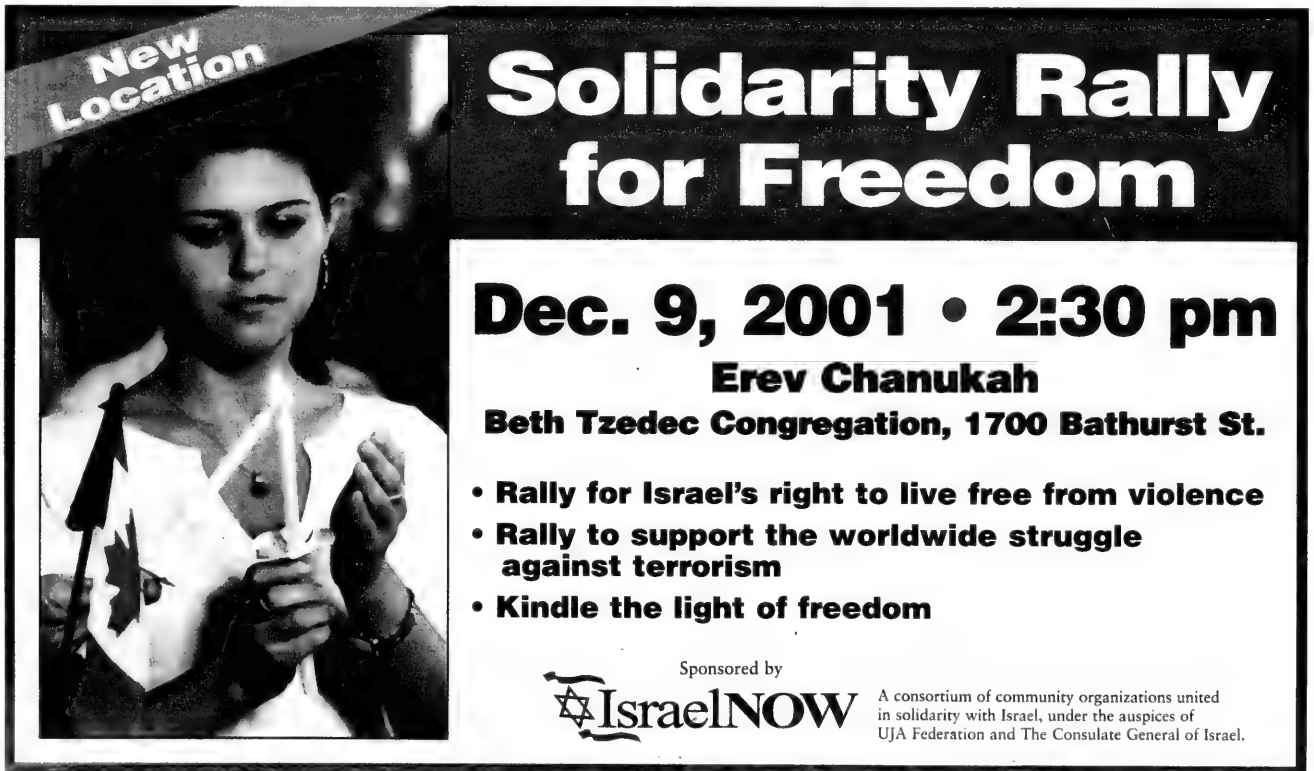
The walls will hold more than names. Their reverse sides will tell the whole story of the Holocaust, highlighting deportations, the Jewish Resistance, life in Jewish ghettos, and the stories of the Righteous Among the Nations. Remarkable photo-etchings recall famous images of the era.

The project "is an exhortation to combat evil and terrorism," said Eggleton, one of several speakers at the dedication. "We owe it to victims of the Holocaust and we owe it to ourselves."

For Donia Blumenfeld Clenman, a survivor of two Nazi-run slave labour camps in her native Poland, the walls provide a kind of closure because they give final markers to those with no graves.

Continued on page 26

Holocaust survivor Donia Blumenfeld Clenman points to the name of her father etched into the Walls of Remembrance. [Ron Csillag photo]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Reflections of GA moments

From the editor's desk

A gathering of more than 3,000 people, "pressed" together in one hotel for more than three days is hardly the place to look for moments of quiet, reflective contemplation.

And yet, oddly enough, despite the congestion of crowded hallways and very noisy vestibules, fleeting moments of *sanctum sanctorum* tranquility were not that rare.

Very likely, those moments were simply the mind's sub-conscious attempts, as a result of the ubiquitous congestion and noise, to assimilate and store into the cluttered chambers of its memory, some of the pieces of information and inspiration heard or felt during any one of the countless discussions, debates, arguments, lectures, seminars, forums and plenary sessions that were the structure and purpose of the three days.

Last week in Washington, the Jewish federations of North America, under the auspices of their umbrella organization, the United Jewish Communities, convened for three days for their annual General Assembly.

The program, the occasion, some of the speakers, and the myriad human "encounters" yielded many moments of quiet reflection.

In the next three weeks, I shall share with readers a few of the reflections that sprang from those quiet moments.

* * *

We owe a great deal to the younger generation, especially to our children on campuses across North America. And we do not often enough acknowledge that debt.

The assault on Israel's legitimacy is probably fiercest on college campuses, where ideologies rage, inhibitions are mild and discourse is often ugly. The case of Concordia University in Montreal may be an extreme example in Canada, but it is not the only example in North America.

In such a choking climate of intimidation and intolerance, any expressions of Jewish identity and solidarity with Israel are significant acts of pluck, character and backbone.

Many manifestations of those very traits last week were displayed by large numbers of the 700 college students who attended the GA.

Of those 700, nearly 150 were Canadian. And it was the Canadian contingent that repeatedly drew admiring comments and high accolades from the "older generation."

More than one person remarked to me that the pre-assembly Shabbaton was suffused with *ruach* (spirit) and high energy because of the leadership of the Canadian students.

More than one person remarked to me that they could always tell when Canadian students were in the room to lift discussions or debates to even higher levels.

Charles Bronfman and Michael Steinhardt, the co-founders of the Birthright Israel program, publicly praised the exemplary involvement and intense commitment of the Canadian students who, as Steinhardt noted, have a "particular spirit."

I record this observation not from any sense of ethnocentrism or jingoism, but rather, simply, out of plain pride.

Officials are to be commended for financially and otherwise facilitating the attendance of students at the assembly. The "investment" of funds used to instill, solidify and reinforce Jewish identity in our children is beyond reward.

But all of our students – not only those who travelled to Washington, but those who travel or seek to travel a Jewish road on campus during stages in their lives that are challenging and exploratory and during times that are turbulent and troubling – must be commended even more.

They conduct their lives with a sense of urgency, relevance and full-heartedness that our parental sensibilities long ago relegated to the past. And greater is the lesson we are taught about ourselves when we see our children's great energy.

For reminding us how we once lived our lives and how life can still be lived, we owe our students, our children, a great deal.

* * *

On a related student subject, officials in Israel and in the Diaspora acknowledge that the Birthright Israel program is a great, ongoing success.

Bronfman, Steinhardt and Israel's Deputy Foreign Minister Rabbi Michael Melchior held a joint press conference during the GA to make that very point. Each of them spoke extemporaneously and was, in turn, deeply eloquent.

Bronfman: "Birthright was not conceived as an aliyah program but rather as a unity of Jewish souls. There are no second-class Jews anywhere on earth. Jews will be more knowledgeable wherever they live for having visited Israel and Jerusalem."

Steinhardt: "The program makes a special effort to go to the farthest reaches of the Jewish world to touch as many of our youth as possible who are unaffiliated, uncommitted and uneducated about their Judaism. Once they leave college, they are gone...The extraordinary emotional resonance of the Birthright program creates a great opportunity for us to 'catch' them before they leave school...I thank every young person who goes on Birthright, who says the heck with terrorism, the heck with fear. I'm going to Israel."

Melchior: "Birthright works with every individual who comes on the trip making them the 'centre of the world', as it were, and their experience of Jewishness and Jewish fellowship becomes a rejoicing."

—MBD

PRIME MINISTERIAL BRIEFING:

Stephen Goldhar (left) and Michael Buckstein, co-chairs of UJA Federation's 2002 Major Gifts Division, recently met in Jerusalem with Israel's Prime Minister Ariel Sharon. The prime minister updated his visitors on current social and security issues in Israel.

Greater Toronto Area

Police asked to investigate 'anti-Semitic' Web site

By PAUL LUNGEN
Staff Reporter

TORONTO — The Toronto police hate crimes unit has been asked to investigate a Web site that repeats age-old anti-Semitic stereotypes – the kind most typically associated with neo-Nazi propagandists.

In this case, however, the site is not operated by racist skinheads but by a group called Muslims of America Islamic Centre (MOA). Canadian Jewish Congress is asking that the operators of the site be charged with promoting hatred.

In addition to vilifying Jews with "vitriolic examples of classic anti-Semitism," the site also attacks gays, lesbians, Hindus and other groups," Congress asserts.

"The site reprises virtually every lie in the anti-Semites' vernacular, including Jewish conspiracies and control of the media," said Prof. Ed Morgan, chair of Congress' Ontario region. "A separate section, dubbed 'The Truth about the Talmud,' maligns one of Judaism's most important religious texts and presents adherents of Judaism in a vile and pejorative fashion."

Included in the site (www.ummah.net/moa-on-line/) are links to the *Protocols of the Elders of Zion*, a Czarist-era forgery that Canada Customs has deemed hate literature and barred from entry into Canada, said Len Rudner, director of community relations for Congress. (Last week, the links would no longer connect to the server computer.)

In a letter to the hate crimes unit, Rudner noted the site claims the existence of a "Zionist conspiracy to cut down the Muslim population." The site also claims Zionists promote adultery and abortion among non-Jews to offset a low Jewish birthrate.

"The intent of this barrage of hatred can only be to promote hatred against members of the Jewish community," Rudner stated.

Although the site is based in the United Kingdom, it includes a Toronto contact address and phone number, one of several "sources for Islamic information" in North America. However, the Toronto number is not in service. Other numbers listed for MOA offices in Florida, Delaware and New York connected to private residences while one in Massachusetts connected to a martial arts club.

Jewish hospice plan being examined

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A new facility is being considered to meet the needs of adult Jewish people in the last few months of their lives.

The facility, whose working name is Residential Jewish Hospice of Ontario, would provide compassionate care for terminally ill Jewish people who do not want active treatment, says Andrea Nathanson, co-ordinator of the project.

Nathanson, a registered nurse, has assisted many people at the end of their lives, she says, and is proficient at co-ordinating home care, but says that most people are not.

When her father-in-law was dying just over two years ago, the family wanted him to die at home, and they had a team of home support workers to help them.

"Now, however, these support workers come in to initially assist the families and then wean themselves out of the home. It isn't always possible for families to handle the situation themselves."

It's a shame, she says, that due to the current health-care crisis, these people have to put their loved ones in an institution because they are unable to care for them at home.

She thought that people might benefit from having their family member transferred to a Jewish hospice that would have the "look, feel and resources of a comfortable, state-of-the-art Jewish home."

Last winter, she began calling palliative care specialists with her idea, and called a meeting of people willing to join a committee. "We had about 14 people at that meeting and we created a care model and a business model.

"We envisioned a six-bed Jewish facility that catered to Jewish cultural values and provided a comfortable home for patients and their families. We want a peaceful, welcoming home with an area in which people could observe Shabbat."

She made a preliminary presentation to Baycrest Centre with the notion of having the hospice as a possible satellite project, "and they liked the idea, but worried whether there is a need in the community. They suggested we do a needs assessment."

She also contacted the Jewish Hospice, an organization that, through referrals, has people visiting terminally ill patients. "We linked with them because they see people [who might need a hospice] and we wanted them to suggest us. They also worried about community need."

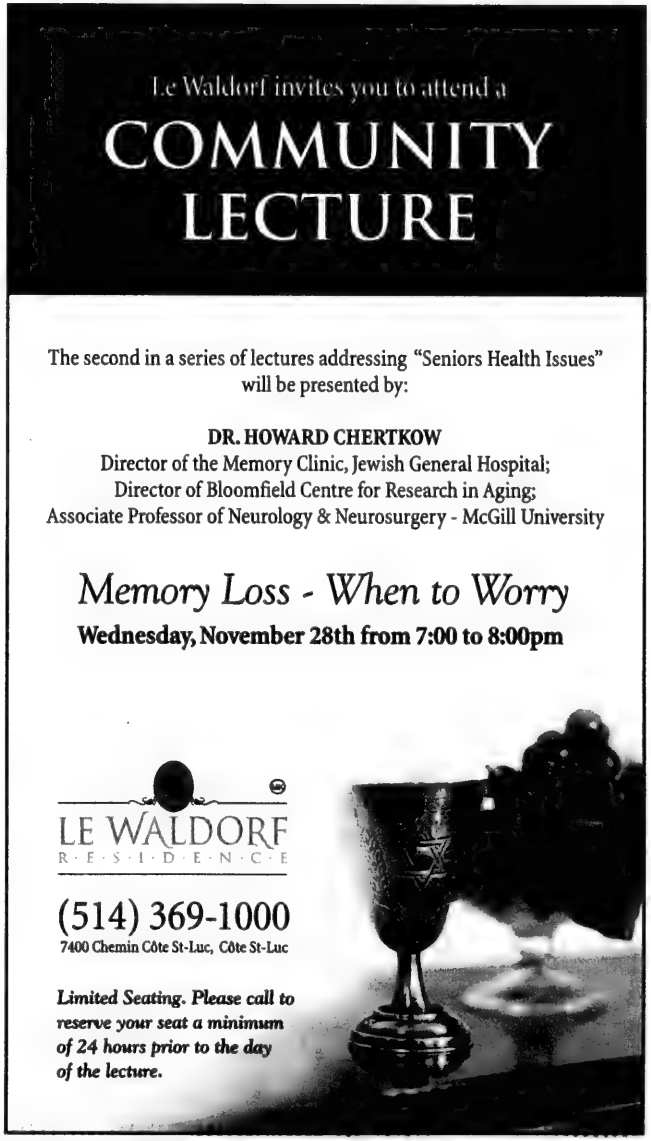
Nathanson says she believes there is a tremendous amount of interest and support in the community; together with the committee, she developed a survey which she needs 300 people to fill out.

"People who have lost a loved one to a long-term illness within the past 18 months are candidates to complete the survey. Because of the nature of this facility, sudden passing of loved ones would not qualify as having the appropriate circircumstances to complete it."

The questionnaire contains such questions as whether they would have considered such a facility for their family member, whether they feel there is a need for it in the community, where the dying person they were close to spent the last few months of his life, and whether $285 a day is a reasonable amount to pay for this service.

The RJHO would be a not-for-profit organization, she said, that would be funded by private donations. Patients or their families would be asked to make a donation (commensurate with their ability to pay) to cover all or part of their share of the operating costs, says Nathanson.

Those interested in filling out the survey can call Nathanson at 416-848-9574.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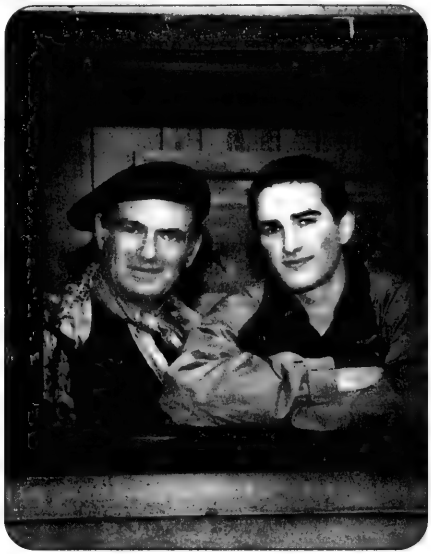
Father and son keep musical traditions alive

By ANNA MORGAN
Staff Reporter

TORONTO — For Jaques and Michael Israelievitch, bringing the next generation of listeners into classical music concert halls may be one of our biggest challenges.



Jacques and Michael Israelievitch.

The father-and-son duo performed several pieces together at the Young Artist Series at the Glenn Gould Studio recently. With Jacques, the Toronto Symphony Orchestra concertmaster, on violin, Michael played several percussion instructments – including marimba and djembe.

But while the free noontime concert was full, there were only a handful of young adults in the audience.

Blaming the Canadian education system for the current apathy among young people toward classical music, the elder Israelievitch said that "music and visual arts are important. They humanize people. Yet, any time there is a cutback in education, they are the first courses to go."

Music and art appreciation has to start when children are young, said Jacques, an internationally renowned soloist who was awarded a knighthood in the Order of Arts and Letters by the French government for his contributions to the world of music.

Governments need to be more involved so that music can be more accessible at every level, he said in an interview.

In France, musical education is free, Jacques added. Music is available in schools as well as in a whole network of national conservatories which exist in almost every town.

He asked if there are any real music programs at the Jewish day schools.

"Are Jewish students studying the arts or are we creating a whole generation of people educated in the Jewish religion and then only in practical things they need to make a living, like math and computer science?"

Jacques, who gives master classes on the violin at the Royal Conservatory of Music and with youth orchestras, said he almost never sees Jewish students at his workshops.

For a community that historically has pursued the study of music, "there doesn't seem to be a push today to encourage our children to study music," he said.

Jacques' son, Michael, 18, is currently studying at the Juilliard School in New York. Although he began piano when he was very young, he didn't pursue music seriously until he was 12 and began percussion. The instruments he now plays include African drums, Japanese temple bowls, bells – basically anything that can be hit and produce a sound.

Michael has performed with numerous orchestras and ensembles. He is the principal percussionist/timpanist with the St. Louis Symphony Youth Orchestra and has won first prize at the U.S. National Music Festival.

"Playing with my father [as part of the Israelievitch Duo] has been an integral part of my learning experience, Michael said.

The father and son have performed works by such composers as Samuel Adler, Murray Adaskin and Srul Irving Glick.

It's not that common to hear violin and percussion performed together, Michael said.

However, most audiences are drawn into it and find the rhythm element quite infectious, Jacques noted.

Jacques' three sons are all involved in the arts. David, the oldest, is a student at the University of Victoria and focuses on creative writing. He currently composes hip hop and rap lyrics. Josh, the youngest, sings in his school's choir.

For Jacques' 50th birthday, his wife Gabrielle commissioned several pieces of music so that all his children could be involved in a celebration.

At that time, Michael Colgrass composed *Hammer and Bow* for percussion and violin. Father and son played the piece together for the first time at Jacques' party. However, they have gone on to perform it several times and have recorded it on the Fleur de Son Classics record label.

Jacques said it's a tremendous experience to be able to perform with his son.

"I'm on the stage playing and I'm so enormously proud of my son's achievements."

New wartime records could help genealogists: expert says

By BILL GLADSTONE
Special to The CJN

TORONTO — The horde of Nazi records that the Americans confiscated from Germany after World War II has finally been catalogued, making it much more accessible to genealogists and historians, says an expert on German Jewish genealogy.

Peter Lande, who spoke to the Jewish Genealogical Society of Canada (Toronto) during Holocaust Education Week, said the material includes concentration and death camp records, deportation lists, and many other types of data.

What's perhaps most impressive is that Lande, a retired American diplomat who lives in Washington, D.C., did all the cataloguing himself.

Most of the captured German records were microfilmed and returned to Germany in the 1950s. They take up 189 reels of microfilm, with 1,000 frames per reel. Lande said he examined every frame – 189,000 in total.

The microfilmed collection is housed at the U.S. National Archives, with copies at a few other American research institutions and at Yad Vashem. The index is available through the JewishGen web site, he said. The web site address is http://www.jewishgen.org/infofiles/CapturedGermanRecords.html#collection

The collection includes many diverse Holocaust-era records – for example, a list of about 120,000 Dachau inmates and a much smaller list that enumerates residents of one town who were late paying their water bills. The reason they hadn't paid was probably "because they'd been killed," Lande said.

A longtime volunteer with the U.S. Holocaust Memorial Museum in Washington, Lande was born in Germany and came to the United States with his family in the late 1930s. He has scoured many war-era collections looking for genealogically relevant material.

In recent years, he has worked to put various Holocaust-related lists and films onto CD-ROMs for libraries and specialized research institutes worldwide. "Just think of all the collections that could be made available if this idea catches on," he said.

Lande described another major project relating to the former Soviet Union's Extraordinary State Commission into Nazi war crimes.

Immediately after the war, the Soviet fact-finding body tried to determine exactly what had happened in Soviet territory occupied by the Nazis. The commission published its multi-volume report in the late 1940s.

Yad Vashem microfilmed the collection in Moscow in 1990 and the U.S. Holocaust Memorial Museum has a copy, but the names of individual victims appear haphazardly, on a town-by-town basis. For the last few years, Lande said, the U.S. museum has paid keyboarders in St. Petersburg and Minsk to consolidate the names onto a computerized – and thus easily searchable – master list.

The keyboarders enter the names in cyrillic letters, and the marvels of technology take over from there, he said.

"We have a system whereby you push a button and it appears in Latin text on the same screen," Lande said. "We've opened up an area that was basically inaccessible for 99 percent of researchers."

Lande said he wants to help people achieve closure through documentary evidence about relatives who perished in the Holocaust.

"People want finality. They want to know when their father died. This is important to people. I'm not talking just about genealogists who are doing nice charts."

HEARTS OF STONE!

For Jews, this past year has been the most difficult in 50. Filled with bombings, terrorism, shock, sorrow and tears in Israel and New York - perhaps no one has suffered as much as The Schevischurder family in Israel.

They lost five members in the Jerusalem "Sbarro" bombing.

The parents were with 5 of their 8 children when a suicide bomber detonated a knapsack filled with nails and explosives. The mother and two daughters A"H were killed instantly. The father and son A"H lay mortally wounded and died after reciting the Shema Yisrael together. Two young girls aged 8 and 10 were injured, one very seriously.

The 3 brothers not with the family found their sisters in the hospital. Then they came together for the five concurrent funerals which took place on Mount Menuchot in Jerusalem.

The father Mati was a Jewish studies teacher and the mother Tzirel worked with deaf children. They left a small amount of life insurance. The remaining 5 children aged 8 to 21, are destitute and facing a crisis. The youngest girl faces many surgeries and long term therapy.

WON'T YOU PLEASE HELP?

We need every Jew to help these five orphans financially. We can defeat those with hearts of stone. Charitable tax receipts will be issued for donations of $18 and up. Please give generously. In the merit of this mitzva may you and all of Israel be blessed with a year of health, happiness and peace. Thank you.

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Israeli investors seek opportunities in Canada

By PAUL LUNGEN
Staff Reporter

TORONTO — When developers of a luxury waterfront condominium in Toronto decided to market the project to new buyers, they included in their advertising campaign a pitch to what seemed a natural market – in Israel.

Hebrew-speaking readers of *Yediot Aharanot* this past summer were treated to a full-page ad promoting investment in "Waterpark City," a development in the heart of downtown Toronto. For Israelis used to the country's high-price, high-tax regime, the offer looked pretty good. The prices were reasonable and the return on investment more than respectable.

The advertisement, it appears, is aimed at tapping into a growing body of Israeli investors flush with surplus cash who have been shifting their investment focus from the Holy Land to business opportunities around the world. Some have invested in eastern Europe – in countries like Poland, Hungary and the Czech Republic. Others have looked to Latin America.

In the last 12 months, "Canada, especially Toronto, has become familiar to Israeli citizens as a good opportunity to come over and buy a condominium unit for investment purposes," said Benjamin Hertz, chief Canadian representative for Bank Leumi le-Israel.

The risk-return equation in Canadian investments is quite attractive for Israelis, Hertz explained. Consider a modest purchase, a 400-square-foot condominium unit. In Toronto, it can sell for $100,000 US. The same sized unit in Israel would be priced 20 to 25 percent higher. Furthermore, investors can expect about a five percent return on their investments in Israel while Canadian units return eight to 11 percent, Hertz said.

"Israelis believe the real estate market in Toronto is going to go up, not down, over a long period of time." That adds the likelihood of a capital gain to the steady income stream they are looking for, he added.

The waterfront development is a joint project of H & R Developments, a leading Canadian builder, and Malibu, an Israeli firm. H & R and Malibu began marketing the project in Israel last summer, according to *Globes*, an Israeli financial newspaper.

Residential units are only part of what Israelis are looking for – and only a small part at that. *Globes* reported recently that Delek Real Estate purchased the 34-storey Tour Bell office tower in Montreal from the CDP Pension fund for $130 million US. Communications giant Bell Canada is the prime tenant in the 112,000-square-metre building. Bell agreed to enter into a 17-year lease, paying $16 million US per year, giving Delek a 12 percent return.

Meanwhile, Delek Real Estate, in conjunction with its subsidiary Delek Belron, recently purchased three other Canadian buildings for a total of $150 million US. Two were residential buildings in Montreal with 700 apartments and the third was an office tower in Toronto. The tower is rented by the Canadian government and the Royal Bank of Canada, *Globes* reported.

Delek, one of Israel's largest overseas real estate investors, owns 20 properties in Canada and Britain, with the value of its Canadian investments reaching $350 million US.

Israeli interest in foreign investment is a natural development in any growing economy, Hertz said. Pushed by a declining Israeli real estate market and relative bargains abroad, Israeli capital is looking offshore for better returns and diversification of assets.

In Canada, Vancouver, Toronto and Montreal are the location, location, location for Israeli investors, who generally favour commercial properties like offices and malls over residential units.

Hertz, who assists Bank Leumi's Israeli clients uncover new opportunities, estimates that Israelis have invested $500 to $600 million US in Canada in the last five months. In Toronto alone, anywhere from 100 to 120 condos are purchased on an annual basis.

Benjamin Noy, Israel's consul for economic affairs, traced the history of Israeli investment abroad to a small group of Israeli contractors who were hired to do jobs around the world and who ended up as pathfinders for other Israeli investors. Solel Boneh, for one, was hired to do construction work in Africa and Latin America and with the collapse of communism, also became active in eastern Europe.

Over time, Israeli firms sought an equity stake in the developments they were building, particularly in shopping malls and offices in Hungary, Poland and the Czech Republic, and even some in Florida, Noy said.

Changes to Israeli foreign currency controls about five years ago opened the door wide to Israeli corporations, allowing them to pursue opportunities abroad.

In Canada, for example, the Gazit Group, a major Israeli real estate development and management company, acquired control of Canadian Centrefund Realty (now known as First Capital Realty), a real estate owner/manager, in June 2000.

Meanwhile, Canada-Israel trade in goods continues to grow, thanks in large part to the bilateral free trade agreement that came into effect in 1997. In the first six months of 2001, Israeli exports to Canada hit $150 million US, a 22-percent jump from the same period the year before. Canadian exports to Israel, reached $145 million US, bringing the annual grand total to an estimated $1 billion in two-way trade.

Since 1997, trade volumes have increased by 93 percent, Noy said.

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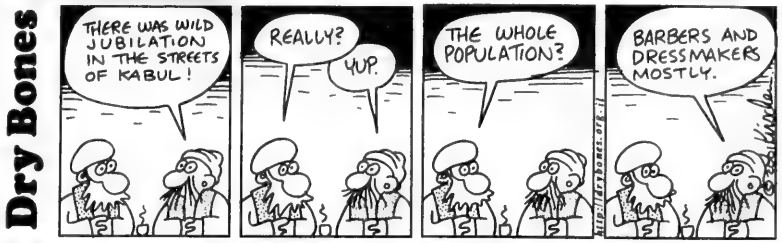

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Dispelling the doubts

Last week, the government announced that some 1,000 soldiers from the 3rd Battalion, Princess Patricia's Light Infantry, based in Edmonton, would be departing imminently for Afghanistan. In making the announcement on behalf of the government, Defence Minister Art Eggleton described the Canadians' military assignment as a "stabilization mission to assist in opening corridors for humanitarian assistance."

Despite the rather "sculpted" language used by the minister, and despite (as of this writing) the apparent broad collapse of the Taliban government and its armed forces, there should be no doubt in the minds of Canadians concerning the nature of the mission on which our soldiers have been sent. It is not without danger; it is not without peril.

We therefore extend our prayers on their behalf, convey to them our deep gratitude and bid them Godspeed and a safe return to their families and to their communities.

There should also be no doubt now in the minds of Canadians concerning the importance, let alone the morality, of our soldiers' mission in Afghanistan or of Canada's full-hearted support of and involvement in the coalition against the forces of terror.

The Taliban government and Osama bin Laden's Al Qaeda network were full partners in their murderous ambitions and operations against the West. This is now certain.

As members of the Taliban party and the government hastily fled their strongholds in Kabul last week, they left behind irrefutable proof of their perfidious pact. That proof was described in the *New York Times*: "A flight simulator computer program, a list of flight schools in the United States and documents describing chemical, biological and nuclear warfare referring to the Qaeda organization were found here in two houses littered with paper.

"Some of the documents... were in a house that belonged to the ministry of defence of the Taliban government. Other documents were found in a private residence two miles away in the same upscale neighbourhood of Kabul... Throughout both houses were scattered green and yellow forms in Arabic labelled 'Al Qaeda ammunition Warehouse.' The forms list weapons, including rifles and grenades and state to whom they were issued.

"The apparent Qaeda presence in a Taliban defence ministry building suggested that Osama bin Laden's organization and the radical Islamic government were closely linked.

"In one house, a page torn out of *Flying* magazine was found, listing flight schools in Florida..."

Osama bin Laden has told us many times he wants to kill Christians and Jews, Americans and Israelis. The Taliban government has now been fully exposed as having been complicit in bin Laden's plans.

When our soldiers and the soldiers of all the coalition forces return safely from their mission, let us remember the great debt we will owe them all. For they are in Afghanistan defending us.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

Supporting Harris is no affront

In the article "Harris praised as 'good friend' of the community" (*CJN*, Oct. 25) Carly Steinman, social action co-ordinator for the Canadian Council for Reform Judaism, is quoted as saying that the ideology of the Ontario provincial government is a "direct affront to our Jewish values." She said that certain steps taken by the government "challenged our traditions of tzedakah, tikkun olam, and struggles against injustice and discrimination." She added that "our" fight for a "kinder and more equitable Ontario" has been greatly bolstered by Premier Mike Harris's resignation.

It may come as a surprise to Ms. Steinman that there are many supporters of the Harris government who are Jews, including Jews who try to adhere to Jewish values in their lives. The attorney general of Ontario, who is quoted in the same article, is one of them. For Ms. Steinman to say that she disagrees with, and does not like, the government, is within the bounds of acceptable discourse. It is absolutely unacceptable and arrogant to brand the government, and by extension its supporters, as being an "affront" to Jewish values. Who appointed Ms. Steinman as the arbiter of Jewish values?

Ms. Steinman seems to have forgotten that we live in a democracy. There are Jewish members and supporters of all major political parties in Canada. I suggest that many, if not most of those people, including the supporters of the Harris government, have made their political choices thoughtfully. Such people honestly believe that their political choices are consistent with their religious values. One may disagree with those Jews who support other political parties, and even try to convince them through reasoned debate that they are mistaken. But we are entering into dangerous territory if we brand those with whom we disagree as, in effect, enemies of our tradition.

I call on the Canadian Council for Reform Judaism to repudiate Ms. Steinman's comment, and to reaffirm political pluralism and tolerance for opposing viewpoints as Jewish values.

David Rosenbaum
Toronto

* * *

Harris legacy not praiseworthy

Many constituencies within the Jewish community would strongly contest the notion that Premier Mike Harris has been a "'good friend' to the Jewish community" (*CJN*, Oct. 25). Indeed, vast segments of our community believe that Harris's agenda and actions have been diametrically opposed to the fundamental traditions and values of the Jewish community. Among those who have been most negatively impacted by the neo-conservative ideology of the Harris government include: families and individuals who depend on food banks so they won't go hungry; those who cannot afford to pay wildly escalating rents and those on waiting lists for subsidized housing; physically and developmentally disabled persons who have experienced significant cuts to their benefits and access to services; senior citizens living on fixed incomes or those waiting to get into chronic-care hospitals; people who have become ill and had to lie in corridors in emergency wards; and thousands of families who send their children to public school and have witnessed the devastating impact of budget cuts, resulting in a lack of basic educational resources, ever increasing class numbers, fewer ESL programs, etc. By any measure, this is hardly a legacy that we would wish to praise.

Carol Tator
Toronto

* * *

Harris legacy costly

You have published several articles on Harris's "good legacy" to the Jewish community (*CJN*, Nov. 8 etc), referring to tax rebates for parents who pay for private education. (Presumably it does not refer to cuts in funding at Baycrest.)

The Jewish community should be aware that this legacy comes at a considerable cost. For instance, Jewish students who intend to have a career in the billion-dollar music and media industries need to take public high school arts courses that are not currently available in Jewish schools. They will then find themselves facing overcrowded classrooms, shortages of textbooks and other materials, and declining standards of cleanliness and safety due to lack of money to pay janitors. These are the conditions facing every public school in Ontario and it is nothing for Jewish or any other parents to be happy about.

Charles Heller
Toronto

* * *

An overwhelming response

Jewish Family & Child Service recently publicized in *The CJN* its search for a Jewish adoptive home for three Jewish children from New Brunswick.

The community response was overwhelming and heartening. We had hundreds of calls from people who were eager to provide a home for these young children.

We want to let the community know that we have found an excellent Jewish home for these three siblings. It is not often that we can intervene so successfully in people's lives, but we can all take pride and nachas in the fact that these childrens' lives will be immeasurably enhanced and that the community has also brought joy to people longing for children.

We want to thank the community for its generosity of spirit.

Gordon Wolfe, Executive Director
Jewish Family & Child Service
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The media's lexicon for the Middle East

This article is the second of two parts. Part 1 was published last week.

By DONALD CARR

Most English language newspapers, television networks and radio stations have what is called a style book which dictates to writers, commentators, anchors and newsreaders the appropriate use of words in material for publication or broadcast.

Reviewing past media coverage of events in and affecting Israel, one is driven to the conclusion that for many, there must be a distinct style book, or lexicon, reserved especially for reporting on that part of the world. It probably looks something like the following:

Palestinian witnesses
Refers to statements made by Palestinian Arabs, to be resorted to either (a) when the reporter or commentator is not present at a particular incident and receives information from Israeli witnesses, which, if reported, will show a "one-sided Israeli bias" to Palestinian Arab neighbours where the reporter or commentator lives (such as the American Colony Hotel, or in Ramallah), or (b) when the reporter or commentator is concerned that his or her Palestinian "hosts" will retaliate if a report favourable to Israel is filed, such as the PA's seizure of all but one film crew's footage of the bloody lynching of two Israeli soldiers by a mob in Ramallah, or the PA's denying them interviews with PA leaders.

These Palestinians reject the peace process if Jerusalem is "Judaized."[RNS/Reuters photo]

Peace Process
Refers to an illusory set of negotiations and apparently tentative agreements between Israel and PA Chairman Yasser Arafat, which have occurred from time to time, but have led to nothing but the current so-called Al Aksa intifadah. These include (a) the "Oslo accords," pursuant to which the PA was established, but none of the undertakings by the Palestinian Arabs therein was carried out, (b) the unprecedented offers made by former U.S. president Bill Clinton at Camp David Two, all of which were either rejected by Arafat or breached by him and his Palestinian Authority, (c) the steps recommended in the report of the Sharm El-Sheikh fact finding committee, chaired by former U.S. senator George Mitchell, whose astoundingly successful recommendations for solving the inter-religious wars in Northern Ireland are well known, (d) intermittent attempts at discussions between Shimon Peres and Arafat, none of which have led to any lessening of "terrorism" (see below) or any realistic prospect of the Palestinian Arabs recognizing the validity and existence of the State of Israel.

To be used by reporters or commentators unaware of the context of the Arab/Israeli confrontation.

Provocative
Use when describing an Israeli counter-move to an act of violence by Palestinian Arabs, where in such counter-move no Arab casualties or deaths occur. For example, the occupation of Orient House, used by the PA for diplomatic or political purposes and planning of attacks on Israeli civilians, all contrary to the Oslo accords. To be used when it is patently obvious that "overreaction" or "cycle of violence" cannot be used, no matter how one-sided a reporter or commentator might be.

Refugees
Use exclusively for Palestinian Arabs who left their homes in "occupied lands" in 1948, many out of fear, but more at the urging of invading Arab armies, which wanted clear lines of fire and promised their early return once the Jews had been "thrown into the sea." Notwithstanding that the number of Palestinian Arab refugees is variously estimated at 538,000 (Israeli sources), 720,000 (UN estimates) and 850,000 (Palestinian Arab sources), the term is to be extended to current generations of descendants of those people, the vast majority of whom have never set foot in any of those original locations and who are now estimated to number 3.5 million.

Never to be used in reference to Jews, who, in approximately the same numbers as the Palestinian Arabs, were obliged to flee Arab countries in 1947 and 1948 to avoid harm and who left behind them billions of dollars worth of property, possessions and institutions.

A reason for not applying this term to Jews is the fact that, unlike the Palestinian Arabs, they were absorbed into various havens – and particularly Israel, impoverished and surrounded by enemies. The majority of the "refugee" Palestinian Arabs were left by Lebanon, Syria and Jordan to fend for themselves and to be used by the Arabs as pawns in the "political" war against Israel (although Jordan alone, bestowed upon those living under its control a meaningless Jordanian citizenship). Many of those Palestinian Arabs and their descendants were and are housed in "refugee camps" (see below).

Refugee Camps
Refers to those settlements of Palestinian Arabs displaced as a result of the 1948 war in territory either captured by the Jordanians or the Egyptians, or in sovereign territory of Lebanon and Syria. Unlike the tents and corrugated-iron Quonset huts used by Jewish refugees until their integration into Israeli society, these locations include many multi-storeyed concrete, permanent residences, factories, shops and offices. Most of these locations exhibit conditions at least as "permanent" as the former homes of those who left rural areas and, in most cases, have facilities, such as running water and electricity, that did not exist in their former rural homes.

Right of Return
An illusory and non-existent status under any known international law; invented by Palestinian Arabs and their descendants to obfuscate a process, which, if implemented, would destroy Israel by allowing an influx of Arabs whose numbers (currently estimated at about 3.5 million) either immediately, or within a short time, would outweigh the Jewish population of Israel and achieve the Arab dream of annihilating the Jewish State by a means other than the wars, terrorism, boycotts and diplomatic isolation already attempted.

This erroneous concept stems from a non-binding resolution of the UN General Assembly, Resolution 194 (III) of Dec. 11, 1948, which resolved that "the refugees wishing to return to their homes and live in peace with their neighbours should be permitted to do so at the earliest practicable date, and that... compensation... should be made good by the governments or authorities responsible."

All Arab states voted against the resolution at that time. Note that the resolution (a) did not refer to "Arab" or "Palestinian" refugees, (b) referred to refugees who wished to live at peace with their neighbours, (c) did not attempt to oblige any state to comply, but recommended permission, (d) referred to "governments and authorities" in the plural (thus, clearly intending to refer to more than Israel) and, finally, (e) never used the word "right."

The spurious assertion of this "right" ignores what was virtually a population exchange, involving a similar number of Jews from Arab countries who were re-settled in Israel. Many similar movements of much larger populations have taken place around the world, such as with the Hindus and Muslims in India and Pakistan; the Poles, Germans and several other nationalities in Europe; and various ethnic groups in the former Yugoslavia.

Notwithstanding the foregoing, the word and concept "right" carries with it a very appealing ring to western ears. Should be used to avoid delving into the background of this issue.

Terrorists
Notwithstanding its use with respect to Northern Ireland, IRA bombers in England, the Tamils and members of Basque ETA, elsewhere in the world and, after the Sept. 11 attacks and subsequent anthrax infections in the United States, this term is not to be used to describe Arab bombers, gunmen, mortar-shellers or other attackers of civilians in the Middle East, except where their targets are not Israeli – for example, U.S. bases in Lebanon or U.S. Navy ships.

Originally eschewed in preference for the terms "freedom fighters" or "guerillas," but now that these have fallen out of favour, it is preferable to use "activists," despite its use in describing individuals in the western world who join peaceful demonstrations or parades, or join organizations dedicated to some kind of change by democratic means.

Postscript
Successive Israeli governments and the Israeli media have unwittingly contributed to part of this lexicon by using the words "settlements" and "settlers" when referring to communities of Israeli Jews and their inhabitants.

These Jews have built permanent, modern towns and villages, with all the necessary infrastructure: sewers, water, paved roads, lighting, community centres, synagogues, schools and homes on land legally acquired and paid for (usually by the Jewish National Fund over the past nearly 100 years) even though those lands were across what came to be known as the "Green Line."

The "Green Line" was never a national boundary of any kind, but a ceasefire line drawn in green ink on a map after the War of Independence, when Israel successfully staved off the attempted annihilation of the new State by surrounding countries, including Syria, Egypt, Lebanon, Jordan and Iraq.

"Settlement" is the literal translation of the Hebrew word *hityashvut*, used in the 1920s and 1930s, when the Jewish Agency assisted newcomers to Palestine to build new, small, agricultural communities. These words transmit to western ears the concept of small gatherings of squatters living in covered wagons or makeshift wooden shacks, pioneering uninhabited wastes, such as the rolling lands of Wyoming, Montana or Texas, often positioning themselves on land which is not theirs and to which they have no right, title or legal interest.

This has led to the denigration by the media – and, strangely enough, unintentionally by some official Israeli sources – of such communities as Pisgat Ze'ev (over 34,000 residents), Maalei Adumim (over 22,000), Ariel (over 14,000), Efrat (over 6,000) and Kiryat Arba (over 6,000). In turn, the general western community has absorbed a gross distortion of the status of these communities and their inhabitants.

So, too, Gilo, a neighbourhood in Jerusalem, indistinguishable from any other neighbourhood of that city, with a population of over 27,000, studded with modern apartment buildings, homes and all of the other hallmarks that make it a city neighbourhood, has come to be categorized by the media as either a "settlement" or "occupied Arab lands," when mortar and machine gun fire have frequently hit its residences from the neighbouring Arab village of Beit Jala.

Donald Carr, Q.C., is president of The Canadian Jewish News *and a lawyer with the Toronto firm of Goodman and Carr.*

Opinions

Immigrants to Canada

Unless I am mistaken, there is a groundswell of anti-immigrant feeling spreading in the country. I suppose that underlying this sentiment is a fear of terrorism, even though we have no evidence that attributes terrorist acts to immigrants. In the United States, there is a sense that its borders are too porous, and that refugees and immigrants may be potential terrorists. To be sure, we must support careful screening of all applicants, but we must not forget that immigrants constantly renew the lifeblood of the nation.

Rabbi Gunther Plaut in Toronto

Of course, our immigration process has to follow the strict rules and the refugee determination that frequently takes place must also abide by the strictest standards. There may be some disagreement about how high these standards ought to be, but if we put them too high, we may keep genuine refugees out – and as a former refugee from the Nazis to the United States, I know that without a reasonable refugee law, I would not be here today to write this article, but would have died long ago in Auschwitz.

I recently had the privilege of reading a speech that Canadian Senator Jerry Grafstein gave in the Senate. In his speech, he said:

"In the last decade, Toronto's small Afghan immigrant community has grown to 20,000, many of whom are now proud Canadian citizens. In Toronto, the police can arrest people in over 130 languages, and Toronto City Hall can provide services in 80 languages which is on the increase according to the mayor. Toronto is the first city in the world to give birth to a multilingual television station with programs in more than 18 languages, weekly."

The senator then turned to a discussion of the current immigration bill:

"In a careful, meticulous way, we must review the immigration act and amend it, if we must, or restrain the government if we should discover overzealous provisions after careful consideration and weighing of the evidence.

"[We must] examine this bill carefully to see what steps must be taken to satisfy our citizens not only about their security, but about their freedom as well and their economic prospects through the medium of immigration, which has become part of the lifeblood of Canada."

Having had a close connection with the immigration and refugee process, I support the senator's sentiments wholeheartedly. I hope that there is enough money in the government till to spend on training the personnel that will administer the bill when it is finally passed. A piece of paper will not protect us one way or the other – it will be people who take its purpose seriously and efficiently.

Different Palestinian voices

Even as Palestinian Authority (PA) Chairman Yasser Arafat seems to be losing control to the extremism of the Palestinian street and rejectionist factions within the PA, other voices are questioning both his leadership and the benefit of ongoing violence for the Palestinians themselves. None of this indicates any change in official Palestinian policy, nor does it mean that Arafat's conduct will change, but it does point to more diverse dissent within the Palestinian community than is generally acknowledged. Consider the following recent examples.

Shira Herzog in Toronto

Several weeks ago, Sari Nusseiba, a member of the Palestinian "aristocracy" and one of its best-known intellectuals, published an article in Arabic and Hebrew in which he called for abandonment of the demand to exercise the right of return of Palestinian refugees to pre-'67 Israel. Until Oslo, Nusseiba had supported one secular state that would incorporate both Israel and the West Bank. After Oslo, he came around to supporting a two-state solution. He acknowledges that for this to work, the Palestinians must accept the Israeli position that to protect its viability as a Jewish State, the Palestinian right of return cannot be exercised.

In late October, a coalition of Palestinians and Israelis signed a full-page ad calling for an immediate implementation of the Mitchell Plan, including cessation of all violence and attacks, a freeze on settlements, and a return to negotiations based on UN resolutions 242 and 338. All the Palestinian signatories held official and semi-official positions in the PA. Senior among them was Yasser Abed Rabo, minister of science in the PA, who has gone on record before in acceptance of a two-state solution that would allow each state to define its national identity – code language for acknowledgement of the Jewish claim to Israel.

Earlier this month, press reports leaked the story of the abortive resignation of Muhammad Dahlan, head of Gaza's security services and one of Arafat's closest advisers. According to these reports, Dahlan disagreed with Arafat's strategy in dealing with opposition groups such as Hamas, Islamic Jihad and even the Tanzim. Dahlan's criticism stems from recognition that the benefits of the intifadah have been exhausted, while Arafat is losing control and the radical street is dictating policy.

Arafat refused to accept the resignation, and the entire episode can be dismissed as an internal ritual within a closed leadership clique, but its very publication is evidence that all is not stable.

Two weeks ago, Yazeed Si'ar, a Cambridge-based Palestinian intellectual, author and Arafat advisor, publicly criticized Arafat's strategy (or lack thereof) as inimical to the Palestinian interest in peace with Israel. He spoke of the weaknesses and corruption in the PA's governance system, and of Arafat's failure to see beyond his short-term, tactical analysis of what the Palestinians have gained over the last forty years. While extremely critical of Israelis' lack of fundamental understanding of the Palestinians, he was equally vocal in his assessment of the Palestinians' failure to comprehend their Israeli counterparts. For him, the inevitable outcome of the prolonged conflict has to be two states side by side, with Israel defined and governed as it is today. What is not clear is how long it will take to get there, or at what cost. For this, he blames Arafat's poor judgment.

At the end of the day, what counts is what Arafat does and not what anyone around him says. The fact that all of these statements are made in the Israeli press can be cynically viewed as an effort to seduce Israeli public opinion without any substantive changes in official rhetoric or policy.

But this can be analyzed differently. When coupled with the fact that the Palestinian middle class is sending its financial assets abroad and high emigration figures among the more affluent groups in the PA, this may all point to cracks in the wall of solidarity with the intifadah in what has never been a monolithic community. As always, the debate over tactics and strategy towards Israel masks a debate over the future shape of the Palestinian community and its leadership. The intifadah no longer offers political gains, especially after Sept. 11. Acting upon this recognition involves serious decisions on the Palestinian side that will have far-reaching – and likely convulsive – internal consequences.

Sex and the terrorists

Now that I have your attention...

Let's spend at least a few minutes doing something other than agonizing over the many depressing recent events.

If we obsess about nothing other than the situation facing Israel and Jews in the wake of the anti-racism conference in Durban, the ongoing violence of the intifadah and the apprehension of more post-Sept. 11 terrorist attacks, then we might as well pack it in. There will likely be tough times ahead. But in the past century there have been periods far more difficult for Jews than the present time, and I am not just referring to the Holocaust.

Morton Weinfeld in Montreal

So leave it to a recent issue of the *Forward*, the American Jewish weekly, to bring us front-page news of what is really important in the Jewish world. I refer of course, to their triumphant article on the latest *Playboy* playmate, who turns out to be Jewish. Not just a little Jewish, but really Jewish. The young lady apparently took a recent trip to Israel, which made a great impression, and also attended services periodically when growing up.

I confess I have not yet had a chance to check out the relevant issue of *Playboy,* but I will assume this young woman was not chosen for her chess-playing abilities. I don't know if she is the first Jewish playmate – likely not – but it's interesting that the selection made the front page of the *Forward*. Life – Jewish life – goes on.

Jews can take pride in more than their intellectual or economic achievements. Many Jews are glad when Miss Israel does well in a Miss Universe competition. And many North American Jews recall with pride when Bess Myerson won the Miss America crown in 1945, the first and only Jewish woman to do so.

Beauty pageants are one thing, but nudity is quite another. Years ago, I was in Israel when the first issue of an Israeli *Penthouse* magazine, in Hebrew, hit the stands. Having heard about the American version of *Penthouse*, I decided to buy the Israeli version, for research purposes of course.

What a surprise! The Israeli issue was as tame as a girlie magazine could possibly be. It was not a Hebrew translation of the American product. The few pictorials featured topless European-looking models, and that was it. Nothing, frankly, that one could call pornographic.

In fact, that issue of *Penthouse* revealed a great deal about the ambiguous relationship Jews have with physical beauty and eros.

To my amazement, the text that accompanied the pictorials were not the standard, "Martina loves surfing and horseback riding." No, to my surprise the texts selected were all lovely lyrical passages from the *Song of Songs*. Most readers of the magazine, even secular Israelis, would probably have recognized those passages.

What an irony. Even when trying to score a blow for sexual freedom, the Israeli producers of the magazine could not escape the hold of Judaic tradition. Why did they do it? I cannot know for certain. I would argue it was not done to deliberately disgrace any holy texts. I suspect it simply seemed like a logical, perhaps even clever, choice. In effect they were trying to make the case that erotica has its place in the Jewish biblical canon. Which it does.

In North America, the scant research available suggests that Jews hold liberal attitudes on matters relating to sex and sexual morality. Jews are more likely than non-Jews, certainly in the United States, to tolerate pornography, to support sex education and birth control in public schools, to support equal rights for gays and lesbians and to support free access to abortion.

Among the non-Orthodox, Jews are at least as likely to engage in pre-marital sex, though the Canadian rate of out-of-wedlock births is far lower for Jews than for non-Jews.

The conventional wisdom, articulated by Dr. Ruth Westheimer among others, has been that Judaism, unlike Christianity, has always had a more liberal posture towards sexual pleasure than Christianity. So let Jews kvell over the Jewish playmate and think pleasurable and erotic thoughts in the shadow of Osama bin Laden. There was sex even in the ghettos and in the camps. Let there be sex now.

The Kirshner File

Jewish Montreal of a bygone era

Writing under the pseudonymn of Ben Mordecai, Israel Mendres was a stellar fixture in the pages of Montreal's Yiddish-language newspaper, the *Keneder Adler*.

Sheldon Kirshner in Toronto

Catering to the tastes and sensibilities of East European immigrants, Mendres was the master of the personal essay, known journalistically as a feuilleton. Perfected in Europe by writers such as Theodor Herzl, the founder of modern political Zionism, it lent itself to nuanced observation.

Mendres, born in Russia's Pale of Settlement in 1894, immigrated to Canada at the age 16. Before he discovered journalism, he worked as a tailor. In 1922, the *Keneder Adler* hired him as a staff writer. For the next 40-odd years, until his death in 1964, there was hardly an issue without his byline.

In his stylistically unadorned feuilletons, he described Jewish immigrant life in Montreal. Being closely attuned to its rhythms, Mendres' deft, timely sketches distilled the essence of a universe. In the main, social, cultural and economic issues attracted his attention.

He wrote of shifting neighbourhoods, class struggle, rivalries between Zionists and Bundists, Yiddish theatre, anti-Semitism and the formation of the Canadian Jewish Congress.

In 1947, when he was something of a personality, Mendres published 55 of his short Yiddish pieces in book form under the title of *Montreal fun Nekhtn* (*Montreal of Yesterday*). It covered the period from 1900 to 1920.

On the 50th anniversary of its publication, the French Canadian scholar Pierre Anctil, having recognized its importance as a Quebec historical document, translated it into French.

It was only a question of time before an English version appeared. *Montreal of Yesterday*, published by Vehicule Press, is now available to readers. The translator, Vivian Felsen of Toronto, is none other than Mendres' granddaughter. "It was something I had to do," she told me.

Montreal-born Felsen, who was 18 when Mendres died, knew her grandfather very well. The daughter of Irvine and Anne Glass, to whom this book is in part dedicated, Felsen is a Yiddishist. Like her mother, a Yiddish teacher whose father was Mendres, Felsen spoke Yiddish as a child and studied it as an adult. Speaking of Mendres, she said, "He was even-handed and tolerant and was at home in every segment of Jewish society."

Which, perhaps, is why he had a foot in virtually every nook of Jewish Montreal.

Wide-ranging and perceptive, *Montreal of Yesterday* opens with a brief piece about the transformation of the city from a small town to a major metropolis.

Focusing on its former Jewish neighbourhoods, Mendres recalls that the corner of St. Urbain and Dorchester lay at the heart of Jewish Montreal. He lovingly evokes Dufferin Park, where Jewish immigrants congregated, and Dufferin School, where Jewish immigrant children "distinguished themselves with the highest grades."

More affluent Jews lived on streets like Prince Arthur and Ontario. The wealthiest resided on Sherbrooke, near University and McGill College.

Back in those days, Jewish families visited St. Helen's Island, site of Expo 67, on Sundays to enjoy the greenery and fresh air. "[It] was a paradise where they felt very much at ease," Mendres writes. "They would meet people who had come from the same town or hamlet in the old country, some of whom were newcomers, others partly established and many already well established."

The prosperous among them were easily spotted. They sported watches with gold chains over their vests, massive gold rings on their fingers and gold teeth.

Among workers, cloakmakers were deemed the aristocrats. "They earned higher wages, they were better dressed, attended the Yiddish theatre more frequently, purchased Jewish books more often, and in summer sent their wives to St. Sophie or New Glasgow."

Nonetheless, they were far from secure. Since jobs were seasonal, they were at the mercy of bouts of unemployment and were forced to dip into their savings and incur debts. Few cloakmakers, not to mention tailors, could afford to send their children to high school, so in most cases, they were pressed to work at age 13 or 14.

There was tension between "uptown" and "downtown" Jews. Downtowners were "greeners" who sought to increase their influence in the community, while uptowners were determined to maintain their ascendancy.

In addition, workers were pitted against employers in a perpetual class struggle. It was not until 1919 that tailors won a 40-hour week.

"Many Jewish workers lived in dire poverty. Those with large families suffered the most. If a worker had a wife who was healthy, hard-working and a good cook, his situation could be ameliorated. He could rent a larger flat and take in boarders."

As Mendres points out, workers clashed among themselves. The groups that vied for influence were the anarchists, the socialists and the Labour Zionists (to whom Mendres was sympathetic). Socialist and anarchist trade union leaders claimed that Zionists used pro-Israel propaganda "to dispel their hopes for... revolution."

Masthead of the first issue of the *Keneder Adler*, Aug. 30, 1907.

In 1902, when the socialists opened a store to sell the *Jewish Daily Forward* and Yiddish literature, they, in effect, created the first Jewish cultural centre in Montreal. Hershman's bookstore became a gathering place for immigrant Jewish intellectuals.

Shortly afterward, Montreal got another Jewish bookshop. It specialized in radical political literature. "While in the second bookstore socialist and anarchist theories and radical party politics were debated, in the first bookstore world politics were discussed." Mendres is mildly amused that the radical store, against all expectations, began to sell Jewish new year's cards, silk prayer shawls and other religious items.

Israel Mendres in 1930

Sensing a demand for secular Hebrew books, Hershman decided to open a store for Hebraists and *maskilim*. It was a short-lived venture.

Bookshops aside, the most important cultural institution of the era was the Jewish Public Library, founded in 1914.

The launching of the *Keneder Adler* in 1907 is the subject of a chapter in *Montreal of Yesterday*. It was, he reports, "a momentous occasion for the Jews of Montreal and the rest of Canadian Jewry." He wrote that "there was uncertainty regarding its viability...it was a risky undertaking as the population was too small to sustain a daily newwspaper. But [it] survived and proved invaluable in the formation of national cultural institutions and expanding the scope of organized Jewish life in Montreal."

When the 1920 San Remo conference adopted the 1917 Balfour Declaration, which recognized a Jewish homeland in Palestine, the *Keneder Adler* printed a special holiday edition in several colours.

Yiddish theatre flourished in Montreal, and the Monument National Theatre was its chief venue. According to Mendres, it provided the Jewish masses with entertainment, education and a social life. "For immigrants, an outing to the Yiddish theatre was a festive occasion. They would dress in their finest clothes as for a wedding."

Yiddish actors, from Jacob Adler to Bertha Kalish, enjoyed a privileged status. "Even the immigrants who came from large cities... were excited about these stars."

Since immigrants were unable to frequent the theatre often, because of the price of tickets, they went to movies more regularly. Mendres suspects that they had an ulterior motive. As he puts it: "On a wintry day, the cinema was very warm in comparison to the flats in the poor neighbourhoods where the newcomers then lived."

Judging by his observations, movies and theatre played a role in the ritual of courtship. "If a young man cast his eye on a girl he liked, he invited her to the cinema. Later he would ask her to the Yiddish theatre, when he had already decided that he would become her fiancé."

In closing, Mendres refers to anti-Semitic "street incidents" in Montreal, "academic" anti-Semitism among ultra-nationalist French Canadian intellectuals, and efforts to establish the Canadian Jewish Congress in 1919.

This, essentially, is where *Montreal of Yesterday* ends. Felsen is currently translating her grandfather's second volume of felletons, *Between Two World Wars*, originally published in the year Mendres died.

I look forward to reading it.

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Radical Change in Spousal Support Law in Ontario: Uncertainty Reigns (Part 1 of 2)

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

The following article was written by Cheryl Goldhart, of the firm of Gowling Lafleur Henderson LLP. She is a colleague in the family bar with extensive experience in divorce matters. Cheryl specializes in negotiating complex agreements in all areas of family law. In addition to her considerable courtroom experience in the Toronto area, she is a family law instructor at the Bar Admission Court and was a past Chair of the Ontario Bar Association, Family Law Executive. Ms. Goldhart has written numerous articles for the Bar Admission Course, professional journals, periodicals and magazines.

Cheryl's text neatly summarizes a major dilemma for lawyers, Judges and parties in Ontario spousal support disputes. Although it was written for lawyers, I feel it has an important message for the general public, and am therefore presenting it here for your perusal.

In order to fully understand Cheryl's discussion of *Miglin v. Miglin* — a landmark case which recently went before the Ontario Court of Appeal and is now before the Supreme Court of Canada — you need to understand the "Pelech trilogy" of cases which preceded it.

Three Supreme Court cases, called Pelech, Richardson and Caron, created a certain legal test or "threshold". This legal test applied to people claiming spousal support, even though such

Reason for revisiting spousal support

people may have given up rights to make such a claim in a separation agreement or marriage (prenuptial) contract they had signed. The Supreme Court's test: can the person claiming spousal support in the face of such an agreement prove that (a) something has happened since the agreement was signed that is radical or exceptional, and (b) that such radical and exceptional events or new facts ***were caused by the marriage or something that happened as a result of the marriage***. For instance, if, some time after the agreement was signed, a non-smoking woman became unexpectedly ill from lung cancer caused by her husband's heavy smoking habits, this "trilogy" of Supreme Court cases suggests that the Courts might be able to ignore the spousal support releases contained in the agreement that was signed. [A spousal support "release" is a contract wherein one spouse agrees to release the other spouse from the obligation to make spousal support payments; by signing this agreement, the party that has been receiving payments forever relinquishes her right to claim such payments]. The Courts could then possibly order spousal support in spite of the existence of this contract.

In summary, according to this legal test, once such an agreement is signed, a woman cannot simply make a claim based on need alone. The need must be ***related to the marriage*** and be something that was ***unforeseen and dramatically new in the woman's life***. The Ontario Court of Appeal in *Miglin* appears to have changed all this and made it much easier for women in Ontario to make a fresh claim for support. Whether the Ontario Court of Appeal was correct in doing so will be determined in a few months by the Supreme Court of Canada.

I welcome your comments on and questions about this material at (416) 860-1942 or my e-mail (see below).

MIGLIN V. MIGLIN: WHAT DOES IT MEAN?

by Cheryl Goldhart

When I went to law school, I learned that a contract was a contract. If there was offer and acceptance, as well as consideration passing between the parties, then a contract was made. Sure, there were circumstances which could defeat the validity or enforceability of the contract, but assuming all the elements of a valid and enforceable contract were in place, it was presumed that one could rely on the deal.

Imagine my surprise when I became a family lawyer and discovered that if the contracting parties happen to be spouses, then the rules are somehow different. This is especially true in the case of spousal support.

A contract for spousal support was a contract as long as there wasn't some radical, unforeseen change in circumstances, ***after*** the contract was made, that was causally connected to the marriage.

When is a contract not a contract?

That's what the Pelech trilogy stood for. So, as family lawyers, we were relatively secure in our drafting of agreements and with advising our clients. We could tell them that unless something really horrible and awful happens — something we couldn't even imagine (because it was unforeseen) and it was somehow connected to the marriage — you, client, are safe from future claims.

In 2001, the Ontario Court of Appeal in *Miglin v. Miglin* put an end to that. The second-last nail in the coffin of reliable agreements has been hammered. We can only wait for the Supreme Court of Canada to bury them once and for all, as Mr. Miglin has been granted leave to appeal to that Court.

Justice Abella for the Ontario Court of Appeal in *Miglin* decided that the test for a variation of the terms of an agreement which settled the issue of spousal support, as set out in the Pelech trilogy, is dead. There is a new, much lower, threshold to overcome if a party wishes to revisit the issue of spousal support following the making of an agreement. One needs only to establish a "material change". Based on the facts of *Miglin*, the circumstances that will constitute a material change do not appear to be particularly onerous.

Amicable relationship turns sour

In *Miglin*, the parties owned and worked together at a well-known lodge north of Toronto. Upon their separation in 1993, they entered into three agreements: (1) a parenting agreement; (2) a separation agreement which contained a full, final and comprehensive spousal support release (the kind we were all told to draft in those days upon the release of support); and (3) a five-year consulting agreement which was renewable from time to time on consent. The consulting agreement provided that the husband (who kept the business) pay the wife $15,000 per year through the business. These payments (as well as the child support set out in the separation agreement) were subject to cost of living indexing.

Following the parties' divorce, things changed. The otherwise amicable relationship between the parties turned sour, apparently at the hands of the husband. He was upset with the wife for, among other things, moving to the suburbs and converting to a new religion. [John Syrtash's note: She became a Jew]. He interfered with the wife's time with the children and made unreasonable demands. He then terminated the payments under the consulting agreement and generally made the wife's life miserable. He was what I call a "bad man". The trial Judge and the Court of Appeal certainly saw him that way, although they did not use such a description.

Notwithstanding the agreements entered into by the parties, the wife returned to Court requesting support and, upon her application, Justice Tobias at trial awarded her spousal support of $4,400 per month for five years and child support of $3,000 per month. Mr. Miglin appealed.

Behaviour constitutes "material change"

On the issue of spousal support, the trial Judge and the Court of Appeal found that the consulting agreement was "thinly disguised spousal support", notwithstanding the release in the separation agreement. Thus, the facts of this case are not ideal for the consideration of the effect of a full, final and comprehensive spousal support release, since there really wasn't one in this case. Putting that technicality aside for a moment, the Court of Appeal examined the Pelech trilogy and determined that because it was decided under the 1968 Divorce Act and not the 1985 Divorce Act, it was no longer good law. Thus, the threshold for varying the terms of the valid separation agreement which finally settled the issue of spousal support ***was no longer a radical change in circumstances causally connected to the marriage***.

The Pelech trilogy was decided on the modest wording of s. 11 of the Divorce Act, 1968. The current Divorce Act (1985) provides a much more thorough scheme as to the objectives of awarding spousal support in general (s. 15) and the variation of support where a previous order has been made (s. 17).

The Court of Appeal in *Miglin* could not reconcile a higher threshold for the variation of an agreement (as required in the Pelech trilogy) than for the variation of an order. The threshold should be the same and it should be simply a material change. In *Miglin*, it appears to me that the change which allowed the wife to overcome the threshold was the fact that the husband became a "bad man", making the wife's life miserable and resulting in her having increased child care responsibilities. According to *Miglin*, once the threshold is overcome, the four pillars or objectives of spousal support set out in s. 15.2 (6) must be established. In the December 6 issue, we'll explore these four objectives and their implications.

DEC. 6 ISSUE: The implications of "Miglin" on family law practitioners and their clients.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942, or e-mailed at jsyrtash@basmansmith.com.

You can also visit www.basmansmith.com and www.spousalsupport.com.

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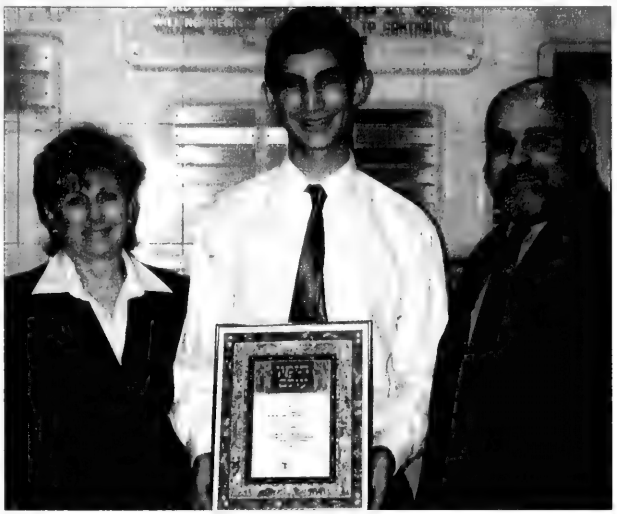

CHAT PARTICIPATION RECOGNIZED: Dodi Weill and Harvey Cooperberg, telethon chairs for UJA Federation's Campaign 2002 – Israel Now and Forever, present CHAT student council president Adam Kaplan with a plaque recognizing CHAT students for their participation in this year's telethons. More than 100 students from both CHAT campuses volunteered in the telethons as part of the school's community service program. [Adi Neuberger photo]

Marcus chairing major fund-raising conference

By FRANCES KRAFT
Staff Reporter

TORONTO — Paul Marcus wants to encourage members of the Jewish community to take part in an upcoming major fund-raising conference he is chairing.

Paul Marcus

"Fund-raising is becoming more and more sophisticated, more and more competitive, so the general community, including the Jewish community, has faced the double impact of government cutbacks," said Marcus, senior vice-president of the Mount Sinai Hospital Foundation of Toronto. "Since charities are taking greater steps to raise private funds and to engage volunteers, I think donors are demanding much more accountability."

Jewish fund-raisers, whether from large or small organizations, face the same issues as their counterparts in the general community, he said.

The conference he is working on, Orchestrating Philanthropic Greatness, will be hosted by the 900-member Greater Toronto chapter of the Association of Fundraising Professionals (AFP). It will take place Nov. 28 to Dec. 1 at the Metro Toronto Convention Centre.

The conference, for which about 700 people have already registered, is the largest conference and trade show of its kind in Canada, Marcus said. "It provides educational opportunities at all levels. Whether you're new to the field or a seasoned professional, there's a place for you at the conference… It's an intensive professional educational opportunity."

This year, he noted, the conference, which is geared to the needs of Canadian fund-raisers and open to both AFP members and non-members, offers a new track for professionals with 10 or more years of experience.

Marcus – who was director of international affairs for B'nai Brith Canada and then director of development for UJA Federation of Greater Toronto before joining Mount Sinai four years ago – is enthused about the "quite international and quite impressive" lineup of speakers. It includes journalist Pamela Wallin and former CFL football star Terry Evanshen, who lost most of his memory after being seriously injured in a 1988 car accident.

Seminars on such issues as direct mail fund-raising will address the impact of the Sept. 11 terror attacks on the World Trade Center and the Pentagon. At a recent American conference, Marcus heard about a charity that is already using postcards in the wake of the U.S. anthrax scares. "Others are making greater use of e-business," he said.

For further information about the conference, go to www.afptoronto.org.

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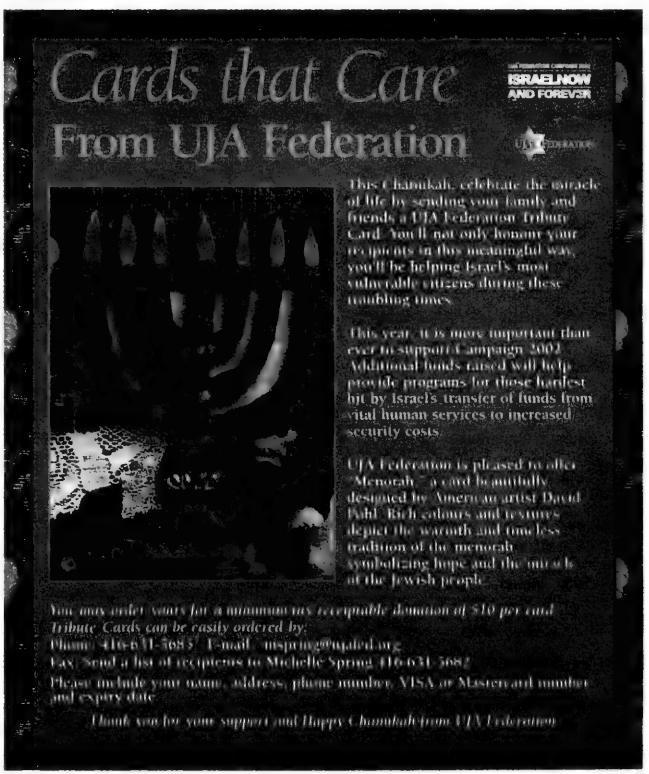
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Jewish Life

Israel needs grassroots Diaspora support

By MICHAEL ELIESEN

Guest Voice

I recently returned from a UIA Solidarity Mission to Israel that was one of the most exhilarating trips of my life. We were extremely fortunate to meet with many extraordinary people, including Russian olim, Ethiopian children, Gilo residents, high-ranking military leaders, leading journalists and MK members. We also had a private meeting with Prime Minister Ariel Sharon.

I am pleased to report that while there are obvious "hot spots" to be avoided, and the threat of suicide bombers is always a factor, our group did not experience any threat of any kind. We felt safe and secure during our entire visit.

I came back with an enormous amount of inspiration and determination to support Israel in a variety of ways.

Firstly, I feel that our Jewish community must demonstrate our commitment to Israel by actively participating in missions of all kinds. Everywhere we travelled, people met us with gratitude and appreciation for our support and for our listening to their daily struggles. We cannot and should not allow the fear of terrorism to stop us from maintaining relationships with Jews in our homeland. They need us to be there to know we care, and they need our financial support to help boost their decimated tourism industry.

By attending missions, we are also able to learn in much greater detail about Israel's hardships on a first-hand basis. It is one thing to read about the daily fighting that goes on in Gilo, and quite another to sit down with residents who describe how they fear for their children's safety, or to listen to Russian students describe how they view their future after having their friends killed in the Tel Aviv disco bombing.

On a political level, missions allow us to witness and participate in the intense debate between the left- and right-wing philosophies that divide Israel over how to best achieve peace in the region. After hearing numerous representatives from both sides, I realize that most of us rush to make judgments without ever really getting a true understanding of what it is like to be an Israeli in these difficult times.

Israel needs all the PR support it can get. In fact, Jews everywhere need to play a much larger role in speaking out against the hatred that is being spewed around the globe. There are so many important stories that either are being suppressed or are receiving very little attention. From violent anti-Semitism in Durban to "the anatomy of child sacrifice" among Palestinians, Jews everywhere need to educate themselves and speak out in greater numbers. We cannot allow our professional organizations to do all the work; instead, they must be supported by widespread grassroots participation from Jewish communities throughout the world.

Michael Eliesen lives in Montreal.

An alternative to Cuba

By MURRAY TEITEL

Guest Voice

Readers casting about for a warm place to spend their upcoming winter vacation should be aware of a letter written by Palestinian Authority Chairman Yasser Arafat on June 16.

Its recipient has a lot in common with Arafat. Both profess to champion the cause of oppressed people, all the while contributing to the problem by oppressing their own people through brutal and autocratic dictatorships.

The letter thanked Cuban leader Fidel Castro who, two days earlier, had led thousands of Cubans in a political rally that ended a week of official acts in Cuba to show solidarity with the Palestinians and to accuse Israel of a policy of "genocide" against the Palestinians backed by the United States.

"With deep emotion we saw the image of your excellency with the Palestinian shawl on your shoulders at the head of a popular demonstration of solidarity with our heroic people's struggle... I consider this show of strength and unbreakable friendship... as a strong and effective message from a dear world leader who enjoys great international prestige... I thank you for this brave position against the Israeli aggression towards our people."

In his Sept. 1 address to the United Nations' World Conference Against Racism, Castro again claimed Israel was committing genocide against the Palestinians. The third sentence of his speech rambled on as follows:

"Neither has anyone the right to set preconditions to this conference or urge it to avoid the discussion of historical responsibility, fair compensation or the way we decide to rate the dreadful genocide perpetrated, at this very moment, against our Palestinian brothers by extreme right leaders who, in alliance with the hegemonic superpower, pretend to be acting on behalf of another people which throughout almost 2,000 years was the victim of the most fierce persecution, discrimination and injustice that history has known."

Castro again claimed Israel was committing genocide against the Palestinians

When he finally neared the end of his remarks, Castro urged the delegates to "put an end to the ongoing genocide against the Palestinian people."

I tried to obtain precise figures on the importance of Canadian tourism to the Cuban economy. I called the embassy in Ottawa and was directed to the tourist office in Toronto. The person there did not know and directed me to the consulate. A Web site supposed to contain the information was largely devoted to Castro's speeches. However, I found out that in 1996, tourism replaced sugar as Cuba's No. 1 industry, that among all nationalities, Canadians are the most frequent visitors, and that an estimated 370,000 Canadians went to Cuba last year.

Cuba, which severed diplomatic relations with Israel in the wake of the 1973 Yom Kippur War, has in the past proved willing to adjust its policies. In 1995, it began permitting Jews to emigrate to Israel in significant numbers as part of a strategy to get the United States to lift crippling economic sanctions. In the following five years, 400 Jews obtained Cuban exit visas and went to Israel on Canadian travel documents.

Few non-Islamic governments are as virulently anti-Israel as Cuba's. Fortunately, for those who would find it abhorrent to support such a regime with their vacation dollars, there is a good alternative destination which, though not quite as warm as Cuba this time of year, will send its visitors back to Canada much more reinvigorated and refreshed than Cuba could ever hope to: Israel.

Murray Teitel is a Toronto lawyer.

Jewish Life

Jewish parenting, part 2

By MARK MIETKIEWICZ

It's probably one of the most wonderful and important words in the Yiddish language: mensch.

Although English may not have a single word comparable to mensch, I found a Web site that does a pretty good job defining it:

"To be a mensch has nothing to do with success, wealth, status. The key to being 'a real mensch' is nothing less than character: rectitude, dignity, a sense of what is right, responsible, decorous" **[http://members.tde.com/ben/phyllis/homily4.html]**.

Now that we've defined what a mensch is comes the next challenge: raising one. Today, some insights on bringing up a mensch from the World Wide Web.

Aish HaTorah's parenting page is called "How to raise a mensch." There are articles on over thirty thought-provoking topics. Here's a sampling:

• On cultivating kindness: "Raising a mensch is more than training our kids to say please and thank you; it's nurturing the Divine image within our children. Instilling the trait of kindness is one of the primary ways of being like God, whose essence is giving."

• On discipline: "Always keep in mind that the punishment is for the benefit of the child, not for you. This requires a healthy dose of emotional objectivity... Your son or daughter is not yours, but is a trust given to you by God. Raising her well is how you show that God's trust was well-placed."

• On accepting imperfection in your children: "Feel good about your and your child's accomplishments. That's the antidote to perfectionism. Revel in the happiness of accomplishment... don't discount the small ones... Your child is not a nachas machine" **[http://aish.com/family/mensch/]**.

Psychologist John Gottman also has a few suggestions. To raise a mensch, he says, parents must encourage their child's emotional growth. The first step is to look at your own parenting style, which Gottman divides parents into four categories:

• Dismissing – these parents ignore or minimize a child's feelings, especially negative ones;

• Disapproving – these parents believe emotions make people weak;

• Laissez-faire – these parents think the only possible reaction to negative emotions is "to ride them out"; and

• Emotional coaches – these parents value a child's negative emotions as an opportunity for intimacy.

It is critical for parents to set an example, Gottman says. "Parents who want to teach their children about kindness, empathy and compassion must actually show those qualities toward other human beings, including the children themselves" **[http://www.jewishsf.com/bk970530/sfraise.htm]**.

New York Senator Hillary Clinton popularized the African saying, "It takes a village to raise a child." In the essay "It takes a kehilah to make a mensch," Jeffrey Kress and Maurice Elias look at what responsibility the Jewish community must play in raising and nurturing its children **[http://www.rci.rutgers.edu/~melias/JENrevise.pdf]**.

In her poem, *Lech Lecha – A Missive to Parents*, Susan Edelstein suggests that just as Abraham was instructed to go forth, Abraham's descendents have a responsibility to go out and help the world:

They should go from their "baseball game/... horseback riding lesson/... dance recital/... gymnastics meet/... To be a light unto the nations/ To perform acts of loving kindness/ To welcome the stranger/ To love your neighbours as yourself/ To say 100 blessings every day/ To feed the hungry/ To clothe the naked/ To console the bereaved/ To be holy because God is holy/ To make peace where there is strife/ To study Torah/ To choose life" **[http://www.clickonjudaism.com/pages/parenting07.html]**.

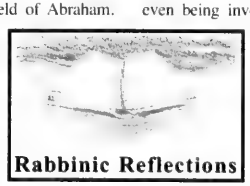
In an article about the importance of bringing up children to be mensches, Rabbi Donald Rossoff writes that he was given a bumper sticker that says, "My kid is a mensch," a reaction to those bumper stickers that boast that a child is an honours student or a great athlete.

He writes, "But the question comes up, 'Which one is it? Which of my four kids is the mensch?' I have a couple of answers to the question, depending on my mood. My usual answers are either, 'I'd like to think they all are [mensches]' or 'They take turns'" **[http://uahc.org/congs/nj/nj007/yk2000_ 2.htm]**.

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

Justice, not pacifism

By RABBI JASON ROSENBERG



One of the names for God which we find in our siddur is "Magen Avraham" – the shield of Abraham. That name finds its origins in Lech Lecha, a parshah which we read several weeks ago. In it, God says to Avram, "Do not fear, Avram, because I am your shield" (Genesis 15:1). What was it, our sages ask, that Avram had to fear?

One answer comes from Bereshit Rabbah. Not long before this episode, Avram had been engaged in a righteous war to save his nephew Lot. The midrash teaches that Avram was worried that there might have been one innocent or God-fearing man whom he killed. A moral man such as Avram knew that even in the most just of wars, people who don't deserve to be killed will be killed, and that weighed heavily on his mind.

Rashi takes this worry one step further. He teaches that Avram wasn't just worried about the righteous who may have died, but about every single life which he took, even those who "deserved" to die. Avram knew that even being involved in a *milchemet mitzvah*, a war in which he was commanded to fight, didn't mean that killing came without consequences.

Judaism is not a pacifist religion – a religion that holds fighting and violence as invalid options. In the Babylonian Talmud, we learn quite simply that if someone tries to kill you, you must kill them first. This is more than practical advice – it's based in a philosophy of justice. We have an obligation to stand up to injustice, wherever we encounter it, even it it's directed at us. If we do nothing to stop those who would perpetrate evil, then we are, in a small way, responsible for that evil. The fact that we were the targets of that evil doesn't take away that obligation from us. This is true not only in personal matters, but in broader ones as well.

As was alluded to above, there are wars which are a mitzvah, a religious obligation. We don't have to look far to find examples in our own world. The war which America is currently leading against terrorism, and the war which Israel is fighting in order to protect itself, most certainly qualify. These are wars which must be fought – it would be a great injustice to not engage in them, whatever those who call for "peace at all costs" would have you believe.

That doesn't mean that these are good wars. No war is good. The simple fact is that every single person who is killed in these battles, from the most innocent of bystanders to the most evil of perpetrators, have one thing in common: they are all human beings, made in the image of God. And every time we kill one of them, we are lessened. We move a step away from the people who we wish to be. So let us follow our patriarch's example: even as we engage in the wars we must fight, let us never stop praying for peace.

Rabbi Rosenberg is the assistant rabbi at Holy Blossom Temple in Toronto.

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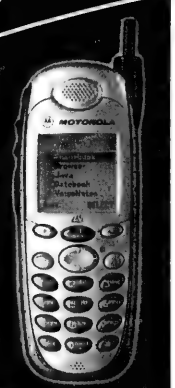

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The Future Jew
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Chinese academic Guang a specialist in Jewish studies

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Pan Guang is that rarity of rarities.

In China, the world's most populous nation, he is one of only 20 to 30 academic specialists currently working in Jewish studies.

Guang, the director of the Centre for International Studies in Shanghai, was here last week to deliver lectures at York University and the Chinese Cultural Centre of Greater Toronto.

"The topic of Jews in China has become hot, though in some parts of China people know little about Jews," said Guang, a 54-year-old scholar whose specialties include Israel and the Arab world.

Pan Guang

Guang's institute, situated in the Shanghai Academy of Social Science, houses the Centre of Jewish Studies, of which he is dean.

Established in 1988, the centre sponsors lectures on Jewish and Israeli topics, organizes conferences and sets up tours for foreign dignitaries.

There are identical centres in Beijing, Nanjing and Qunming.

In Shanghai, Guang has personally guided several Israeli prime ministers and presidents: Yitzhak Rabin, Benjamin Netanyahu, Chaim Herzog and Ezer Weizman.

He also showed Shimon Peres around when he was foreign minister, and Ariel Sharon when he was minister of national infrastructure.

"More and more Chinese people are interested in Jews and Israel," said Guang, a historian and political scientist who wears several hats.

In addition to being vice-chair of the Shanghai Jewish Studies Association, he is director of The Chinese Society for Middle East Studies.

Guang's newest book, *The Jews in China*, was published last month in Chinese and English editions.

It covers the Jewish experience in China – from the settlement of Persian merchants in Kaifeng in the eighth century to the arrival of German and Austrian refugees in Shanghai in the 1930s.

Guang is also the author or editor of *The Revitalization of Jewish People, Jewish Civilization* and *The Jews in Shanghai*.

His scholarly articles run the gamut from *Notes on Britain's Policies Towards Palestine, 1897-1948* to *The Emergence of Early Zionism and its Ideological Origins*.

In 1996, he received a Canadian government grant to finance his research on Jewish families in Canada whose roots are partially in Shanghai. He spent five weeks in Canada, talking to members of about 100 such families.

Born in Shanghai, Guang has delved into Jewish history for the past 22 years. His interest in Jews – and Israel – was aroused by Jewish neighbours.

He estimates that China is home to approximately 7,000 Jews: 6,000 in Hong Kong, 200 in Shanghai, 200 in Beijing and about 500 elsewhere.

Ninety percent or more of the Jewish residents in China are Ashkenazim. They are originally from the United States, Australia, Europe and Israel. They are mainly businesspeople, students and diplomats.

Serving their religious needs are several functioning synagogues in Hong Kong and Shanghai.

Apart from an acquaintanceship with Jewish neighbours, Guang was drawn to Jews by indirect means.

His father, born in Vietnam, was the butt of anti-Chinese discrimination, which Guang compares to anti-Semitism.

As a student, Guang studied the similarities between these prejudices, as well as the position of Chinese and Jewish communities outside their ancestral lands.

He soon discovered that Jews and Chinese shared an affinity for family and education, and had both been singled out for persecution.

"The Chinese, like the Jews, have suffered much devastation. This has given the Chinese people deep sympathy for the Jewish people."

Guang, whose interests encompass the Holocaust, explained that anti-Semitism never took root in China because Confucianism, unlike Christianity, never demonized Jews.

Chinese universities do not as yet have departments of Jewish studies, but courses on Jewish history have been introduced.

At the Centre of Jewish Studies, the most popular courses deal with modern-day Israel and international terrorism.

Before China formally established diplomatic relations with Israel in January 1992, there were few opportunities for academics like himself to study Israel on a systematic basis.

"It was quite a sensitive topic," he said.

Since then, the field has been thrown wide open, and Guang has taken advantage of the new situation.

Guang has visited Israel three times, having been a visiting scholar at Bar Ilan University and the Hebrew University.

China's bilateral relations with Israel, he believes, "are going very well." They enjoy "fruitful co-operation" in areas ranging from trade to the military.

And, he added, both nations share a common interest in combating Islamic fundamentalism, which, in China, manifests itself in the western part of the country.

Ten years ago, China was pro-Palestinian. Today, he noted, "we're neutral."

Before the advent of diplomatic relations, virtually the only kind of stories Chinese newspapers printed about Israel turned on its occupation of the West Bank, Gaza Strip and Golan Heights.

Now, he suggested, the coverage is far more balanced. Zionism is favourably compared to Chinese nationalism and books by Abba Eban and about Golda Meir have been published.

Guang is familiar with a smattering of Hebrew, notably the word "shalom," but his Yiddish is, for all intents and purposes, non-existent.

"I know one Yiddish phrase," he said, a smile wreathing his face. "*A grosse dank*, thank you very much."

Radical Muslim anti-westernism said serious threat

By SHELDON KIRSHNER
Staff Reporter

TORONTO – The "real enemy" in the Muslim world today is radical anti-westernism, an American scholar and newspaper columnist said in a recent lecture.

This ideology is spearheaded by Iraq and Islamic fundamentalism, said Daniel Pipes in a talk at Beth Avraham Yoseph of Toronto Congregation.

Pipes is director of the Middle East Forum, based in Washington, D.C. A publicly-supported, non-profit organization, it works to define and promote U.S. interests in the Middle East.

Pipes, whose right-of-centre articles appear in *The Jerusalem Post* and the *National Post*, is also outgoing editor of *Middle East Quarterly*.

Describing Iraq as "a classic totalitarian state" and its leader, Saddam Hussein, as a latter-day Joseph Stalin, Pipes said Hussein's overarching goal is power and his means of preserving it are weapons of mass destruction and vast oil reserves.

"He's becoming an ever greater threat," Pipes warned, adding that the West is not fully supporting the Iraqi opposition movement.

Calling radical Islam, or Islamism, a form of "Islamic fascism," he said its chief ideological objective is to restructure Muslim societies.

Such societies already exist in Iran, Afghanistan and Sudan.

Pipes said 10 percent to 15 percent of Muslims identify with and support Islamism.

In democratic countries, governments should strive to weaken them, he said, but in radical nations, they should be crushed.

Animated by historical grievances and feeling under siege by the West, Islamism gained its first firm foothold in Iran with Islamic revolution in 1979.

Iran then declared war on the United States, Pipes said.

But Islamism has been in combat with the West since the formation of the Muslim Brotherhood in Egypt in the 1920s, he noted.

Islamism opened its anti-Western campaign of violence with the 1983 attacks against the U.S. embassy and marine barracks in Beirut.

Before the Sept. 11 terrorist attacks in Manhattan and Washington, D.C., 600 American citizens had been killed by Islamist assaults, Pipes said.

Despite these casualties, there was never a real sense of urgency or alarm in the United States.

Pipes said he feels safer after Sept. 11 because the U.S. government has finally begun to counter international terrorism.

But he warned that Islamic terrorists may take their violence to a new level: bioterror.

Pipes said anti-Semitism today is mainly a Muslim phenomenon, with Christian anti-Semitism having been shunted to the fringes.

"Christian anti-Semitism is yesterday's story. Muslim anti-Semitism is tomorrow's."

Jewish organizations, he said, "should wake up to it."

The coalition Washington has assembled to fight Osama bin Laden's Al Qaeda terrorist network and the Taliban regime in Afghanistan has not really affected the United States' basic relationship with Israel.

"It hasn't touched the fundamentals," he said. "There is not much to worry about."

Pipes said the current intifadah has not interfered with the flow of daily life in Israel, but it has devastated the Palestinian economy.

Urging Israeli Prime Minister Ariel Sharon to adopt "a more active" policy toward Palestinian terrorism, he called on Israel to assassinate Sheik Ahmed Yassin, the spiritual leader of Hamas, the Islamic Resistance Movement.

Esther Wachsman, a speaker who preceded Pipes, lost her 19-year-old son, an Israeli soldier in an elite commando unit, at the hands of Hamas.

Nachshon Wachsman was kidnapped, and subsequently murdered, in October 1994.

[Stephen Epstein photo]
Daniel Pipes

In measured tones, Wachsman, whose parents are Holocaust survivors, told of her ordeal after his kidnapping near Ben-Gurion Airport.

She said the mastermind of her son's murder, Mohammed Dief, a Hamas leader, is still at large.

Wachsman, who immigrated to Israel from the United States in 1969, scolded Washington for its hypocritical criticism of Israeli raids into Palestinian autonomous areas while America fights a war in Afghanistan, thousands of miles from its shores.

Wachsman's companion, Yehudit Dasberg, a settler from Gush Etzion whose daughter and son-in-law were murdered in a roadside ambush, delivered a grim account of life in the West Bank today.

The event was sponsored by the Toronto Zionist Council.

Rabin's legacy of peace recalled on Remembrance Day

By REVA KAISER WEIN
Special to The CJN

TORONTO — Putting aside their philosophical differences, nine local Jewish and Israeli organizations came together on Remembrance Day to honour the late Israeli prime minister Yitzhak Rabin.

The evening program, which commemorated the anniversary of Rabin's assassination on Nov. 4, 1995, was sponsored by Habonim Dror Zionist Youth Organization, Hashomer Hatzair Youth Organization, Camp Shomria, Bnei Akiva of Toronto, BBYO, Na'amat Canada, the Labour Zionist Alliance, the Consulate General of Israel and the Jewish Agency for Israel.

A collection of songs and recitations, including *In Flanders Fields* and the eulogies delivered at Rabin's funeral by former U.S. president Bill Clinton and Rabin's granddaughter Noa Ben Artzi, venerated Rabin's efforts and accomplishments in pursuit of peace for the State of Israel.

"Rabin was, and will remain in our hearts, a soldier of peace," said keynote speaker Maya Goldenberg, an Israeli professor of political science.

Goldenberg shared memories of the Rabin she knew while working in his government as an advisor to the minister of industry and trade. In addition to his military prowess and political leadership, Goldenberg said the late prime minister's attentiveness to detail made an impact on her.

"[Rabin] took every issue and subject he dealt with seriously and deeply... he was never caught unprepared."

She recalled a meeting Rabin attended with representatives from the ministries of finance and industry and trade on funding for the Israeli film industry. All in attendance were impressed by Rabin's appreciation of the film industry and his meticulous research of the issues. "Rabin, the great commander, showed great sensitivity to any issue he dealt with," Goldenberg said.

Zahavit Ben Hillel, the vice-consul of Israel in Toronto, spoke about Rabin's legacy and the continuing quest for peace.

"Today the dream of peace may seem overwhelming and difficult," she said, especially after Sept. 11.

"We must remain resolute in our goal... for peace and a peaceful future for our children."

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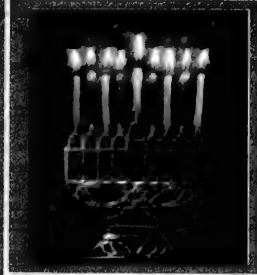

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Two Canadian teens serve on BBYO executive

By FRANCES KRAFT
Staff Reporter

TORONTO — Two Canadian teens are serving on the international board of the 20,000-member B'nai B'rith Youth Organization (BBYO) for the 2001-2002 year.

Joanna Haber, an 18-year-old Montrealer, was elected international s'ganit (vice-president) of B'nai B'rith Girls, and Daniel Sacks, 16, of Vancouver, was elected Grand Aleph Moreh (international membership vice-president) of Aleph Zadik Aleph (AZA) at their respective international conventions earlier this year.

Joanna Haber

Haber, a second-year CEGEP student at Dawson Junior College, said in a phone interview that her duties mainly involve programming. She is in regular phone and e-mail contact with the vice-presidents of the more than 40 regions worldwide.

They happen to be Haber's counterparts, because she also serves as s'ganit of BBG's Eastern Canada Region (serving Montreal and Ottawa, with just over 100 members).

"Basically I'm there [as international s'ganit] as a resource." Haber is hoping to take part in a BBYO "Passover Ambassador" trip to Bulgaria, which has its own chapter of the youth organization, to learn about Bulgarian Jewish traditions and share some from here.

She will also plan an International Convention with her AZA counterpart.

Daniel Sacks

Haber initially got involved with BBG because her best friend's older sister, a BBYO member, persuaded the two girls to attend a cookie-baking program. "We both found our niche. This is my fifth year – hers too."

BBG runs a lot of social and sports programs, both for individual chapters and city- or region-wide, said Haber.

Community service is also a "big aspect" of membership, said Haber. Aside from helping make up Rosh Hashanah and Passover baskets, her chapter is implementing ongoing community volunteer service at the Golden Age Nursing Home.

Food sometimes plays a role in programs, like the one she attended initially. In one member-in-training program, ice cream and sprinkles were used to demonstrate different aspects of membership, she said. "Then everyone got to eat their sundaes."

Sacks, like Haber, serves double duty for BBYO. Apart from his international duties, he is regional president of the 250-member Evergreen Region, which is active in British Columbia, Washington and Oregon.

The region is considered, at least financially, American, said Sacks, but programming has not been affected by BBYO's recent separation from B'nai B'rith in the United States. (In Canada, BBYO became independent of B'nai Brith Canada in the early 1990s.)

A native of Toronto who moved to Vancouver in 1989, the Grade 12 student at Collingwood High School was "recruited" to the youth organization five years ago in his Hebrew school class.

A unique opportunity for Jewish youth

"I've always enjoyed it. The social aspect is a lot of fun, and also being able to learn new things in terms of leadership and planning programs."

His chapter, which has about 16 male and female members, takes its name, "P'sagot Teumot," from Vancouver's Twin Peaks, the Lions mountains on the North Shore.

"We try to cover a lot of different things – community service, social, athletic, Judaic," said Sacks.

In his capacity as international Grand Aleph Moreh, Sacks deals with membership, recruitment, retention and education of members. "My main focus is keeping in touch with the council and regional [membership chairs] as well as planning the chapter leadership training conferences that we do every year with my female 'co.'"

His regional experience has given him a good base for his international position, he feels, because the members are spread out geographically, with some cities a 13 to 14-hour drive from others. BBYO, Sacks said, is "a unique opportunity for Jewish youth in that so much of it is youth-led, youth-planned and youth-run."

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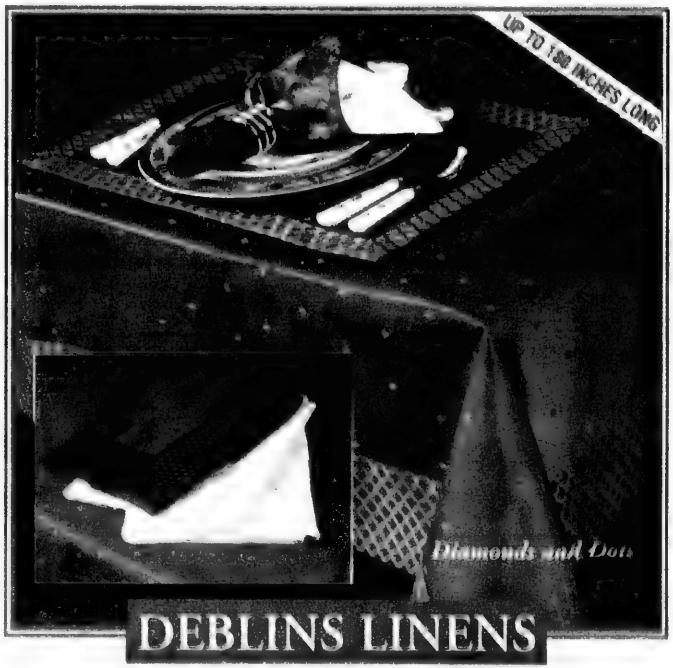

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CORRECTIONS

In our Nov. 15 story, "El Al implements new route ahead of schedule," we incorrectly reported the Israeli airline's departure days from Toronto to Israel. El Al flies to and from Israel on Sunday, Tuesday and Thursday. We regret any inconvenience we may have caused.

* * *

In the story, "Exhibit recalls Chinese saviour of wartime Jews" (*CJN*, Nov. 15), it stated that a public forum was planned for Nov. 18 at Toronto's Chinese Cultural Centre. The forum, to be chaired by Karen Shopsowitz, will actually take place on Nov. 25 at 2 p.m. *The CJN* regrets the error.

* * *

OMISSION

In the article titled "Israel's ambassador to Poland comes full circle" (*CJN* Nov. 15), we omitted to mention that the Holocaust Education Week talk was sponsored by Na'amat and the Labour Zionist Alliance. *The CJN* regrets the omission.

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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאגירט פון: אַלעק סילווער

די באַראָן הירש קאָלאָניע (1892-1942)

פון יעקב בירבראַגער

קומענדיקן יאָר 2002 וועט וועלן 110 יאָר זינט עס איז געגרינדעט געווארן א ידישע פּאַרמערס קאָלאָניע אין 1892 אויפן נאָמען פון באַראָן הירש אין „הירש", סאַסקאַטשעוואַן. דער רייכער פילאַנטראָפּ האָט עסאַר- לידט די קאָלאָניע צו באַזעצן ידישע אימיגראַנטן פון איידאָפע. עס האָט זיך אָבגעהרבן וועלן די „היברו בעגע- וואַלעגט סאָסיעטי" אין מאָנטרעאָל האָט באקומען 20 טויזנט דאָלאַר צו קויפן א גרויס הויז איינצוואָרדענען דאָרט די אימיגראַנטן. אין זעלבן יאָר איז געשאָפן גע- וואָרן די „ידישע קאָלאָניזאַציע סאָסיעטי".

אין פרילינג פון 1892 זיינען 27 פאַמיליעס געקומען קיין הירש פון מאָנטרעאָל. במשך דעם גאַנצן יאָר זיינען אָנגעקומען אַרום 40 פאַמיליעס צו באַזעצן זיך אויף לאַנד נאָענט צום שטעטל הירש. די קאָלאָניע האָט באַלד אויפ- גענשטעלט א בית־עלם (נאָך איידער סאַסקאַטשעוואָן איז געווארן א פּראָווינץ אין 1905). מיר האָבן אויך שפּעטער געהאַט א שיינע שול אָן אויסגעהאַלטן 4 רבנים. דער ערשטער איז געווען רב בערנער פון ענגלאַנד.

אימיגראַנטן זיינען געקומען בין 1928. אָבער מיט 8 יאָר שפּעטער, נאָך עטלעכע יאָרן פון טרוקענעש אָן שלעכטן געווּאָקס, האָבן זיי אָנגעהויבן צו פּאַרלאָזן דאָס לאַנד אָן אָוועק איך די גרויסע שטעט. אין 1937 זיינען געבליבן בלויז 17 פאַמיליעס אָן אין 1942 איז די קא- לאָניע פאַרמאַכט געווארן. נישט לאַנג דערנאָך איז די קאָלאָניע הירש אפּגעמעקט געווארן פון דער מאַפּע.

מיינע עלטערן זיינען געקומען אין 1922 אָן אייגע- שטאַנען בי מיין מאַמעס פעטער, מיכאל שאפּ. זיי האָבן געלעבט אין הירש בין 1941, ווו איך בין אויפגעוואַקסן. מיכאל שאפּ איז געווען א חלוץ, געקומען פאַר 1900 צו זיין פּאַרם, צוזיי קילאָמעטער פון הירש. ער איז געווען דער לעצטער מקבר צו ווערן אויף דעם היילקן אָרט אין 1970, אין עלטער פון 94 יאָר. איך געדענק אים נישט ווי א חלוץ, נאָר מער ווי א פּריימער, שטילער סטודענט מיט א סאָציאַליסטישן אויסקוק אויפן לעבן.

אין 1975 בין איך געווען אין סאַוועטן־פאַרבאַנד זיך באַקענען מיט דער משפּחה. כ'האָב געוואָלט זען די מצבות פון מיינע זיידע־באָבע, מיכאל שאפּס ברודער משה. האָט מען מיר גענאָגט, אז ס'איז נישטא וואָס צו זען. דערבי האָט מען מיר דערציילט, וואָס עס איז געשען מיט זיידע, באָבע, מומע און די קינדער אין 1942. עס איז שרעקלעך דאָס צו באַשרייבן.

מיינע גרויסע־קינדער קומען אפט צו מיכאל שאפּ און זיין כּלה, וואָס האָבן פאַרלאָזט די היים און פאַמיליע און גע- קומען לעבן אין א לאַנד, ווו גאָט האָט זיי געלאָזט לעבן לאַנגע פרייַע יאָרן. זיין ברודער, מיין זיידע, האָט אים קיין מאָל נישט פאַרגעבן, וואָס ער האָט פאַרלאָזט רוסלאַנד.

אין 1980, צום 75סטן געבורטסטאָג פון סאַסקא- טשעוואַן, איז געווען א צוזאַמענקום אויפן היילקן אָרט אין הירש, לזכרון און פּבוד צו דער קאָלאָניע. מען האָט מקדש געווען דעם בית־עלם, ווו עס רוען איבער 100 יידן און געשטעלט דאָרט א „פלאַק" אין אַנדענק צו דער ידישער קאָלאָניע. אויפן „פלאַק" איז געשריבן אין ענג- ליש: *„הירש קאָלאָניע 1892־1942. אין אַנדענק צו באַראָן הירש ידישע אַגריקולטורעלע קאָלאָניע. . . די קאָלאָ- ניסטן זיינען געטריבן געווארן פון זייער גרויסן ווילן צו אַנטלויפן פון דיסקרימינאַציע און זיין פריי צו פראַקטי- צירן זייער אַגראַקאָקשע רעליגיע".*

עס זיינען געווען פאַראַמלט אַן שלם פון אַרום 120 פון גאַנץ קאַנאַדע אין פון קאַליפאָרניע — מענטשן, וואָס די קאָלאָניע האָט געהאָט א השפּעה אויף זייער לעבן. עס זיינען אויך געווען אַנוועזנד מיטגלידער פון פאַרלאָמענט אפּצוגעבן כבוד. רב דיאַמענט פון סאַסקאַטן האָט גע- געבן א דרשה און געוואָגט קדיש. דאָס היילקע אָרט וועט פאַרבלייבן ווי א היסטאָרישׁ פלאַץ.

Jews need to lead by example: Donniel Hartman

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The current war is about religion, not terrorism, says Rabbi Donniel Hartman, co-director of The Shalom Hartman Institute in Jerusalem.

"We're not fighting terrorism. We're fighting a much more deep and significant battle over the role religion plays in our lives," said Rabbi Hartman, speaking at a recent lecture co-sponsored by Holy Blossom Temple and Beth Tzedec Synagogue.

The Shalom Hartman Institute, founded by Rabbi Hartman's father David and named for his grandfather, is a leader in the field of pluralistic Jewish thought and Judaic research, and a major centre for rabbinic, teacher and lay leadership education.

We have built an international coalition, but we have yet to come to terms with the type of coalition we must build, Rabbi Hartman said.

Religions do not warrant a place in the coalition because they have a great past or because they are powerful, he said. "It has to be earned by truly transforming a religious ideology into a civilized one."

The three fundamental principles at the source of the religious war are messianism and redemption; certainty; and moral exclusiveness, he said. "Where you stand on these issues makes the difference on whose side you are on. You are on the side of the coalition, or on the side of the enemy."

It would be foolish to ask religions such as Christianity or Islam to give up the tradition of messianism and redemption, he said, "because it is deep in the fabric of what their religious tradition is about. A yearning for the redemptive era is too deep in the human psyche.

"I am not asking for their traditions to reject messianism but to change they way they deal with it. They should accept the notion that messianism and redemption must be treated as the Holy of Holies – a place that is more sacred than any place on earth, the place where God is closest to man," he said.

People can sanctify and deify messianism and redemption by declaring that it is not a place that they can control or inhabit. "We need to understand that messianic theories have created forces of profound evil.

Donniel Hartman

"The minute someone thinks they understand what it takes to be redeemed, we have at that moment the potential for evil. We have put in place the vision that the ends justify any means, and by definition, those means will include moral depravity."

Another source of evil, said Rabbi Hartman, is the belief that religion provides certainty. "The first and most important aspect of a person of faith has nothing to do with how you pray or what you eat, it is an understanding of who you are not.

"The minute a human being believes they can touch certainty, is the minute they forget they are not God. The minute they have certainty, is the minute they believe they can [fly] a plane into a building," he said.

"We have to understand that life with God means an understanding that we are not God. The fundamental lesson of Shabbat is to train you to understand that you are not in control of the world or of other humans."

When a religion adopts the third fundamental principle, moral exclusiveness, said Rabbi Hartman, "it is creating a tradition which can go any way it wants. When you only talk to your own faith, there are no limits to where you can go.

"To love God is to hear other people and to live in the midst of the world. When religious traditions feel that there are no critics, [they] are a force for potential evil," he said.

We want our children to walk freely in Jerusalem, he said, but we know that we cannot defend them solely by the strength of borders and by the skill of military personnel.

"We have to stop fooling ourselves. This is not a battle for armies; it is much deeper. No one can fight other religious traditions. Unless each religion recognizes that it wants to be part of the coalition, unless it is willing to uproot [its traditions], it is a foundation for evil."

We cannot correct other people's religions, Rabbi Hartman said, but we can serve as an example. "I can make sure my religion is correct."

We have been in desperate pain in the past number of months, he said, but we must not perceive this pain as a necessary model for the future.

"We can live in a different world, but only if we set our forces in the right direction. To be a Jew is to have the courage to set [our] sights on a dream [we] want to have. While we have to check evil, we also have to concentrate on where we want to be.

"Our job as Jews is to commit our religion to be a force for good. That is the battle we have to fight. That is the world for which we yearn," he said.

Building to house services for people with brain injuries

TORONTO — The Community Head Injury Resource Service of Toronto (CHIRS), along with Ontario Attorney General David Young and Willowdale city councillor John Filion, recently kicked off construction of a unique four-storey building.

The building – at 62 Finch Ave. W., at the corner of Kensington Avenue, in Willowdale – will house CHIRS's specialized programs and services, as well as administrative offices. The new facility will also have a much-needed residential floor for supervised group living.

"I am very excited about the capability of this new building to deliver top notch services to members of our community, addressing the barriers that exist for people who have acquired a brain injury," said Young.

CHIRS is a registered not-for-profit charity that helps people with an acquired brain injury (ABI) maximize their potential for independent living by providing them and their families with ongoing support in the community.

Formerly known as Ashby House, CHIRS is a multi-service agency that was started in 1978 as the first community-based brain injury program in North America.

The CHIRS Club lets people take part in a variety of work and play activities and provides a place of understanding, support and friendship for people with brain injuries.

The building will be accessible by subway and close to other community services. Construction is expected to be completed by March 2002.

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By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Nov. 26, is deadline for Dec. 6 issue and Monday, Dec. 3, is deadline for Dec. 13. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Thursday, Nov. 22

CHILDREN OF THE STORM

Beth Emeth Bais Yehuda Synagogue's Chai Shalom and Sisterhood viewing of the documentary film *Children of the Storm*, **Jack Kuper** producer, 8 p.m. Guest facilitator **Suzanne Agasee.** For information, **Marlene White** 416-879-7276.

Sunday, Nov. 25

JEWS IN SHANGHAI

Karen Shopsowitz director of the documentary, *A Place to Save Your Life*, chairs a panel discussion featuring several Holocaust survivors who found refuge in Shanghai during World War II. 2 p.m., Chinese Cultural Centre, 5183 Sheppard Ave. E. 416-202-9293.

YIDDISHLAND CAFÉ

Workmen's Circle Yiddishland Café evening with Montreal singer **Bronna Levy** and musicians from Toronto's Beyond the Pale **Eric Stein, Bogdan Djukie** and **Bret Higgins**. Program includes songs by **Mordecai Gebirtig, Itsik Manger** and others. 7:30 p.m., 471 Lawrence Ave. W. 416-787-2081.

WINGATE BRANCH, RCL

Wingate Branch, Royal Canadian Legion, general members meeting and breakfast nosh. Legion dress (medals optional), 9:15 a.m. Zionist Centre, 788 Marlee Ave.

JEWISH STORYTELLING

Hosted by **Alec Gelcer,** 7:30 p.m. at Riverdale Jewish Community Centre, 179A Danforth Ave. 416-699-8914 or 416-398-2614.

SINGLES BRUNCH

Dynamic Singles of Adath Israel and the Intersynagogue Singles brunch for singles 35 +, featuring singer and storyteller **Rita Sue,** 11:30 a.m. at the synagogue. **Nilly** 416-635-5340.

PEACE QUILT

300 Visions of Peace, Middle East Peace Quilt opening, featuring artist **Sima Elizabeth Shefrin** and cultural presentations from Jewish and Arab communities, 2 p.m. at Winchevsky Centre, 585 Cranbrooke Ave. Exhibit runs to Dec. 16. Public viewing Sundays, 1-4 p.m., Dec. 2, 9,16. 416-789-5502.

Monday, Nov. 26

LAW IN THE TORAH

The Torah, Literature, Law and the People of Israel series with **Prof. Arnold Ages** continues with The Many Faces of Law in the Torah and Their Application to Human Rights, 8 p.m., Temple Har Zion, 905-889-2252.

Tuesday, Nov. 27

REPARATIONS & RACISM

Blacks & Jews in Dialogue presents Reparations & Racism: Life After Durban, guest speakers **Karen Mock**, Canadian Race Relations Foundation, and **Sandra Carnegie Douglas**, African Canadian Coalition Against Racism, 7 p.m., B'nai Brith Building, 15 Hove St. Register **Bernice Okunsky** 416-633-6224, ext. 112.

MEDICAL ETHICS

Medical Ethics and Judaism: Caring for the Sick or Elderly panelists **Rabbi W. Gunther Plaut, Dr. Michael Silberfeld,** Baycrest; and **Brian Schnurr**, lawyer, 7:30 p.m., Holy Blossom Temple. Sponsored by Sisterhood. **Olivia** ext. 260.

JEWISH IN CHINA

At the Shaar Shalom Sisterhood meeting, **Dolly Beil** discusses Growing Up in China, 8 p.m., 2 Simonston Blvd., Thornhill, 905-889-4975.

Continued on page 23

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What's New

Continued from page 22

JEWISH GRANDPARENTS

Prof. Rachael Turkienlecz's series Family Dynamics: The Rabbinic Prism continues with Jewish Grandparents: A Parent Once Removed, 7:30 p.m., Beth Tzedec Congregation. 416-781-3511.

ISRAEL AFTER 9/11

Shaarei Shomayim Sisterhood meeting, 12:30 p.m. lunch and speaker **Howard English,** UJA Federation of Greater Toronto. Reserve. **Ruth Fruitman** 905-731-6660.

Wednesday, Nov. 28

SMALL MIRACLES

The Everyday Coincidences of Everyday Life with **Yitta Halberstam,** author of a book series entitled *Small Miracles*, 8 p.m., Chabad Lubavitch of Markham, 83 Green Lane, Thornhill. 905-886-0420.

SUPPORT GROUP

Jewish Family & Child Service invites all adoptive parents to a meeting of the Adoption Support Group, 8 p.m., 4600 Bathurst St., 6th floor. 416-638-7800, ext. 294.

BOOK LAUNCH

The Pope Against the Jews: The Vatican's Role in the Rise of Modern Anti-Semitism by **David L. Kertzer,** professor of Anthropology and History, Brown University. 7:30 p.m., Beth Tzedec Congregation 416-781-3511.

TERRORIST ATTACKS

Prof. Joanne Burgess presents the second of her 2-part series about the Sept. 11 terror attacks and their impact on Canada, 2 p.m., Forest Hill Place Retirement Residence, 645 Castlefield Ave. Reserve. **Gwen** or **Susan** 416-785-1511.

MY WOMEN'S GROUP, JWI

Join My Women's Group of Jewish Women International of Canada at the Ontario Film Review Board for a light dinner and film review. Reserve. **Miriam** 416-630-9313.

JEWISH JOKERS

Jewish Jokers and Humour Group meets monthly. All ages. Irv Helpert. 416-661-2541.

Thursday, Nov. 29

JEWISH STUDIES, U OF T

The Jewish Studies Program, Faculty of Arts and Science, University of Toronto public lecture, Why Israel Needs a Constitution? with **Prof. Paul Eidelberg,** president, Foundation for Constitutional Democracy in Jerusalem, 8 p.m., University College, 15 King's College Circle, Room 179. 416-978-8118.

KLEZMER MUSIC

Eric Stein of the klezmer band Beyond the Pale discusses the influence of Ukrainian, Romanian and Roma (gypsy) musical traditions on klezmer music. 8 p.m., First Narayever Congregation, 187 Brunswick Ave. 416-927-9546.

THE PAMPERED CHEF

National Council of Jewish Women of Canada-Toronto Section, presents The Pampered Chef, 7:30 p.m., Council House, 4700 Bathurst St. 416-633-5100.

JEWISH DAY SCHOOL

Downtown Jewish Day School open house, 7:30 p.m. 80 Clinton St. 416-928-3537.

And What Else Is New

MACCABI MADNESS

Maccabi Madness, Disabled Veterans of Israel (Beit Halochem Canada) annual Chanukah party, Sunday, Dec. 2, at 7 p.m. at Shorasheem Nightclub. Food, dancing and an auction. For tickets, 416-787-8950.

ONEG SHABBAT

Oraynu Congregation for Humanistic Judaism hosts a Friday night Oneg Shabbat and Kumsitz, Nov. 30 at 8 p.m., Banbury Community Centre, 120 Banbury Rd. RSVP 416-385-3910.

CHANUKAH LECTURES

At Beth David B'nai Israel Beth Am Synagogue, with **Chana Werner,** Thursday, Nov. 29, and **Selma Sage,** Monday, Dec. 3, at 8 p.m. 416-633-5500.

FESTIVE GIFT DRIVE

National Council of Jewish Women Festive Gift Drive for disabled and mentally challenged people, Thursday, Dec. 6. Drop-off at Council House, 4700 Bathurst St., by Dec. 6. 416-633-5100.

AT THE VILLAGE SHUL

The Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

Community lecture, Messiah and the End of Days, by **Rabbi Ari Kahn,** scholar-in-residence for the weekend, Saturday, Nov. 24, 8 p.m.

Jewish Family Institute presents **Gary Neuman** speaking on Emotional Infidelity: How to Avoid It and 10 Other Secrets to a Great Marriage, Monday, Nov. 26, 8 p.m. In memory of Yetta Nashman.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

SPECIAL FRIDAY SERVICE

A special late Friday evening service, Nov. 30, at 8:30 p.m. at Temple Har Zion when guest speaker **Michael Coren** (of TV and radio) dialogues with **Rabbi Michael Stroh** on Jews and Christians: Where Are We Going? Oneg Shabbat follows.

ALCOHOLICS, ADDICTS

JACS: (Jewish Alcoholics, chemically dependent persons and significant others) information night every Thursday at 8 p.m. at 858 Sheppard Ave. W. Confidential Helpline 416-410-JACS (5227).

FOR SENIORS

Association of Jewish Seniors anniversary celebration Sunday, Nov. 25, 1:30 p.m., Holy Blossom Temple. Entertainment by **Michael Khinkis.** Reservations, **Goldie Leibman** 416-635-2860.

Earl Bales Seniors' Club: Casino Rama, Nov. 28, Dec. 12, 27; Dec. 6, Bramalea City Centre; Dec. 31, New Year's Eve dinner and dance with live band; Dances, Nov. 25, Dec. 16; Bingo every Tuesday, 1-3 p.m.; Membership open for 2002. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Tickets are now available for the Chanukah party on Dec. 16, 7 p.m. Programs: Nov. 22, sing-a-long; Nov. 29, dinner at Chinese restaurant. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Register now! **LZA Senior's Club** has rooms available for 4, 6, and 8 weeks in Miami. For information, **Libby** 416-782-2059 or **Stanley** 905-669-1347. Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Young at Heart Seniors winter trip at glatt kosher Saxony Hotel, 2 weeks to 2 months, single or double occupancy, efficiency or with meals. **Lil** or **Helen** 416-635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

The Issues Behind Signing a Power of Attorney, video and questions answered by lawyer **George Monticone,** Tuesday, Nov. 27, 1:15-2:15 p.m. For information, **Sheila Zane,** ext. 133.

Osteoporosis Group meeting with dietician **Susan Logan** discusses How to Optimize Calcium Absorption, 1:15-2:30 p.m.

Hebrew classes, beginner/intermediate, with **Kolya Shimrat,** Tuesdays, starting Dec. 4 for 19 weeks. For information, **Bookie Kwart** ext. 116.

Israeli Club Etrog for Hebrew-speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-a-longs, bingo. Nov. 27 is lunch out. **Anna** ext. 110.

Sunday movie, Nov. 25, *Roman Holiday,* 2:30 p.m.

BATHURST JCC

Bathurst Jewish Community Centre/Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880.

Through Dec. 18, at the Koffler Gallery, **Lois Andison**: autobody. An exploration of body image. Ext. 380.

Through Jan. 6, BJCC Atrium: **Nir Bareket's** Gimme Shelter, photo exhibit on the homeless of Toronto and **Janet Morton's** photo exhibit, Big Big Mitt and Canadian Work Sock. Ext. 380.

Violinist **Jasper Wood** concert, A Tribute to Jascha Heifetz, ext. 228 for tickets and location.

The Discovery Place Children's Museum Chanukah event Dec. 2, 11 a.m. to 4 p.m. ext. 456.

Israeli pop star **David Broza** performs Dec. 22 at 8 p.m., Leah Posluns Theatre. ext. 228.

Centre Camp open house on Dec. 2, 1-3 p.m. Campers 2½ to 15 years. Specialty camps in sports, the arts, nature. **Andrew Levy** ext. 265.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre (formerly Bloor JCC), 750 Spadina Ave. 416-924-6211.

Good Age Club events: Thursday, Nov. 22, 2 p.m. Junk Jewelry from the '40s, '50s and '60s with Carol **Tannenbaum Inc.** Find out if your tchatchkes are collectors items and what they are worth; Nov. 29, 2 p.m. afternoon of humour with co-ordinator **Arlene Smith,** jokes and fun.

ABOUT PEOPLE

WEIZMANN APPOINTMENT

Sheri Federman has been appointed director of programs and operations for the Canadian Society for the Weizmann Institute of Science. Federman joined the Weizmann family in September, 1999 as program co-ordinator and was promoted to program director in October 2000. Prior to working for the Canadian Society, she was membership co-ordinator for nine years at Holy Blossom Temple.

Sheri Federman

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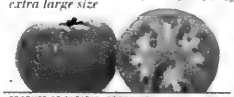

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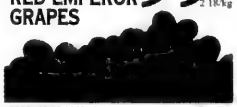

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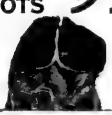

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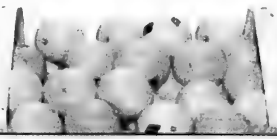

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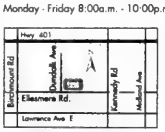

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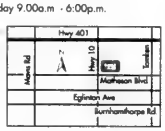

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Yemenites reject commission's findings

By PAUL LUNGEN
Staff Reporter

TORONTO — A blue-ribbon Israeli commission looking into the disappearances of hundreds of Yemenite children released its findings recently, and they show there was no government plot to abduct and sell the youngsters to adoptive parents.

But the decision was roundly criticized by the Israeli Yemenite community, with the mayor of Rosh Ha'ayin, Yigal Yosef, who was a member of an earlier investigatory committee, calling it a "whitewash."

Toronto resident Moshe Behar isn't surprised by the commission's findings.

Even when he testified before the panel three years ago, he had no faith it would reveal the truth. The issue, he said, is too volatile, too embarrassing to the government of Israel and "too many people are living who were part of the scandal."

At stake for the commission was the allegation that from 1948 to 1954 Israeli authorities removed healthy Yemenite children from their parents and sold them for $5,000 apiece to childless Jewish couples in the Diaspora.

The commission, which investigated the issue for seven years, reported that it could find no "all-inclusive establishment plot" to remove Yemenite children from their immigrant parents for adoption by childless families.

It found that documentation exists for 972 of 1,033 missing children, that five missing babies were found alive and that it could not determine what happened in 56 other cases. In those cases, the commission said it was possible that individual social workers handed the children over for adoption, but there was no official Israeli government policy to do so.

The inquiry heard testimony from 900 family members of missing children plus another 150 witnesses. It was also authorized to examine adoption files. Almost one-third (231) of the cases it examined concerned children from other communities, although most were refugees from Arab and North African countries.

Among Yemenites, the commission found most of the disappearances occurred from 1948 to 1951. Families living in immigration camps at that time were forced to place their children in baby houses and were often unable to maintain contact with them.

Afterwards, there was a lack of organized procedures to maintain contact between the families and authorities, the commission stated.

The commission found that if there was a delay by the families in visiting their children, authorities assumed the children had been abandoned. No special efforts to locate parents were made by authorities. If children died, they were buried without the parents' knowledge and, in effect, disappeared.

Behar is convinced he is one of the snatched children and in recent years, he has been able to track down his birth mother in Israel, who met him in secret lest her husband and family learn about her past. His birth father, who never married his birth mother, avoids him totally. Neither want their current lives disrupted.

His mother explained that he was born out of wedlock and quickly removed by social workers.

"Big people came and took you away. I didn't even give you milk," she told him.

His mother was later told he had been taken to a hospital and that he died there.

When he tracked down a social worker familiar with the case, he was told "off the record" that he had been put up for adoption for $5,000. The social worker, concerned about her job, would never tell that to the commission, he said.

Behar has no confidence in the inquiry's report. Like Yemenite critics in Israel, he believes politics played a role in its decision.

"There's enough evidence but they tried to keep everything quiet. It's too embarrassing.

"I knew the Israeli government would try to deny it, but it did happen. It happened to me."

His testimony before the three-person panel was disappointing.

"They shot me down," he said. "The only way is to spend millions of dollars and fight them in court, and that's gambling."

"What can I do about it?" he continued. "What's done is done. The milk has been spilled."

Holocaust holds lessons for future, Christian scholar says

By LEILA SPEISMAN
Staff Reporter

TORONTO — If we don't effectively memorialize the Holocaust, in 45 years it will have been reduced to merely a historical event devoid of emotional impact or importance, warns Stephen Smith, founder and director of the Beth Shalom Holocaust Centre in Nottingham, England.

"Saying never again is not enough," he said. "We owe it to the victims and our children's children to get it right."

Smith, a Christian scholar of religion, gave the Nicholas M. and Hedy J. Munk Annual Lecture at Beth Tzedec Congregation as part of Holocaust Education Week.

In 1991, when Smith was 24, he and his brother visited Yad Vashem in Jerusalem, an experience that changed their lives.

Delving into the study of the Holocaust – Smith earned a post-graduate certificate in Jewish studies at Oxford and a certificate in Holocaust education from Yad Vashem – they were inspired to create the Beth Shalom Holocaust Centre in 1995 and to push for an annual Holocaust Memorial Day in Britain, which was inaugurated last January.

Noting the numbers of survivors "will diminish by default" Smith urged his audience to listen to their voices, to hear their anguish. He also urged them to listen to the second generation, for whose parents "the Holocaust was never in the past."

Text materials – including transcripts of war trials, memories, diaries – are essential to the task of remembrance, Smith said.

Many important sites and names connected with the Holocaust have not even been found, let alone marked and memorialized. This must be changed, Smith said. While the number of museums and institutes devoted to the task is increasing, "over two million people are not yet identified. Don't they deserve the dignity of a name?"

There is a danger, Smith warned, that future generations will see Jewish history as a story of persecution. "We must tell about Jewish lives, Jewish culture. Jews had a long, rich history [in Europe], until they were driven to the fringes of society. And after the war, they rebuilt their lives."

Smith said we must understand that the Holocaust was "a European event, born from the European experience."

The emergence of Nazism was essentially "an ordinary event," he said, and its success proved that "anyone can be a bystander – and anyone can be a perpetrator."

Noting other instances of mass murder in China, Armenia, Rwanda and Bosnia, Smith asked, "How can two hundred million civilians be massacred, and only a handful brought to justice?" Honouring the victims and the survivors of the Holocaust "brings dignity to other forgotten victims," he said.

But the best memorial, Smith said, would be for genocide to simply stop. "If we can track the human genome, and put a man on the moon, can't we stop killing each other?"

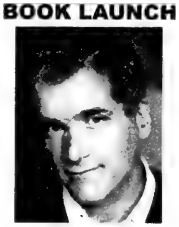
The evening also honoured Nathan Abramowitz, who recently retired as executive director of Beth Tzedec.

The Public is Invited to Join Us.

Beth Tzedec Max & Beatrice Wolfe Library, 1700 Bathurst St., Toronto

BOOK LAUNCH

The Popes Against the Jews: ***The Vatican's Role in the Rise of Modern Anti-Semitism***
Based on the Vatican's private archives of the Inquisition and of the Catholic Church's anti-Semitism that helped nurture the hatred that ultimately expressed itself in the Holocaust.



by **David I. Kertzer**
nominated for the National Book Award for *The Kidnapping of Edgardo Mortara;* Professor of Anthropology and History at Brown University; twice received the Marraro Prize from the Society for Italian Historical Studies for the best work on Italian history.

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Memorial based on Vietnam Veterans' Memorial

Continued from page 3

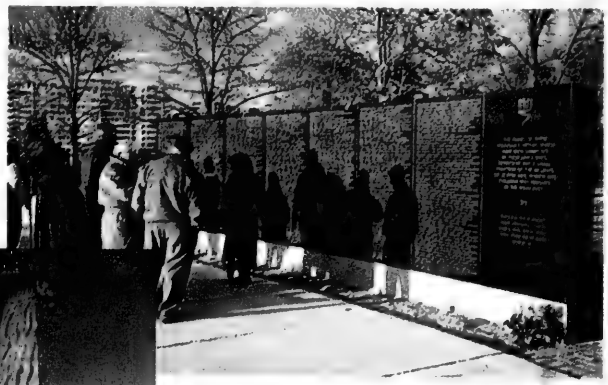
Clenman, a well-known, award-winning writer of poetry, children's literature and short stories, engraved the names of seven of her relatives who perished: Her father, grandfather, three aunts and two uncles.

One of those aunts, Rozia, was the subject of a loving poem Clenman wrote years ago. Now, "I feel that Rozia has finally acquired a cemetery," she says.

Organizers say the project is modeled loosely on the Vietnam Veterans Memorial in Washington D.C., where names of the dead are also etched into simple black walls.

The cost of the Yad Vashem project is estimated at $750,000, money that was raised mainly through the visit earlier this year of former U.S. President Bill Clinton, who spoke on behalf of the Canadian Society for Yad Vashem.

The cost of engraving a name is $180 per line, but society officials say no one will be turned away. For details, call 416-785-1333.



At Iright The Holocaust Walls of Remembrance. Below Defence Minister Art Eggleton addresses gathering. [Peter Mykusz photos]

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Journalism failed to follow the 'bad guys': prof

By PAUL LUNGEN
Staff Reporter

TORONTO — Crossing the Triboro Bridge in New York en route to a speaking engagement in Toronto, journalist Craig Wolff was struck by the city's scarred skyline. Where once the majestic towers of the World Trade Center had soared into the sky, there now lay a smouldering pile of rubble.

A casual conversation with the cab driver jolted Wolff out of his thoughts. "It will never happen again," the cabbie opined. "Nothing happens twice in the United States."

Holocaust survivors light candles in memory of the six million during Holocaust Education Week. Seen here are Walter Steuerman and Nathan Kahn.

Wolff couldn't believe his ears. The complacency and lack of historical perspective shocked him.

As a reporter with the *New York Times*, he was part of a team that won a Pulitzer Prize for its coverage of the first World Trade Center attack in 1993 – not exactly ancient history. At the time, Islamic terrorists drove an explosives-laden van into the complex's underground garage. The ensuing blast carved out a six-storey deep crater, but the tower above did not collapse onto the other, as the terrorists had hoped.

At the time, "I was looking up and thinking, my God, they wanted to bring it down," he recalled.

Wolff, who now teaches at Columbia's Graduate School of Journalism, was in Toronto recently to address a Holocaust Education Week program sponsored by Beth Habonim Synagogue.

In an interview prior to his speech, he suggested the media have fallen down on the job by failing to follow through on the coverage of the first World Trade Center bombing and report in depth on "the bad guys" who perpetrated the attack.

Sept. 11, he believes, changed that.

"We need to write about the bad guys. We need to follow them, monitor them" and avoid the fluff stories that have so captivated American journalism.

Wolff noted that on the day in 1998 when the United States bombed Afghanistan in retaliation for the Al Qaeda attacks on two U.S. embassies in Africa, the media was transfixed by former president Bill Clinton's testimony in the Monica Lewinsky case.

Reporters, Wolff said, have not paid sufficient attention to experts who have warned that terrorists pose a dire threat to America.

"We have a very uncomfortable relationship with people who we term 'alarmist.' We don't quite know what to make of [them]," he said.

Juliet Karugahe, a native of Rwanda, speaks at a Toronto synagogue during Holocaust Education Week about the need never to forget the Holocaust or the genocide in Rwanda (in which some of her family were murdered). [Dafna Lorber photos]

Wolff pointed to other weaknesses in journalism's day-to-day coverage. Balance and objectivity are the western media's holy grail, he said, but there are times when a situation doesn't lend itself to balance, such as giving equal weight in a story to a denial of the Holocaust.

Moreover, journalists cannot always divorce themselves from their stories, Wolff contends. He tells journalism students "we have to bring our informed intelligence and be more knowledgeable about what we write about."

Wolff, who escorted a group of non-Jewish journalism students to Poland as part of the March of Remembrance in May 2001, said the experience of visiting Nazi death camps left the group shaken.

They quickly understood that the Nazis' cruelty could not be easily reduced to a stock phrase, such as "mass murderers." The Nazis broke down people's doors, kidnapped them, sexually assaulted them. "We must show what they did in infinite detail," he said.

Two Rwandan students who live in Toronto spoke after Wolff. The pair, who also participated in the March of Remembrance, drew links between the Holocaust and the Rwandan genocide in 1994, in which one million Tutsis and moderate Hutus were killed.

"The silence from the international community gave a small group of people the nerve to think that a crazy idea is less and less crazy, because they knew the world would not do anything about it," said Juliet Karugahe.

She urged the audience to become "a witness to one person's story and tell the story. You won't believe what a difference you can make."

Sollange Umwalli said the trip to Poland unblocked her emotions about the Rwandan genocide. The opposite of love is not hate, she explained, but indifference. If you are indifferent, you "give a ticket to those who do it."

She urged the audience to ensure the phrase "never again" really means putting an end to genocide.

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Dror Cohen: He who dares wins

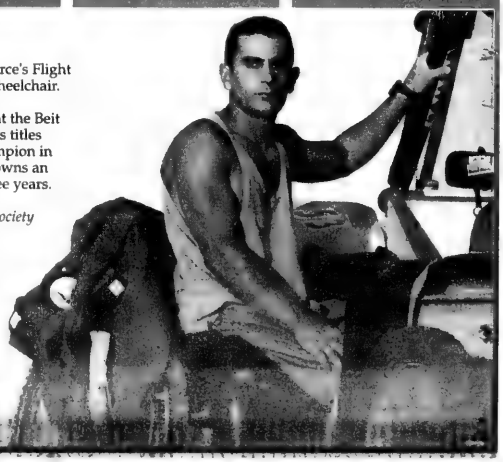
At the young age of 24, Dror Cohen, a fighter pilot and instructor at the Israeli Air Force's Flight School was injured, leaving him paralyzed from the waist down and confined to a wheelchair.

Today, thanks to the therapy, rehabilitation and specialized sports programs offered at the Beit Halochem Centre in Tel Aviv, Dror is a leading athlete in disabled sports in Israel. His titles include Israeli Ski and Water Ski Champion for several years and Israeli Sailing Champion in the Sonar class; he also represented Israel in the 2000 Sydney Olympic Games. Dror owns an off-road buggy and placed 1st three times and 2nd twice in rallies during the last three years.

"I have overcome many obstacles since my accident, and I have proved both to myself and to society that despite my physical disability there is nothing I cannot do, however difficult, even when competing against able-bodied people.

"Beit Halochem has given me the support and encouragement needed to overcome my disabilities. Life has taught me that 'he who dares wins'. "

Dror will participate in January, 2002 in the Paris-Dakar Rally, the most challenging and dangerous competition in the world. WE SALUTE DROR'S DETERMINATION!



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CTV hires its first full-time religion reporter

By RON CSILLAG
Staff Reporter

TORONTO — Mark Schneider figures that one way to make amends for his past journalistic indiscretions is to do his new job, and do it well.

Atypically for someone in his field, Schneider – who concedes to having once practised "one of the more egregious examples of 'gotcha' journalism" – has recently been appointed the first full-time religion reporter for a Canadian television network, and only the second in North American network history.

Mark Schneider

A 26-year veteran of the news business, Schneider is now heading up a weekly segment on CTV's National News called *Horizons*. Airing Thursday nights, the spot, which runs an average of 2½ minutes, looks at a wide range of spiritual, religious, moral and ethical issues, from a decidedly "softer" vantage point than the journalist is used to.

For Schneider, a 53-year-old American-born Jew who practises Buddhist meditation, the new beat is, pardon the expression, a godsend.

For years, especially as Ottawa bureau chief for Vancouver-based BCTV, Schneider practised, by his own admission, a particularly confrontational brand of journalism, shot through with anger, aggression and disregard for its consequences, except if they helped boost his stature.

"I had been unfair and unprofessional. I had been corrupted by my own shallow celebrity," the candid Schneider told *The CJN* from Vancouver, his home and professional base. "Over the years, I felt extremely badly and guilty and shameful over what I had done, and I started to think about reforming my life."

At the same time, Schneider, whose last assignment was technology reporter for CTV, was thinking about how to make television news less sensational and more meaningful.

"News is such a toxic presence in our lives," he says. "I wanted to do news that would actually save civilization."

He put together a proposal for Kirk Lapointe, CTV's senior vice-president for news, who also happens to be a vocal booster of religion coverage in the media. To Schneider's surprise, Lapointe tapped him last summer for the brand new spirituality and ethics beat.

"At first, I was upset and unhappy," recalls Schneider, who was comfortable in his old beat, dubbed Digital Desk. "I didn't know what I was wishing for."

But soon, he discovered he could do the job in exactly the way he had envisioned TV news could be: less episodic and more interconnected with daily life. It was also helping him redress his own past.

"I was making connections with people of faith, and realized that journalism could be informative as well as uplifting, and that each of these events are actually connected with each other." On a personal level, "I find myself feeling like I've collided with my destiny."

Part of his healing has come about, he says, with the realization that his job can be free of cynicism, superficiality and an endless diet of violence, crime, sexual intrigue and social unrest.

"When you think of the breathless rush and urgency that comprises TV news, I'm now asking the audience to sit back and ponder this on a deeper level. Now, I bring caring instead of contempt to the job. It's liberated me to be sensitive."

Schneider says his new post comes at a crossroads in human history, when people seem to be yearning for spiritual fulfillment.

"I believe society is starting to witness a tremendous pilgrimage. People are starting to see moral chaos and feel unmoored and disconnected. The events of Sept. 11 really did mark the beginning of a spiritual discontinuity.

"I feel my job as a journalist is to get on that dusty road pilgrims are trudging and tell their story."

The technique requires a different touch, he says. "It can't be preachy. It has to be new, exciting and sometimes, convey a notion of heroism."

Among Schneider's concerns is that's he alone in the field. The only other full-time religion reporter at the network level in North America, ABC's Peggy Wehmeyer, was axed earlier this year.

"No other network has this beat. It's going to be a tremendous challenge."

But his personal faith, he says, will help. Schneider describes himself as "deeply Jewish, culturally. One cannot be a Jew and not be sensitive to the plight of the oppressed and to those who have not found their way to the mainstream of society."

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Birthright documentary to premiere next week

By FRANCES KRAFT
Staff Reporter

TORONTO — Filmmaker Leonard Pearl figures he and his crew interviewed more than 100 Canadian Birthright Israel participants before they left on the free, 10-day trip to Israel.

"We were amazed to find out how many did not have a connection to or understanding of the State of Israel."

Even more amazing, however, was that when the same participants were re-interviewed after the trip, all of them loved Israel and felt a connection to their heritage, he said. "Every single one."

Pearl's 44-minute documentary, *birthright israel* – completed after two years' work by Pearl and his partners in 12 Tribes Productions, Rena Godfrey and Isaac Szpindel – will premiere Nov. 26 at the Toronto Centre for the Arts. The event, sponsored by Birthright Israel, Canada Israel Experience and UJA Federation of Greater Toronto for past participants, family and friends,will feature musical entertainment and a dessert reception.

In a phone interview from his Thornhill office last week, Pearl said his biggest regret was that he couldn't include "every little moment" from the 200 hours captured during two Canadian trips this year and last.

One of the moments that did make the cut and that Pearl found especially moving came at a military cemetery when the Canadians and their Israeli counterparts first felt a connection.

The film also captured a Shabbat service (filmed just before Shabbat began) during which two disabled participants danced on crutches while one of the Canada Israel Experience staff members looked on, moved to tears.

Canada Israel Experience is the largest tour operator for Birthright Israel trips out of Canada and one of the sponsors of the documentary. The sponsors did not have input in terms of content, said Pearl.

Pearl recalls wondering whether the participants' initial feelings of connection would last. After following the stories of some of the participants on a longer-term basis, he was satisfied that, in the majority of cases, the trip had a lasting impact.

The film, in the end, focused on the stories of about half a dozen participants, and also featured interviews with Birthright funders Michael Steinhardt and Charles Bronfman.

At the end of the film, Bronfman, speaking "straight from the heart," sums up what the trip is all about, said Pearl, who didn't want to lessen the impact of the closing segment by revealing much more.

Camera operator Brooke Jaccobs, left with *birthright israel* director/producer Leonard Pearl, films Birthright participants in Tel Aviv.

Pearl, whose first child is eight months old, said that, although he felt connected before making the documentary, the experience made him realize how important it was to him that his son grow up understanding that he is part of the Jewish people and how important Israel is to his being.

A former lawyer who pursued his dream of filmmaking at the encouragement of his wife, Pearl, 33, started 12 Tribes Productions three years ago. His partners, also in their 30s and pursuing second careers, came on board later.

Pearl, an alumnus of the Community Hebrew Academy of Toronto, attributes his passion for making Jewish films to the values he learned from his parents. He is currently working on another documentary and a feature film that he describes as a Jewish "Joan of Arc meets Braveheart," based on a true story.

Negotiations are under way to have the Birthright documentary, his second film, aired on television. His first film, a documentary about Jews rescued by an American organization during the Holocaust, has not yet been released.

Tickets to the *birthright israel* premiere are available for $12 from the Canada Israel Experience Centre. For further information, call 416-398-6931, #5.

On Campus

Impressions of a General Assembly rookie

By ELYSSE ZAREK
Special to The CJN

TORONTO — Israeli Prime Minister Ariel Sharon and U.S. President George W. Bush were invited to the General Assembly (GA) of the United Jewish Communities in Washington, D.C. this past weekend. But they weren't there, and I really didn't mind.

Israeli Foreign Minister Shimon Peres was there, and so was Tom Ridge, American director of homeland security. But I really didn't notice.

Sure, it was an amazing opportunity to hear top politicians and world leaders speak. But I wasn't there for the speakers and I wasn't there for the seminars. I was there because 4,000 other Jews from across the world were there with me in the largest annual gathering of the Jewish community. I was there because I share a common heritage, culture, and religion with people from North America, Israel and beyond.

I was there as a student delegate, one of 35 students from Southern Ontario who braved a grueling twelve-hour bus ride to be in Washington for the four-day conference. Over 120 students came from across the country, and together we made up 20 percent of the student delegates, the largest contingency of Canadian students ever attending the GA. And we made sure that everyone at the conference knew who the Canadians were.

Ridge thought that we were pretty easy to identify in the crowd. We were the ones jumping up on our chairs and screaming and waving our Canadian flags when he mentioned Canada at the solemn plenary session Monday evening. We were the ones who cheered when he sang the opening notes of *Oh Canada*. We were a small but vocal group, he called us. We liked to make ourselves heard.

And loud we were. At the Shabbat dinner, after every speaker, after every course was served, the Montreal table would erupt into enthusiastic song and dance. By the end of the conference, we would sing this tune after every announcement and event as our way of saying thank you and yasher koach.

Not only were our voices loud, we also made sure that we were recognized as a group of students different from our American counterparts. Distinct Canadian programming was introduced this year, so instead of listening to lectures on American-based topics, we met with Canadian-Israeli diplomats and ambassadors, representatives from the Canadian Jewish Congress and members of the Canadian embassy in Washington. We had opportunities to discuss campus issues which directly affect Canadian Jews in universities across the country.

But I think that as a GA rookie, nothing amazed me more than the sheer size of the event. The security amazed me. The number of people rushing to and from their meetings and seminars, or schmoozing in the foyer and the hallways, all of them wearing their plastic security badges around their necks, amazed me.

"I told you it would be busy," said a friend. He was right. We didn't stop; there was always something going on: a lecture to go to, a speaker to hear, new friends to see, or entertainment to enjoy. Even Shabbat wasn't restful; they kept us busy and out of trouble with tight schedules and back-to-back activities.

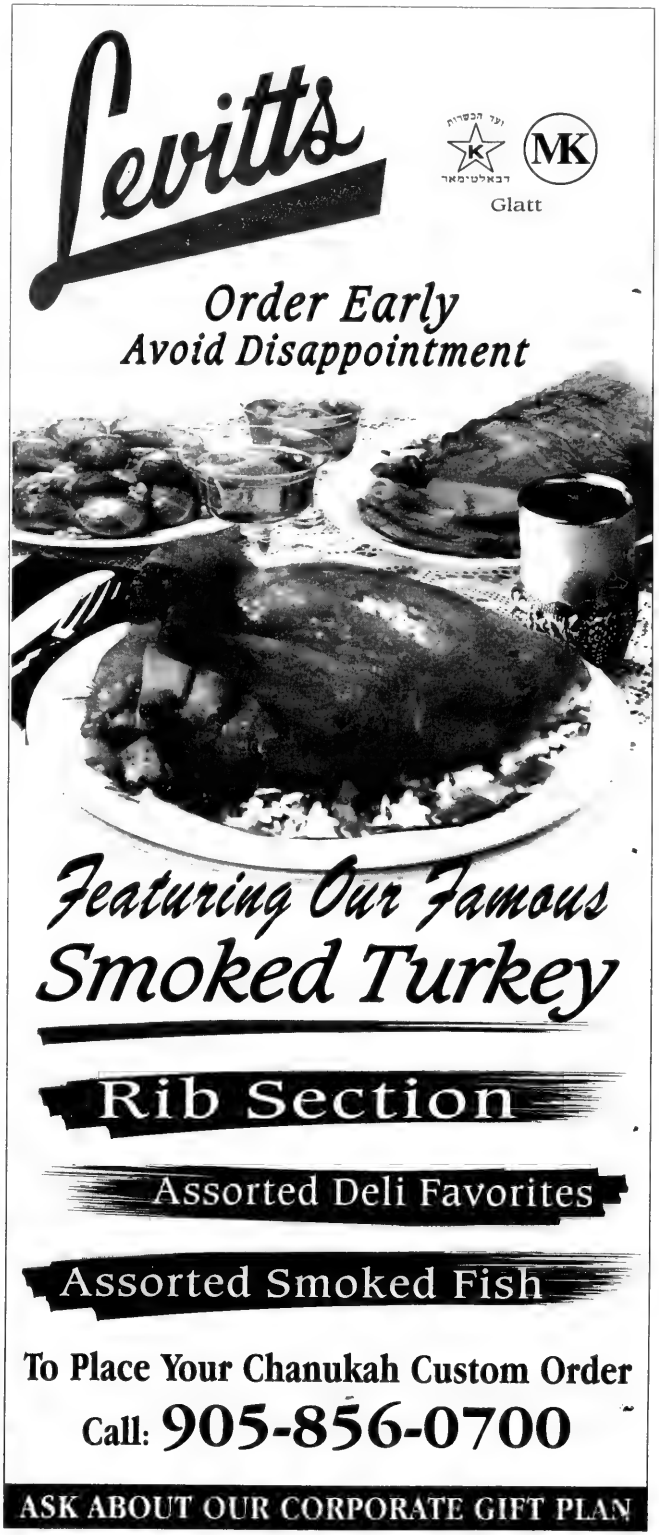
"I can't believe that was Saturday. Was that supposed to be relaxing?" gasped my roommate before collapsing on the bed after the Shabbaton.

Richard Joel, president of Hillel International, forewarned us about the "schmoozing in the hallways" part of the GA. At the Shabbat dinner, he jokingly told us that the business of Jews is done in hallways. After the GA, I'm convinced that he's right. It was an example of networking at its greatest. Even the students networked. You'd never guess, but one of the exhibitors selling El Al posters and fruit candies is secretly a second cousin of your aunt's housekeeper's daughter. I guess it's just a small world, eh?

In the end, it wasn't about the speakers and the lectures, although I know I walked away from the seminars with a bit more knowledge tucked into the dusty corners of my mind. The conference was about the "great network of Jews," the six degrees of separation that connect the entire Jewish community (and trust me, it is a very small community).

It was definitely worth the bus ride.

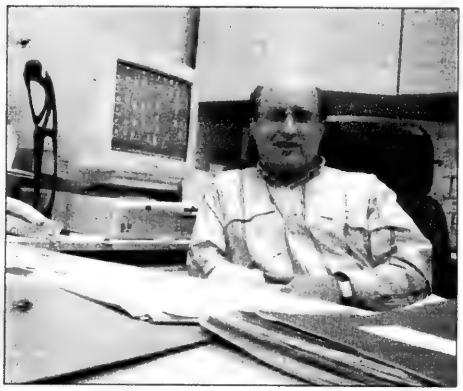
HEADING TO WASHINGTON: More than 65 students from Hillel Jewish Student Centres and FederatioNext, an initiative of FEDERATION CJA's PROMONTREAL, boarded buses to the General Assembly. More than 3,000 leaders from Jewish federations across North America, as well as leaders from Israel and around the world attended.



Doctor pilots food-incentive program in Zambia

By JULIA KOLLEK
Hamilton Correspondent

HAMILTON — A local doctor and his team are using food as an incentive to get patients to take their drugs in parts of the world where finishing a course of medication can mean the difference between life and death.



Dr. Mitchell Levine brought back a Zambian interpretation of "The Thinker" from his working trip to Africa.

Dr. Mitchell Levine, director of the Centre for the Evaluation of Medicines, came back from Zambia last month where together with Dr. Eli Tshibwabwa and Dr. Marek Smieja, he is running a pilot program that addresses poor health and nutrition in developing countries.

Two years ago, Levine and a group of researchers began working with CIDA, the Canadian International Development Agency, to develop a childcare project in Haiti, the poorest country in the western hemisphere. The program dispenses both food and drugs to sick children. Caregivers who make sure the medicines are taken also receive food.

The nutrition element struck a chord with Levine.

"Food is such an integral part of Jewish life... maybe this is not unique," says Levine, a pharmacoeconomic consultant for Ontario's Ministry of Health who teaches and practices internal medicine.

"Certainly in conditions of poverty, it is a critical part of life, and a very powerful motivator. Giving food has an element of nurturing – real and symbolic – when you're trying to help somebody."

Although it's still too early to assess the results, signs indicate the program is working well. Even with the risk that some recipients might sell their rations, the incentive to return for more and to continue the treatment remains.

Tshibwabwa, a former radiologist and professor in the Congo who currently works at the Centre for the Evaluation of Medicines with Levine, suggested that they try the model in Zambia. Zambia is a poverty-stricken nation with a malnourished population living in crowded conditions – circumstances which are ripe for the spread of tuberculosis bacteria.

"The treatment for TB takes eight months," Levine says, "and we have to remember there are several serious obstacles for these patients. Many live in outlying areas and have no transport, so it can take them a day to walk to their clinic. Imagine you have TB, which leaves you with little energy, and you have to walk 15 miles in the heat to see your doctor.

"Also, when you are sick with TB, your appetite is depressed. Once you take medications, your appetite returns, but if there is nothing to eat, getting better is actually a disincentive."

The situation in Zambia is further complicated because 70 percent of TB sufferers also have HIV. AIDS victims with weakened immune systems die from other infections that they cannot fend off, Levine explains. By treating the TB, these patients can be helped.

During their recent five-day visit to Zambia, Levine and his team met with the project's agency partner, CARE International, a humanitarian, non-governmental organization. They also met with representatives from the United Nations World Food Program and members of the Zambian medical community.

"The key is to speak with the communities already there, because what worked in Haiti was not going to work in Zambia," Levine says.

"We arrived with a plan we soon realized needed modifying. The aid workers told us that everyone in Zambia is desperate for food, so we couldn't give to just those with TB. It would also risk drawing away volunteers from health care programs already in place. So we decided only our patients would get supplements and if the breadwinners in the family were the ones with TB, they would get an extra portion of food to feed their families."

Logistics in Zambia were complicated.

"The population we want to reach lives in outlying districts, not cities," Levine says. "Food supplies cannot be airlifted in and have to reach clinics by road, which are potholed and rough at the best of times. During the rainy season, they are impassable. So then you get into the issue of storage and how to keep the food supplies from spoiling."

Levine says he was stimulated by the challenge of solving these problems.

"I have to go across the world to solve them – the answers aren't in a textbook or with a colleague down the hall."

At the same time, he says, he was affected by what he saw.

"In Haiti, I went round clinics with two- and three-year-olds really sick with TB. They give you a look of need that goes right into your soul. It makes you feel so embarrassed, because you're so well and fed, and they are suffering so much."

When he returned, he discussed what he saw with his own three children.

"They realize not to take what they have for granted," he says. "For myself, what I saw put everything in perspective. While the problems we have here are important to us, they really pale by comparison.

"Professionally, it made me aware of the responsibility I and others like me carry. We want to go outside the usual boundaries and make a difference, and we are careful to work with the agencies and infrastructure already in place. But we have to come to the IMF and the World Bank and say 'Look, giving out drugs isn't enough.' I feel we need to spread the word to agencies and pressure them into giving food too, even though it is more expensive."

Meanwhile, Levine is looking at applying the motivation principle – should it prove successful – to patient groups closer to home.

"We asked ourselves, "What's important to street people? Or HIV patients?" he says. "So we put together a proposal to help the Inuit and suggested that giving gasoline might be a good incentive because fuel for skidoos is so expensive up north."

Tory Times or Sorry Times

Scene in Ottawa

By G.K. SIMCOE

Little more than a decade ago, Tory ranks still swelled across the country, including a significant amount of supporters within the Jewish community. Brian Mulroney was perceived as a Canadian Ronald Reagan – a head of government who broke with the reserved, understated, perhaps even unenthusiastic orientation toward Israel characteristic of his predecessors. Instinctively, Jews saw a friend in the Tory leader. And, in truth, that perception was confirmed, and still is today.

Yet in the ten years that have passed, the number of Jews who identify themselves as Tories has evaporated even more completely than the overall disintegration of Conservative support in Canada.

Some have argued that Jewish roots in the PC party were never deep, that Jewish support was limited to the Mulroney years and linked more to him than the party he led.

To be sure, there were always the Sidney Spivaks, B.J. Finestones, Hugh Segals and Stella Torontows whose Conservative affiliations were deep-seated and enduring. But for most, the argument goes, and directly paralleling the general Canadian experience, the "affair" with the Tories was as shallow as it was intense.

Not everyone, however, is convinced that Jewish support was either shallow or exclusively linked to Brian Mulroney.

There is no real prospect for the resurrection of the Conservative Party under its current leadership. But the notion of a viable, small *c* conservative party as an alternative to the Liberals is worthy of serious consideration within the Jewish community.

As was the case with the NDP, which we looked at last week, the community is faced with a strategic choice. Do individuals without any special ties to the Liberals simply place their political involvement in limbo or do they seek to create a presence within the surviving Tory shell – hoping that once Joe Clark can be persuaded to exit the scene, they can help rebuild the party into a real contender?

Operating from the principle that a dynamic and credible opposition is the most effective way to ensure good government, the answer is very clear. Just as the market imperative demands that one acquire stock when the price is low, so too the potential for meaningful influence is greatest when a political party's value is depressed. And you can't get much more depressed than the Joe Clark Tories!

There are scores of Jews who not so long ago counted themselves as Tories. These were not simply individuals who voted Tory, but who raised money, organized and promoted the Conservative Party as a legitimate home for Jews. Now is the time for them to re-affirm their partisan identity.

Rarely has so ripe an opportunity presented itself for playing a central role in the shaping of a political party. It would be a shame if the opportunity were missed... because in three years' time, it could make all the difference.

Guess what's cooking?

Chanukah Food

Next week in *The CJN*

Coast to Coast

Proceedings launched against alleged war criminal

By PAUL LUNGEN
Staff Reporter

TORONTO — A Vancouver man convicted in Italy for Nazi-era atrocities is facing the loss of his citizenship for allegedly lying about his wartime activities when he immigrated to Canada.

A statement of claim filed by the Minister of Citizenship and Immigration alleges that Michael Seifert, 77, was personally involved in killing and brutalizing inmates at a camp outside the northern Italian city of Bolzano, where he served in 1944 and 1945.

Documents filed in Federal Court claim Seifert, an SS guard, displayed wanton cruelty and viciousness in the treatment of prisoners at the Bolzano (Bozen) camp.

"Michael Seifert was personally involved in the beatings, the torture and the killing of prisoners in the camp and in the [camp's] isolation cells," the government alleges.

On Nov. 23, 2000, Seifert was convicted in absentia by the Italian Military Tribunal of Verona for killing 11 prisoners and was sentenced to life in prison. On Oct. 18, an Italian court dismissed his appeal of the conviction.

Seifert is an ethnic German who was born in Landau, Ukraine. During the war, he joined the SS and Police units of the German occupation forces. After serving as a guard in Nikolayev, Ukraine, he was assigned to the SS and Police Leader, and in the fall of 1943, his unit retreated from Ukraine in the face of advancing Soviet forces.

At the end of the war, Seifert travelled to Germany and resided in Lutgenrode. He immigrated to Canada in 1951 at a time when SS members and concentration camp guards were ineligible for entry. Federal authorities claim he lied about his place of birth – he said it was in Estonia – and say he would not have been admitted to Canada had he truthfully described his wartime activities when interviewed in a security screening.

The documents filed against Seifert claim that "in at least one instance, around Christmas 1944, Seifert participated in the beating and killing of a prisoner who tried to escape. The prisoner was tied to a pole in the camp and beaten savagely by Seifert and other guards until he died."

Seifert participated in other attacks, the minister alleges.

"On a day in December 1944 or January 1945, Seifert with another guard whipped a prisoner near the isolation cell block area.

"In February 1945, Seifert and Otto Sein, another guard at the camp, beat a young male prisoner in the cell for two or three consecutive nights. One of them held the young prisoner, while the other poked his fingers into the young man's eyes. The young man's body was taken out of his cell in a bag after the last night of beating."

Other alleged instances of Seifert's mistreatment of prisoners include beating an old man when the man failed to get up for the daily roll call, as well as Seifert's participation with two other guards in the beating and shooting of two prisoners in the camp's courtyard area.

During the winter of 1945, the documents allege, "Seifert and Sein poured cold water all over a woman who was held in the isolation cell block. She died shortly thereafter."

In March 1945, Seifert and four or five other guards "beat and killed a prisoner who had tried to escape in the camp courtyard."

Finally, the statement of claim alleges that Seifert was probably involved in the forced deportation of Jews and other prisoners to Nazi extermination camps, concentration camps and forced labour camps.

Seifert has retained Victoria lawyer Doug Christie to represent him. Christie acted on behalf of Imre Finta, who was acquitted of war crimes charges in the early 1990s. He has also represented Holocaust deniers Ernst Zundel, Jim Keegstra and Malcolm Ross in other cases.

Canadian Jewish Congress welcomed the launch of immigration proceedings, but questioned why it took a full year after his conviction in Italy for the government to act.

"Seifert has enjoyed the privilege of Canadian citizenship for decades, mocking the claim that Canada is not a safe haven for Nazi war criminals," said Prof. Irving Abella, chair of Congress' war crimes committee.

BAYCREST GALA: Ed and Fran Sonshine (left) and Fred and Linda Waks enjoyed the 2001 Baycrest Gala at the Sheraton Centre earlier this month. Sonshine is president and CEO of Riocan Real Estate Investment Trust, the evening benefactor of the gala. Waks is senior VP and chief operating officer. Fran Sonshine is chair of the Baycrest Foundation. Natalie Cole (inset) performed at the sold-out event.

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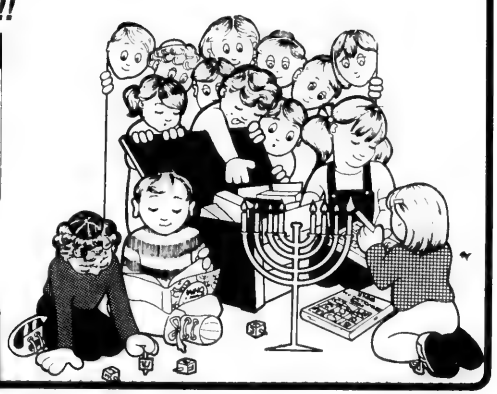

Cotler backs anti-terror bill; suggests amendments

By PAUL LUNGEN
Staff Reporter

TORONTO — The federal government's counter-terrorism bill must be considered "human security legislation" designed to protect the most fundamental human rights of all – life, liberty and the security of the person, according to human rights lawyer and MP Irwin Cotler.

Speaking recently at a University of Toronto conference on the government's controversial Bill C-36, Cotler urged participants to "think outside the box" and not accept a civil liberties/national security dichotomy when considering the bill.

The bill should be examined as a proportionate response by an international criminal justice system to "a transnational and existential threat," and not merely as a response to domestic criminal activity, he said.

Cotler said Canada must toughen its laws to protect against terrorist threats, while ensuring that the civil libertarian critiques of the bill are addressed. He proposed several amendments to the bill that would leave its overarching goal in place while softening its most troubling intrusions on civil rights.

The government bill has been widely criticized, with critics saying it goes too far in restricting democratic rights.

> *Must be considered 'human security legislation'*

The government caucus has had "a thoughtful debate" on the bill with a broad range of views expressed, said Farah Mohamed, a spokesman for Justice Minister Anne McLellan. She said the minister was scheduled to appear before the House justice committee on Tuesday of this week "and will signal when amendments could be made." The committee will then go through the bill on a clause-by-clause basis to discuss the proposed changes.

"Prof. Cotler is a scholar on this topic and he's someone the minister has a lot of respect for," Mohamed said.

In his address to the law conference, Cotler argued that "on Sept. 11, we passed a strategic and juridical watershed. The anti-terror law therefore must be appreciated and assessed in the context of the existential threat of this transnational terrorism, and the vulnerability of open and technologically advanced democratic societies to this genre of terror."

Nevertheless, Cotler proposed several changes to the bill.

Cotler, who has defended political prisoners such as Nelson Mandela and Natan Sharansky, suggested it would be prudent to drop the section that defines "terrorist activity" in terms of the perpetrators' motivations. As it now stands, the definition of terrorism could be taken to include civil disobedience, unlawful activity (such as an illegal strike) or even violent conduct that is not terrorism, he stated.

Turning to the provision that would create a list of groups involved in terrorist activities, Cotler said the legislation should be amended to give an organization "prenotice" that it is slated for the list, along with the opportunity for an advance hearing to contest the listing. As the bill now stands, a group may contest the terrorist designation only after it has been listed.

Addressing other provisions of the bill, Cotler said suspects should be considered to have "facilitated" terrorist activity only if they know that such activity is going to take place. As the bill is now written, someone could be considered to facilitate a terrorist activity even if they were unaware that the activity was going to take place.

Turning to the question of access to information and the right to privacy, Cotler pointed out the bill gives the attorney general the power to issue a certificate prohibiting disclosure of certain information, on national security or defense grounds.

"Bill C-36 should at least be amended to provide for the necessary safeguards and oversight," he said.

On the controversial preventive arrest and investigative hearings provisions, Cotler argued, "The untested novelty – and potential for intrusion on traditional due process rights – warrant the application of a sunset clause to these provisions."

Other suggestions Cotler made included:
- judicial confirmation or judicial authorization for the interception of foreign communication to or from Canada.
- inclusion of a non-discrimination clause to signal that visible minorities should be protected from discriminatory treatment.
- the provision of a "due diligence" defense to charities to prevent legal repercussions for inadvertently aiding terror groups.
- creation of an oversight framework that includes an annual report by the Attorney General to Parliament and the appointment of a parliamentary officer to monitor and supervise the legislation.

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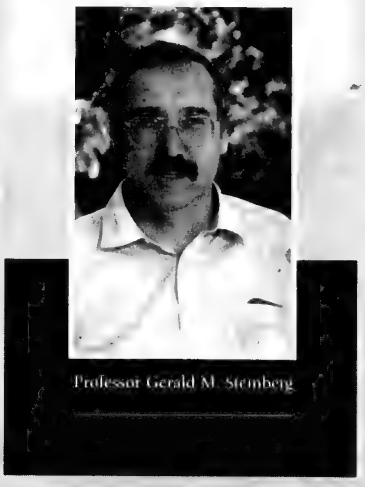
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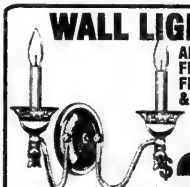
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Peace in a 'holding pattern,' says Goodman

Continued from page 1

"Since Arafat responded to [former Israeli prime minister Ehud] Barak with war, Arafat's credibility in Israel has dropped to below ground zero. There are not five Israelis who'd accept his signature on anything."

Goodman, founding editor of the *Jerusalem Report*, and a longtime correspondent for the *Jerusalem Post*, is senior research fellow at the Jaffee Centre for Strategic Studies at Tel Aviv University.

Surveying the Palestinian political scene, he suggested that Sari Nusseiba, the scion of a prominent Palestinian family, "is beginning to emerge as a prince among the Palestinians." Nusseiba has the support of part of the Palestinian security apparatus and he recently made a speech in which he conceded Israel's inability to agree to a Palestinian "right of return."

Goodman said he takes seriously Nusseiba's statement acknowledging Jews' deep connection to Jerusalem – a far cry from Arafat's contention at Camp David last year that the Jewish claim to Jerusalem and the Temple Mount is a myth.

Nusseiba is part of a new generation of Palestinian leadership that is more pragmatic than Arafat and that recognizes that, apart from gains in public relations, the intifadah has been a failure. It has not divided the people of Israel, it has not led to an international force, it has not led to irresistible international pressure on Israel and it has not prompted the dissolution of peace treaties with Egypt and Jordan, Goodman said.

While Israelis may be living in a state of petrified terror, there is no existential threat to the country, he said.

"There is no greater punishment in the world than suicide bombers and terrorists, and we [are being collectively punished] but we can sustain this situation for a long time to come," he said.

Thirteen months ago, Goodman believed the Middle East was on the road to peace. "I believed in the Oslo process, and thought that the peace process had gone so far there was nothing that could hold it back.

"Yet it broke down with tremendous viciousness in a way that I and many others had never predicted."

Arafat turned down the deal handed to him at Camp David, said Goodman, because former U.S. president Bill Clinton and Barak "tried to shove peace down his throat. They did not realize that you cannot impose peace. The entire world had Arafat in a box."

From Arafat's point of view, said Goodman, "the Messiah arrived in the form of [Israeli Prime Minister] Ariel Sharon. He visited the Temple Mount, and this gave Arafat the excuse to fight his way out of the box."

Subsequent events to Sharon's visit to the Temple Mount "put the conflict into a global dimension, and it led to a total breakdown. This was not an intifidah, it was a war. It was a carefully orchestrated military campaign by the Palestinians against the Israelis.

"Arafat had the support of the Arab world, and he had a legitimate excuse to fight his way out of the box."

Goodman said it breaks his heart to see Israeli hotels that are empty "except for solidarity missions here and there, but tourism [makes up a small percentage of our economy]."

In the past 13 months, he said, the Palestinians have suffered thousands of casualties as well as economic destruction.

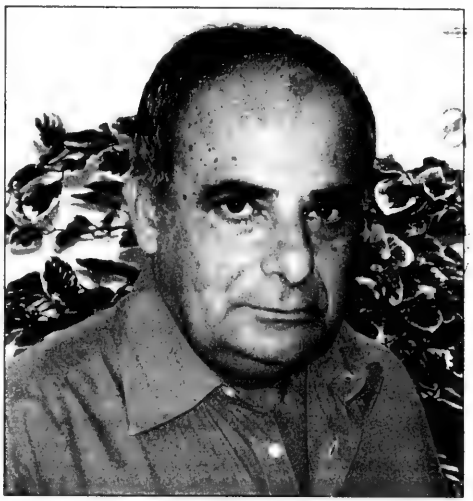
"Israel has had about 200 people killed. It has been a heavy loss, but without denigrating the importance of one life, we suffered 250 deaths every eight hours in the Yom Kippur War."

Israel can wait for the Palestinians to make peace, but "no way on earth" will it be with Arafat, said Goodman.

Israel, too, will require a change of leadership, he added. Former prime minister Benjamin Netanyahu is in the wings, breathing down Sharon's neck for leadership of the Likud Party. But Goodman said he doesn't see "Bibi" as a peacemaker.

The Labour Party, for its part, is in disarray, with no obvious candidate on the horizon to replace Foreign Minister Shimon Peres. "There is a great possibility of Barak coming back," Goodman said. He suggested that like Yitzhak Rabin before him, whose first term as prime minister was less than successful, Barak will learn from his mistakes. If he comes back, expect Barak to "work the room, shmooze" and be less likely to make solitary decisions.

Barak erred at Camp David in pushing for an "end to the conflict" when instead he should have negotiated a peace treaty that left some loose ends. The treaty with Egypt, executed before the disputed Taba region was disposed of, could have been a template, he said.



Hirsh Goodman

Despite the intifadah and their distrust of Arafat, the Israeli public is psychologically ready for a deal with the Palestinians, he continued.

A Jaffee Centre survey found that 54 percent of 1,820 Israelis said they were prepared to divide Jerusalem. "Israelis want separation from the Palestinians," he said.

At the end of the day, however, the conflict will be resolved, "and the tragedy is that we all know what the solution will be."

He said the solution will be for Israel to go back to the 1967 lines, for Jerusalem to be redivided and for the Palestinians to realize that no Israeli government will ever accept the right of return of Palestinian refugees to Israel.

"We all know what the price will be, but how much blood has to flow before we get there?"

"The longer it takes [for new leaders to negotiate peace] the harder it will be. There is a very destructive dynamic in play, and the longer the dynamic is there, the harder the conflict will be to resolve," he said.

The dynamic can be changed if Arafat decides he is no longer the sole Palestinian voice,"but I do not see any resolution of the conflict in the current constellation."

Importantly, however, he said, "We must not lose our humanity and our belief in democracy. We cannot re-instate any measures against the Palestinians that do not constitute normal behaviour in this day and age."

Israelis need to move beyond Sharon's damage control and consolidate as a people.

"I am an optimist and I think it is a wonderful country," he said. "We should never lose sight of what has been achieved. When we consider that 20 percent of the country is Arabs, 20 percent of the country is [haredim], and 20 percent of the country is from the former Soviet Union, we have not done a bad job."

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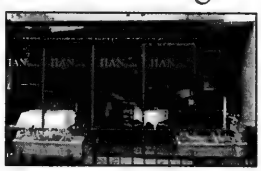

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Sharon insists on 7-day period of absolute quiet

By ALUF BENN AND DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli Prime Minister Ariel Sharon is sticking to his demand for a seven-day trial period of absolute quiet in the West Bank and Gaza as a first step to implementing the peace blueprint outlined by former U.S. senator George Mitchell.

Sharon voiced this view last Sunday during a meeting with a top-level European delegation, with an eye toward the major foreign policy speech by U.S. Secretary of State Colin Powell scheduled for last Monday. Some reports had indicated that Powell planned to call for the immediate implementation of the Mitchell committee's recommendations, without conditioning this on a violence-free week, as Sharon demands.

At a press conference following his talks with EU leaders last Sunday in Jerusalem, the prime minister said: "In my meeting with the Americans, it was agreed that seven days were needed to see whether [Palestinian Authority Chairman Yasser] Arafat implements the ceasefire… We are firm on what we agreed on with the Americans. That is our position, and it's going to be our position in the future."

Ariel Sharon

Sharon added that "it's impossible to attain peace without a complete cessation of terror and acts of hostility."

In Sharon's view, diplomatic talks based on the Mitchell plan should only begin after the following stages are complete: an absolute cessation of terror, violence and incitement; a seven-day trial period for the ceasefire; a six-week cooling-off period; and confidence building measures.

The Europeans were not persuaded. Speaking to reporters, EU security chief Javier Solana denounced Sharon's insistence on the seven-day period of quiet as "stupidity."

Foreign Minister Shimon Peres does not believe the condition of seven days of quiet is essential. According to Peres, a ceasefire could be reached as early as the end of next week, with talks to follow immediately – if Arafat takes determined action against terrorism.

Peres told the European visitors that "this is the most appropriate moment to get on the peace-making track. The Arab and Muslim world is faced with many question marks. There is a global front for the war against terror and there is a growing feeling among the Palestinians that the intifadah has not borne fruit. On the Israeli side, there is the realization that decisions must be made promptly. Otherwise, we'll leave our fate in the hands of fate.

"We need to take action to bring our positions closer together during the coming weeks, while maintaining a constructive vagueness."

The assessment in the prime minister's office last weekend was that Powell would challenge Israel's demand for a seven-day test period. One diplomatic source suggested the speech could give Arafat the support he needs to take bolder action against Palestinian terrorist organizations.

According to the source, Arafat's arrest of the Islamic Jihad militant Muhammad Tawalbe in Jenin last week was a demonstration of strength for the Europeans, but it failed to impress Israel. Powell's speech, the source added, "could give everyone a package deal and present an opportunity to implement the Mitchell plan."

Senior PA officials said Sunday that the Powell speech should include the following: a declaration of a deadline for a final status accord and the definition of a "mechanism" for implementing UN Security Council resolutions 242 and 338 in a way that would end Israel's occupation of the West Bank and Gaza.

Palestinian cabinet minister Saeb Erekat said Sunday that this message has been communicated to Powell.

According to Erekat, if these two components are not covered in Powell's speech, "this would mean that we are going around in circles."

Erekat added that there "is an unprecedented European consensus that Israel must withdraw to the lines of June 4, 1967, stop the occupation and enable the establishment of a Palestinian state whose capital is Jerusalem – this alongside Israel. This is the formula the peace process is based upon."

Arab world must recognize Israel, says Jordan's king

By SIMON CARROLL
Jewish Telegraphic Agency

LONDON — In a radical new peace-making initiative, King Abdullah of Jordan has called on the Arab world to recognize Israel's right to exist.

Such a move will be necessary for the creation of a Palestinian state, Abdullah told *The Times* of London.

Abdullah also told the paper that the collective Arab guarantee is part of a peace plan being discussed by countries trying to forge an Israeli-Palestinian peace accord, including the United States, Russia, the European Union, Egypt and Jordan.

U.S. President George W. Bush's full endorsement of the plan would be crucial to the king of Jordan's strategy. Abdullah claimed he has received pledges from Bush to back the initiative, but only if its broad acceptance by the Arab world is assured.

If accepted, the proposal would mean that for the first time, Israel would get collective guarantees for its security from 22 Arab nations, stretching from northwest Africa to the Arabian Gulf.

It would also constitute a dramatic shift in the overall Arab position. To date, only Egypt and Jordan have recognized the legitimacy of the Jewish State through peace treaties.

In a recent briefing to foreign correspondents in London, and in a radio talk show, Abdullah outlined a strategy that would constitute the Arab world's most dramatic shift toward peace with Israel since Arab armies marched on the fledgling Jewish State in 1948.

The king's descriptions of the current Israeli-Palestinian violence appeared to distance him from the anti-Israel stances taken by other Arab leaders. They also differed from the vitriolic criticisms of Israel expressed recently by Egyptian President Hosni Mubarak.

Abdullah dismissed any links between the Arab-Israeli conflict and the Sept. 11 terror attacks on the United States, and called on fellow Arab leaders to recognize the new global reality that now makes the Arab-Israeli dispute secondary to the fight against international terrorism.

He also took issue with the usual Arab accusation that Israel, rather than the Palestinians, is to blame for the ongoing violence that has made the possibility of an Israeli-Palestinian peace accord more remote than ever.

"We have to get the violence removed from both sides and get them back around the peace table," he said.

The two sides have become so bogged down in their cycle of violence, Abdullah added, that a bold initiative and a major Arab gesture are needed to break the stalemate.

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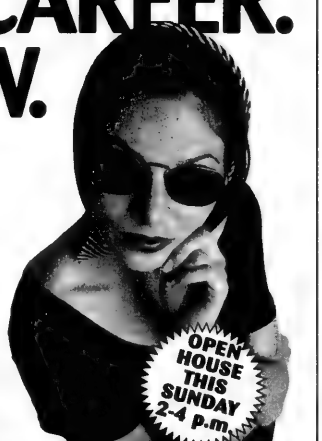

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Van tests crucial to bombing trail: prosecutor

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — The trial of the 20 people accused of bombing Buenos Aires' main Jewish community centre six years ago remains focused on the van that carried the explosives.

Police have completed chemical testing on 20 parts of the vehicle, including the engine, that were found in the rubble of the AMIA (Argentine Israeli Mutual Association) community centre after it exploded on July 18, 1994. The test results will be given by the end of November.

The 20 on trial are accused of playing a local role in the attack, which killed 85 people and wounded 300.

Sources close to the prosecutors say the tests show the van exploded and – even seven years later – still bears residue of explosive chemicals.

Used-car dealer Carlos Alberto Telleldin is accused of supplying the van. Juan Jose Ribelli and three other former police officers are accused of loading it with some 600 pounds of explosives.

The other 15 on trial are accused of various offenses.

"The nexus for these five main defendants to the attack is the presence of the van," prosecutor Natalio Alberto Nisman said. "If there was no bombing car, they could be charged for extortion and smaller crimes, but they could walk out of court."

So far, 70 witnesses who were close to the AMIA building at the time of the explosion have testified. Lawyers for the accused hope to stress the fact that very few recalled seeing a van in the vicinity.

Prosecutors and lawyers for the victims' families, AMIA and DAIA – Delegación de Asociaciones Israelitas Argentinas, a Jewish umbrella organization located in the same building – pointed out the different recollections of people who were near AMIA on the morning of the explosion, but did not know they were about to witness a terrorist attack.

The area where AMIA was located is known as "Once," an area of town crowded with small shops. A van loading and unloading merchandise on a Monday morning in Once hardly would attract attention.

Every witness has been asked how he or she remembers the traffic on the block that morning.

Answers have ranged from "crowded as usual" to "unusually empty," from "full of vehicles" to "without any car driving or parked."

Prosecutor Nisman said the 105 people called as witnesses still carry their personal traumas from the event, yet must face defendants and cameras.

The results of the tests on the vehicle parts will be "crucial to the trial," Nisman said.

After this group of witnesses, subsequent witnesses will include members of the Argentine intelligence services, employees of a nearby lot where the van was parked and expert witnesses.

The investigative judge, Juan Jose Galeano, also is searching for information on international connections to the attack: How the decision to carry out the bombing was made, for what reasons and who was involved.

The Mossad, CIA and FBI have contributed information and technical expertise that incriminates Iran and Hezbollah in the bombing. A recent tip has led some to believe that Osama bin Laden's Al Qaeda terror organization was involved.

Juan Antonio Pardo, who served as ceremonial deputy director for the Argentine chancery, testified to Galeano on Nov. 14.

Pardo said Iranian diplomatic trips increased in the days before the attack, and that Argentine intelligence was aware of the trips.

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[Isranet photo]

Hezbollah says it rebuffed U.S. offer

Continued from page 1

Washington also suspects Hezbollah, whose main backers are Iran and Syria, of kidnapping westerners during Lebanon's 1975 to 1990 civil war. The United States intervened in the conflict to back a government of pro-Israeli Lebanese Christian militiamen.

Lebanon has condemned the September 11 attacks on New York and Washington, but says it will not co-operate with U.S. financial sanctions against Hezbollah, which was primarily responsible for ending Israel's 22-year-long military presence in south Lebanon last year.

Hezbollah has vowed to drive Israeli troops from the Shebaa Farms, a disputed patch of land near the Lebanese border and the Golan Heights, and kidnapped three Israeli soldiers there in a raid last year.

The three soldiers – Adi Avitan, Benny Avraham and Omar Souad – were abducted in October 2000 on the Israel-Lebanon border by Lebanese-based Hezbollah guerillas believed to be disguised as UN troops. Israel has recently declared the three to be fallen in action.

Hezbollah also kidnapped Israeli businessman Elhanan Tanenbaum.

Nasrallah said Hezbollah had also rejected a U.S. offer after the Israeli withdrawal from the south that entailed quitting its campaign in Shebaa Farms in exchange for political recognition and the release of Arab prisoners in Israel.

The UN has certified Israel's pullout from Lebanon as complete, and does not recognize claims by Beirut, Damascus and Hezbollah that Shebaa Farms is Lebanese territory.

Last week, Nasrallah said that Israel had returned to negotiations regarding the three IDF soldiers kidnapped by the group, and said that his party was still ready to negotiate.

"Israel has returned to give and take [negotiations] through intermediaries. We are ready to negotiate," Nasrallah told *Al-Rai Al-Am* newspaper. He did not elaborate.

Defence Minister Benjamin Ben-Eliezer recently told reporters that Israel had proof from an eye witness that the three soldiers were no longer alive. "Someone saw" the captured soldiers' bodies, Ben-Eliezer said.

Hezbollah has refused to disclose any information on the soldiers until Israel releases some Lebanese prisoners it has been holding for up to 23 years.

Arsonists attack Marseille Jewish school

By ANDREW DIAMOND
Jewish Telegraphic Agency

PARIS — Jews in Marseille are in a state of shock since vandals recently burned down part of a Jewish elementary school in the southern port city.

Last month, two trailers used as classrooms at the Pardes Jewish School in Marseille were destroyed before firefighters could control the flames.

A day later, leaders of the Marseille Jewish community gathered at the charred remains to condemn the act and discuss its implications.

Speaking to journalists at the scene, Clement Yana, president of the local branch of CRIF, the umbrella group of secular French Jewish organizations, emphasized that Jewish leaders are taking the incident very seriously but believe it was the act of young delinquents from the neighbourhood.

Nobody seems to dispute this interpretation, but nonetheless, many people in the Jewish community are uneasy.

Perhaps most disquieting for some were the inscriptions the vandals sprayed on the walls of the school's main building: "Death to Jews," "Jews Faggots," and "Bin Laden Will Conquer."

"There have already been some incidents," Annick Mettoudy, a mother of one student at Pardes, told reporters at the scene, "but this time it's more serious."

The same feeling prompted the police prefect to position guards around Jewish schools throughout the city.

A wave of anti-Semitic violence – mostly arson attacks against synagogues – erupted in France after the start of the Palestinian uprising in September 2000.

Earlier this month, several anti-Semitic incidents also occurred in and around Paris.

Attackers hurled a Molotov cocktail against the wall of a synagogue in the 20th district, home to large concentrations of Jews and Muslims of North African descent. The next day, in the nearby 12th district, religious leaders discovered signs of an attempted break-in at a Jewish place of worship.

In another incident, in the suburb of Epinay-sur-Seine, vandals smashed the windows of a Jewish school.

A range of emotions swept the local community following the attack in Marseille.

There also was a collective determination not to allow the incident to undermine what the nearly 40 years of peaceful coexistence between Jews and Arabs in Frais-Vallon, the subsidized housing facility where the school is located.

Though shaken by the destruction of her child's nursery school, Mettoudy did not hesitate to add, "In the area, though, everything is going rather well between neighbours."

The local CRIF leadership echoed this view when it responded publicly to the attack.

"In Marseille, the consensus between communities has always been respected," Yana told a journalist for the regional daily *La Provence*.

More than a rhetorical gesture, this confidence is based on years of co-operation between the Jewish and Muslim communities of this Mediterranean city at the gateway to North Africa.

The initiative began after the 1991 Persian Gulf War, when the heads of the Christian, Muslim, Jewish and Buddhist communities formed an association called Marseille-Hope to open channels of communication between communities.

Ironically, last month's attack came at the beginning of "A Week Against Violence" that had been planned at the local community centre.

Projects likes these had Jewish and other civic leaders congratulating themselves on the relative calm that has prevailed since Sept. 11 in a city home to roughly 80,000 Jews and many more North African Muslims descent.

The "Week Against Violence" and similar events evidently are not enough to prevent anti-Semitic violence. But they have paved the way for meaningful dialogue between Jewish and Muslim leaders in responding to such acts.

Within a few days of the attack, Yana reported receiving letters of support from the leaders of several Muslim associations in Marseille.

Perhaps the most notable was from the imam of the Marseille mosque, who wrote that he was "deeply shocked by the burning of the school" and expressed his "sincere support to the Jewish community."

Yana and the nearly 10,000 members of CRIF he represents hope that such comments will help in dealing with a wave of anti-Semitic aggression that seems deeply rooted in the urban milieu of Arab youths in France.

Following the arson attack, members of the Jewish community appear ready to become more vigilant – and hope they can count on the support of their Muslim neighbours to meet the challenges ahead.

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BBC eyes Holocaust denial libel case

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — Holocaust denier David Irving emerges unrepentant in a BBC radio documentary exploring the legal strategy scholar Deborah Lipstadt used when he sued her for libel last year.

The 45-minute program, broadcast Nov. 8, contains interviews with all the major players in the landmark trial, which Irving lost.

Lipstadt's lawyers describe how their case rested on proving that Lipstadt had been correct to label Irving a Holocaust denier in her 1994 book, *Denying the Holocaust: The Growing Assault on Truth and Memory*.

They subpoenaed his diaries and appointment books in order to demonstrate that he was an anti-Semite who spoke at neo-Nazi events. They also had an expert witness demolish his books as "falsifications" that "can only really be deliberate."

"Putting Irving's books on trial was the strategy," lawyer Anthony Julius explained.

Irving – who represented himself – tells the BBC that he never grasped that.

He describes the judge, Sir Charles Gray, as too "thick-skulled" to understand his case.

"There were occasions when I could see he was not getting the point I was extracting from the witness," he told the BBC.

There are times in the program when Irving seems to be out to prove the truth of the judge's verdict last year, when Gray labelled him a racist anti-Semite who had deliberately distorted history.

"Lipstadt is part of an international conspiracy to silence me," Irving claimed.

He also said he was "not surprised that the Jews go on about the Holocaust, because it's the only interesting thing that's happened to them in 3,000 years."

Criticizing Gray's sweeping verdict as "so over the top that it missed its effect, it's lucky the twin towers hadn't been shot down by then, or I would have been blamed for that too," Irving said.

Lawyer Richard Rampton, who represented Lipstadt, said that at first he was concerned that the program gives Irving too much air time.

But after talking to people who heard the program, he said Irving said "just enough to bury himself. Each sentence made his hole deeper."

Julius said there is no danger in letting Irving speak in a forum like the documentary.

"The people who are impressed with Irving will continue to be, and those who are not will not be," he said.

Irving, on a speaking tour in the United States, was not available for comment.

Rampton said Irving was not harmed by representing himself.

"Getting him a lawyer wouldn't have made any difference," he said. "A good lawyer would have told him he was dead in the water" and advised him to drop the case, Rampton said.

"You can't win a case if you're firing blanks. You need ammunition, and he didn't have any," he added.

Rampton described the documentary as "illuminating" and praised Lipstadt's participation in the program.

"I worry when she goes public because she's so passionate," he said. "But I thought she was extraordinarily good, intensely moving."

Lipstadt, who never took the stand herself during the trial, said she had wanted to do so: "I was sorry I couldn't go into the witness box because I could have bested" Irving.

When the verdict came down last year, Irving was ordered to pay Lipstadt's legal costs, estimated at more than $3 million. He has been denied permission to appeal.

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Reports confront anti-Semitism

In a Nov. 4 *New York Times Magazine* article, "The Uncomfortable Question of Anti-Semitism," Jonathan Rosen writes that following the Sept. 11 attacks, the Jewish people, always history's traditional scapegoats, have been placed at the centre of the atrocities in disturbing ways. Rosen is referring to the incredulous conspiracy theories prevalent in the Arab and Muslim world which blame the attacks on Jews.

A number of important people have raised their voices against this hateful nonsense. Salman Rushdie asked, "Why the routine anti-Semitism of the much-respected Islamic slander that 'the Jews' arranged the hits on the World Trade Center and the Pentagon...?" (*New York Times*, Nov. 2).

Other supporting views have emerged from unexpected sources. Richard Gwyn drew attention to the extreme hatred of Israel among the one billion Muslims worldwide:

"[Israel's] citizens, and also Jews in the Diaspora, now have to endure an almost unceasing outpouring of hatred directed at them by Osama bin Laden, by the Middle East's 'street,' by many Muslim clerics, and far from the least, by so many of those... who attended the United Nations conference in Durban, South Africa, where Zionism was pronounced racism" (*Toronto Star*, Nov. 7).

Usually Israel's harsh critic, Gwyn concluded firmly: "But a message needs to be sent out loud and clear to the Middle East that not only is the State of Israel non-negotiable but that the acceptance there of anti-Semitism, which has almost become part of the Middle East's daily culture, is equally non-negotiable."

According to Reports

The line between valid criticism of Israel and anti-Semitic malice masquerading as anti-Zionism can sometimes be blurry. At other times it is crystal clear. Rosen himself draws attention to how notorious anti-Semitic tracts like the *Protocols of the Elders of Zion* have been made their way into Arab propaganda.

"By grafting ancient Christian calumnies onto modern political grievances, Arab governments have transformed Israel into an outpost of malevolent world Jewry, viewing Israelis and Jews as interchangeable emblems of cosmic evil."

This demonization extends far beyond the Middle East. It was there in Durban and is likely to appear again when signatories to the Fourth Geneva Convention will meet in early December to once again condemn alleged Israeli human rights violations.

With all attempts to delegitimize Israel, whether blatant or subtle, we should remember Abba Eban's counsel (many years ago) to those who would be defensive about Israel's legitimacy.

"Israel's 'right to exist'" he emphasized, "is independent of any recognition of it and is certainly not dependent on the decision of... non-sovereign organization[s]... Israel's judicial status became equivalent to that of the United States, the Soviet Union, France, Egypt and 150 other states by virtue of the momentous Resolution 273 (III) of the United Nations General Assembly on May 11, 1949," which admitted Israel as a Jewish State into the UN.

Prepared by Paul Michaels of the Canada-Israel Committee.

The Week in Israel

Nov. 12

• PA Chairman Yasser Arafat asked Arab and Muslim countries to support the Palestinians' uprising against Israel during Ramadan. He made the request one day after telling the UN General Assembly he would make "every possible effort" to make peace.

Nov. 13

• A program of widescale government housing subsidies in the Galilee and the Negev for soldiers who recently completed their active service was approved by the Inter-Ministerial Committee for the Development of the Negev and the Galilee.

Nov. 14

• The two candidates for leadership of Israel's Labor Party, Avraham Burg and Benjamin Ben-Eliezer, agreed to new leadership elections. The September primary was declared void amid allegations of voter fraud.

• Israel is officially in a state of economic recession. The Central Bureau of Statistics said the nation's gross domestic product dropped 2.8 percent in the third quarter of 2001, following a one percent drop in the second quarter.

Nov. 15

• Israel said it would release 30 Palestinian prisoners during Ramadan.

Nov. 16

• Israel warned the Palestinian daily *Al Quds* that if it does not discontinue Islamic Jihad and Hamas advertisements, authorities will shut down the newspaper. *Al Quds*, published in Jerusalem, is the Palestinian community's largest and most influential newspaper. Police said the decision to warn the newspaper came after a Hamas ad this week praised *shaheeds* (martyrs) and called for the public to follow in their footsteps.

Files from JTA and Ha'aretz

Arts & Travel

U8TV broadcasts 'real' reality television and Web

By ERIN SILVER
Special to The CJN

TORONTO — Zev Shalev is one of three masterminds behind U8TV.com, Canada's first Internet television channel, which broadcasts 14 reality-based programs on the Web with four of those shows simulcast on syndicated TV.

The programs – whose themes range from discussions on love and relationships to film – are hosted by eight Canadians who live together in a downtown Toronto loft that also functions as a digital TV station.

As well, the lofter's lives can be viewed on the Internet 24 hours a day care of "snoopcams," part of a range of the most up-to-date technology Shalev relies upon to bring viewers what has been dubbed "real reality TV" according to a public opinion survey.

And just as Shalev is revolutionizing the media by creating a television station that exists on the Internet, he's also helping to revolutionize reality TV by making it, well, more realistic than other so-called reality shows.

"Our programming cuts through the facades of traditional TV," he says during an interview from U8TV.com headquarters, which buzzes with activity.

"We don't ship people off to an island or to Africa. Our shows are about people's lives and the intricacies of those lives. People can relate to that better than they can to people eating elephant in Africa," says the 29-year-old, taking a jab at the hit reality game show *Survivor*, which, he points out, is filmed in advance and edited.

"Audiences aren't really buying what's on TV; they're demanding something new. People want to see greater realness, something with more relevance to their lives."

Shalev liked the idea of creating a personal connection between the audience and the viewer, a feat achieved because audiences can e-mail their thoughts and feelings on the issues discussed to the lofters and even question the lofters' actions. When the eight roomates respond to viewers on U8TV.com programming, they are thereby influencing the reality they see.

Launched on Jan. 15, 2000, after receiving financial backing by entertainment giant Alliance Atlantis Communications Inc., U8TV.com has rapidly gained in popularity.

The U8TV.com Web site gets over 30 million hits a month, and the hit show, *The Lofters*, which chronicles the lives of the eight roommates, is often the number one or two rated show on the Life Network for 18- to 49-year- olds.

"*The Lofters* has been very successful," says Shalev, who with his older sister Lily and another partner, Fiorella Grossi, came up with the idea and put it into motion.

"It took some time for people to understand what it is, but now, broadcasters want to licence it."

A new program, *Love Shack*, a talk show hosted by the female loftmates, premiered on the Life Network on Oct. 5, and more shows are scheduled to air on TV in January.

But the success of U8TV.com isn't all that surprising, considering that nearly every project Shalev touches turns to gold.

Born in Israel and raised in Johannesburg, South Africa, Shalev was politically active in high school and campaigned against apartheid.

"We lived a great life during the apartheid. We benefited from the fact that others were being persecuted, and so the suffering [of blacks] was easy to ignore. I felt this was incredibly wrong."

Shalev started an organization of students who opposed the Nationalist Party government and its laws.

At university, Shalev majored in media studies, and after graduation, worked full-time at Radio 702, South Africa's only independently run radio station, where he had his own talk show, interviewed Nelson Mandela, threw back a couple of drinks with the country's current leader, and covered the end of the apartheid era.

"We knew at the time that the end of the apartheid was the biggest story we would ever cover. But news started becoming ordinary after that and I wanted to try something different."

Shalev moved to Canada five years ago with his family and started out as a story producer at CTV's *Canada AM*, eventually becoming the show's youngest-ever executive producer. Sweeping changes were made under his leadership and the show's ratings reached new levels.

During that time, he also became a two-time Gemini Award nominee, and in 1999, Shalev won the Canadian Association of Broadcasters CAN-PRO Award for excellence in broadcasting for his coverage of SwissAir Flight 111. A year later, he was named one of the *Globe and Mail's* top 133 Canadians under 35 who are making changes across the country and around the world.

Despite this success, Shalev was ready to give it all up in pursuit of a new project.

"Fiona and I just quit our jobs at CTV," he says.

The team pitched their idea to Alliance Atlantis the morning of their last day at CTV, went back to empty the contents of their office, and by the end of the day had secured Alliance's support.

While getting funding was easy, Shalev says he and his partners were naïve.

"We didn't realize how hard it would be. The concept was new, the technology was new and nobody had ever put people on TV for this long. Every challenge was a million times harder because nobody has done it before."

Shalev and his team have just conducted a Canada-wide search for the station's second season cast.

"There will be eight new people hosting the shows and we can't wait to see them," says Shalev, who is intrigued by the idea of putting together people from different backgrounds and watching them learn to understand and accept each other.

"You can't predict their dynamics or what will happen. Every day is a surprise."

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Director adds a Jewish touch to play Fully Committed

By KATHRYN KATES
Special to The CJN

TORONTO — Danny Goldstein, associate director of the first Canadian production of the hit show *Fully Committed*, says it was his idea to inject a Jewish element into a play set in New York during Christmastime.

For the one-man play's original New York production – about an out-of-work actor who takes reservations in an ultra-chic Manhattan restaurant – Goldstein suggested adding a chanukiyah to the set props.

"In New York during the holiday season there is a sense of Christmas, Christmas, Christmas – and oh yes, Chanukah, too. On our set are all Christmas decorations and in the middle I put an electric menorah – it just seemed very New York to me," he explains.

But finding an electric menorah in September in New York was not easy, so Goldstein called his mother, who happened to have one in the attic. The menorah was broken – only six of its eight lights worked – but it was fixed in time for opening night at the non-profit Vineyard Theater and can now be seen in all its electric splendour on the Winter Garden stage.

In Toronto, *Fully Committed* stars comedic actor Mark McKinney, of *Kids in the Hall* and *Saturday Night Live* fame, who plays all 39 of the shows wildly different characters.

The play was conceived by Becky Mode and its original New York star, Mark Setlock. It's based on characters they encountered when working as underlings at Bouley, a trendy Manhattan restaurant.

Goldstein, 26, served as Nicholas Martin's assistant director in New York. Martin is billed as the production's director in Toronto, but Goldstein is running the show. He has also restaged all subsequent versions of the show for Martin in San Francisco, Los Angeles and Washington, D.C.

Goldstein says the play is more than an excuse for its star to show off an ability to play multiple characters.

"For me, the character of Sam and all the other characters is secondary and a gimmick – a play that survives on a gimmick alone doesn't work," Goldstein says.

"When I direct a play, the actors and I really try to find the story. [*Fully Committed*] isn't really about a guy who wants to be on stage – because who cares about one more actor who wants to be a star – it is about a sweet guy who wants to go home to the Midwest to be with his dad for Christmas.

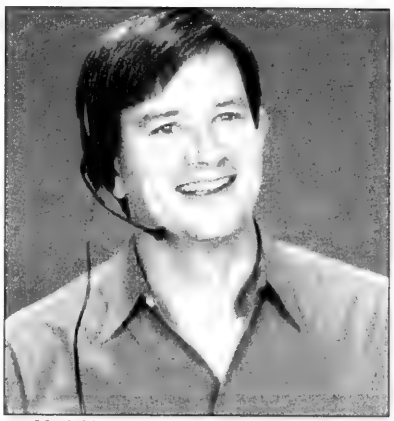
"This makes the play about something that you can really root for," says Goldstein.

Goldstein says Martin became his mentor and good friend two summers ago in Massachusetts, when he worked as Martin's assistant director on the Williamstown Theater Festival's production of [the Tennessee Williams play] *Camino Real*.

"He told me he was doing the first production of *Fully Committed* at the… Vineyard Theater," Goldstein said. "He asked me to assist him, saying there's no pay, but if the play is a hit, I'll have some work because he was never going to stage it again, so I could direct it wherever I wanted to."

The play later moved to the off-Broadway Cherry Lane Theater, where it ran for 1½ years.

In remounting the play on the road, Goldstein works within the confines of what Martin originally created. But Martin has encouraged Goldstein to leave his mark, as he has with the chanukiyah.



Mark McKinney stars in Fully Committed.

Next month, Goldstein will be credited as director in a production of *Fully Committed* opening in Pittsburgh, and over Chanukah, the show will be opening in Fort Lauderdale, where Goldstein says the menorah will continue to shine.

Goldstein, who changed his aspirations of becoming an actor to a director while at Northwestern University in Illinois, has a list of directing credits that include *=Celebration* by Josie Dickson and Ethan Sandler (who starred in *Fully Committed* in San Francisco) and John Ford's *'Tis Pity She's a Whore*.

Goldstein is also a playwright whose plays include *Winter Birds*, based on the novel by Jim Grimsley, and the one-person show *Bridge the Wound*, both of which Goldstein directed in New York. He also co-wrote and directed a New York production of *The Song of Songs*, a musical based on the love story by Shalom Aleichem, along with composer Michael Friedman.

Goldstein says he hopes to shop *The Song of Songs* around North America to Jewish theatre companies.

Fully Committed runs at the Winter Garden until Dec. 23. For tickets, call 416-872-5555.

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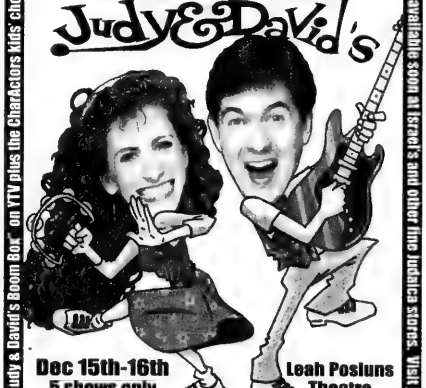

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Arts & Travel

PICASSO, EINSTEIN HELP TO PROMOTE DOWNTOWN JEWISH DAY SCHOOL

A performance of the **Steve Martin** play *Picasso at the Lapin Agile*, currently playing at the Bluma Appel Theatre, has been earmarked as a benefit fundraiser for the Downtown Jewish Day School, which is affiliated with the Miles S. Nadal JCC on Bloor Street.

Because the school offers an arts-enriched curriculum that combines Hebrew and Jewish subjects with a traditional public-school curriculum, school officials feel a theatrical evening is a particularly appropriate event for a fund-raiser.

It also doesn't hurt that actor **Alon Nashman**, who plays **Albert Einstein** in the play, has a child who attends the school, which has been temporarily relocated to 80 Clinton St. while the JCC undergoes renovation.

Picasso at the Lapin Agile tells the story of an imaginary meeting between the young painter and Einstein in a Paris bistro in 1904. The *Toronto Star* called it a "deliciously witty romp" and gave it five out of five stars. Reviewer **Richard Ouzounian** especially praised Nashman's "show-stopping, star-making turn" as Einstein.

Tickets for the benefit start at $100, and include a post-performance reception and a chance to win a weekend at the Inn at Manitou. Bluma Appel Theatre, St. Lawrence Centre. Saturday, Dec. 1, 8 p.m. 416-928-3537.

* * *

Sewing Visions of Peace: Almost 300 people from North America and Europe have stitched their dreams into the Middle East Peace Quilt, with each square depicting a personal vision of peace between Jew and Palestinian.

Vancouver fabric artist **Sima Elizabeth Shefrin** created the project, which is co-sponsored by a broad spectrum of Jewish, Arab and other community groups.

The quilt goes on view at the Winchevsky Centre, 585 Cranbrooke Ave., Sunday, Nov. 25, 2 p.m. The opening features cultural presentations from the Jewish and Arab communities, with Shefrin in attendance. It's also on view on the Sundays of Dec. 2, 9 and 16, 1 to 4 p.m., or by appointment. 416-789-5502.

* * *

Israeli Band Visits Canada: Reva L'Sheva, a top Israeli folk band, performs in Toronto and Montreal in late November. The concerts are sponsored by Hillel, Jewish Campus Services and the Israeli Consulate, and organized by students, including many participants from the March of the Living and Birthright Israel programs.

Reva L'Sheva's describes its own as a "lively mix of progressive rock 'n' roll fused with blues, country and **[Rabbi Shlomo] Carlebach's** Jewish spirituals, influenced by the **Grateful Dead** and set to an Afro-ethnic beat."

The band's love of Israel and the Jewish people, and its upbeat music and unifying message "are a perfect fit for our young people," said **Sarah Zelcer**, arts and culture coordinator for Toronto's Jewish Campus Services.

"At a time when Israel is under such pressure, it is so important to give our young people a way to reinforce their connection with Israel," said **Ralph Lipper** of Montreal, national chair of the March of the Living.

The band has performed with Arab musicians and in the settlements, and the six band members are a mix of religious and secular. "Reb Shlomo taught: the right hand joins the left, claps with the beat," said band leader **Yehuda Katz**. "If we can get the left and the right together from every political camp, think of the music we can make!"

Reva L'Sheva appears at Club Soda in Montreal on Nov. 27, and at Reverb in Toronto on Nov. 28. (**Bais Groove** opens for the band in Toronto.) For tickets, call the Toronto March of the Living office, 416-635-2883, ext. 149, or the Montreal Hillel office, 514-845-9171, ext. 224.

* * *

Eye on Arts

By BILL GLADSTONE

Torah CD Demonstration: Baruch Sienna of the Kolel Adult Learning Centre demonstrates the multimedia CD-ROM *Gates of Torah*, which provides an introductory tour of the Torah scroll for all ages. Free. Israel's Judaica, 897 Eglinton Ave. W. Sun. Nov. 25, 7:30 p.m. 416-256-1010.

* * *

For Children: Harbourfront's Cushion Concerts for children (ages 5 to 12) and their families presents **George Gao**, a virtuoso on the erhu, an ancient Chinese two-stringed instrument. The CBC's **Barbara Budd** also reads *The Nightingale*, a classic **Hans Christian Andersen** tale. $8. Du Maurier Theatre Centre, 231 Queens Quay W., Sunday, Nov. 25. 416-973-4000 www.harbourfront. on.ca.

* * *

Arts Briefs

• **Leah Cherniak** directs *Clown: From Nothing, A Cabaret of Clown Acts*, an exploration of ideas related to clowns. Ryerson Theatre Co., Abrams Studio. Nov. 22 to Dec. 1. 416-979-5118.

• The **Scarborough Philharmonic Orchestra** presents Wasn't That A Time? featuring music of the Big Bands. Adults $22. Birchmount Park C.I., 3663 Danforth Ave. (east of Birchmount). Saturday, Nov. 24, 8 p.m.

• **Marc Jordan Quartet** performs at the Top O' the Senator, Nov. 27 to Dec. 2.

• **Toronto Dance Theatre** premieres *Persephone's Lunch* by **Christopher House**, a new work inspired by **Homer's** *Odyssey*. Premiere Dance Theatre, Harbourfront. Nov. 27 to Dec. 1, 8 p.m. 416-973-4000.

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2nd prize: 3 tickets to concert; an autographed Rock 'N Roll Matzah Ball CD; songs from the Boom Box CD; and the full Once Upon a Tune CD series, and a concert video.

3rd prize: 3 tickets to concert, an autographed Rock 'N Roll Matzah Ball CD.

Rules: To be eligible to win please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

Where does Judy & David's Froggie live?

(Hint: the answer is printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Monday, Dec. 10, 2001 are eligible. The winning entry will be randomly selected from all correct answers received at *The CJN* offices on Tuesday, Dec. 11, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: **Judy & David Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members The CJN are not eligible to enter.

*Some conditions apply: If the following doesn't apply to you, you may transfer the prize to a friend! The party must be for a child aged 2-8, within 75 kms of Toronto, and must be in a pet-hair free, private home. The party must not be open to the general public, may not be ticketed or sold, and may not be professionally videotaped. Scheduling of the party is subject to Judy & David's availability and touring schedule. You must be prepared to sing and have fun!

ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

1 J	2 A	3 S	4 O	5 N	■	6 A	7 G	8 E	9 S	■	■	10 P	11 E	12 D
13 A	R	N	I	E	■	14 C	A	L	L	15 A	■	16 E	A	U
17 P	O	A	L	E	18 I	T	Z	I	O	N	■	19 A	C	E
20 A	M	P	S	■	21 M	I	A	■	■	22 Y	23 A	C	H	T
24 N	A	S	■	25 D	A	N	■	■	26 B	O	R	E	■	■
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32 L	33 U	34 C	A	S	■	■	35 E	R	I	E	■	36 L	E	O
37 I	T	E	M	■	38 S	39 W	E	E	T	■	40 D	A	R	E
41 S	A	L	■	42 J	A	W	S	■	■	43 W	I	N	O	S
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53 F	54 A	R	G	O	■	■	55 O	N	E	■	56 I	S	H	E
57 O	U	I	■	58 B	59 E	60 R	B	O	R	61 O	C	H	O	V
62 A	R	T	■	63 S	T	E	I	N	■	64 R	E	E	V	E
65 L	A	Y	■	■	66 A	L	T	A	■	67 E	S	S	E	N

Any (technicolour) dream will do nicely for the Yorkminstrels

By BEN ROSE
Special to CJN

TORONTO — The reverse psychology used by his late mother Rose led Dr. Harvey Cooperberg, 51, to become a dentist instead of going into show business.

At age 21, he said, he was headed for Broadway after receiving a favourable review in a McGill University musical revue.

"It went straight to my head. There it was, in black and white. My parents wanted me to become a dentist, but my mother relented and said she would opt for Broadway. No 21-year-old in his right mind would do what a mother suggested, so I went into dentistry!"

But Cooperberg has not given up on the theatre. He has a lead role in the upcoming Yorkminstrels production of *Joseph and the Amazing Technicolor Dreamcoat*, at the Leah Posluns Theatre from Nov. 24 to Dec. 2.

Now, he said, he can combine his dentistry practice in Markham with the pleasure of rehearsing twice a week with the Yorkminstrels. He somehow finds the time to run his practice – in 1995, he was president of Alpha Omega, a Jewish dental fraternity in Toronto – co-chair the UJA Federation telethon and sing to his heart's content.

A tenor, Cooperberg plays the role of Reuben, the leader of Joseph's brothers who betray him.

"I enjoy working with the Yorkminstrels because they are such a dedicated group," he said. "*Joseph* is a happy play, full of fun and a happy ending. Audience members will be amazed by a 15-foot-high pyramid which is part of the wonderful sets."

Cooperberg had a part in the Yorkminstrels production of *Kiss Me Kate* when he first came to Toronto in 1981. Last year, he starred in their production of *A Funny Thing Happened on the Way to the Forum*.

But for 14 years, he stepped aside from his musical acting to meet his obligations to his family – his wife Maura and their children, Erin, 17, and Lorne, 20. It was not until his 10-year-old daughter was in a Yorkminstrels production of *Fiddler on the Roof* that Cooperberg tried out for and got a part in the same production.

* * *

Virginia Reh

Virginia Reh, another Jewish artist and a veteran of stage musicals, is artistic director of *Joseph*.

"One thing driving the cast is that I'm bringing a Jewish perception to the story," Reh said.

"It's also an advantage that the show is not written from a Jewish point of view. It's just an interesting, dramatic story which goes back to the roots of who we are, and how we got there.

"This Genesis story is accepted not only by Judaism, but also by Christianity and Islam as being a founding story."

Reh said she did not want the Ishmaelites who sell Joseph into slavery to be overtly Arab.

"After all, at this point in the story, they are only three generations removed; they are a very close cousin. I feel close to it right now because of the difficult times we are going through."

All 11 of Joseph's brothers appear in the play. Reh has had previous experience directing large casts (there are 98 cast members in *Joseph*, though they are not all onstage all the time), having directed Yorkminstrels productions of *Where's Charley*, *Once Upon a Mattress*, *Anything Goes* and *Guys and Dolls*, all of which were performed at the Leah Posluns Theatre.

For the current production, she is rehearsing separately with members of the Bach Children's Choir, 28 to 41 of whom are onstage at the same time.

Though it is a difficult play to direct, Reh said she is enjoying the experience of condensing *Joseph* to 18 musical and dance numbers, with no dialogue. And she is happy about working in the Leah Posluns Theatre once again.

"I like that theatre. It's a gem. We're very lucky to have it," she said. "It's got a real fly gallery, which very few community spaces have. It's got a real orchestra pit. It's small enough and intimate enough to be friendly to an audience and non-professional voices. It's big enough for us to build crazy things on stage."

For ticket information about *Joseph*, call 416-291-0600.

CORRECTION

In our Nov. 15 article, "For the Love of a Tenor," the accompanist's name was incorrect. It is Nathan Rosen who has been involved with music in the Jewish community for the past 40 years. *The CJN* regrets the error.

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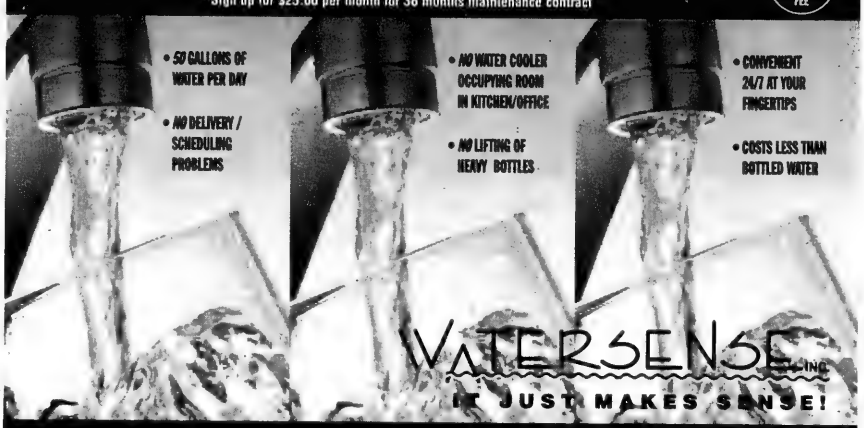
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St.Pete's offers some cultural surprises

By NANCY WIGSTON
Special to The CJN

ST. PETERSBURG, Fla. — While tourists have been coming to this city for years for the sun and its fabulous beaches, it has been quietly transforming itself into a worthy cultural destination.

Snowbirds might be surprised to discover that America's fourth largest Holocaust Museum is located in the heart of downtown St. Petersburg. The museum's striking permanent exhibit brings visitors into direct contact with the past: an original rust-coloured boxcar used to transport prisoners in Poland sits squarely on the main floor. Although undeniably grim, the boxcar brings history into sharp focus.

On the opposite wall, you'll find a varied collection of family photos. Pick up one of the many speakers on the wall and you'll hear relatives' voices reminisce about the individuals and the picnics, weddings and birthdays that are pictured.

The state of Florida has made studying the Holocaust mandatory in its schools, so the museum sees a steady stream of student trips and organizes educational programs for teachers.

The museum also features excellent touring exhibits on its upper floor. The current show, which lasts until March 10, 2002, is Fragments: Portraits of Survivors, by Toronto photographer Jason Schwartz.

Fragments, by Toronto photographer Jason Schwartz, runs until March 10.

A longtime cultural presence in St. Petersburg is the well-known Salvador Dali museum, which boasts the world's most comprehensive Dali collection, amassed over 45 years by A. Reynolds Morse and Eleanor Morse.

The Spanish surrealist's work dates from 1917 to 1970 and has proven a perfect match for the city on Tampa Bay. Dali himself grew up by the sea in Spain and was fond of painting sea motifs in his canvases. And where else would be a more appropriate location for a museum dedicated to this eccentric genius, with his famous melted clocks that look as if they'd been left out too long in the tropical sun?

Florida's first tourist boom exploded in the roaring twenties, when sun-seekers arrived in droves on the new trains that made the Sunshine State a glamorous and affordable winter destination.

This was the era of lavish hotels that catered to every guest's need. Two regal hotels dating from the 1920s miraculously escaped the wrecker's ball and have been fully restored.

Scott Fitzgerald and his flapper wife Zelda were among Jazz Age celebrities who stayed at the Moorish-style Don Cesar Beach Front Resort, a flamboyant "Pink Palace" popular with showbiz types and the odd gangster.

After some sad days in the early 1970s, the Don Cesar has returned to full glory, despite the occasional sighting of the founder's ghost roaming its capacious halls.

Equal to the Don Cesar in legend and status is the Renaissance Vinoy Resort on Fifth Ave., facing Tampa Bay. This Mediterranean Revival hotel was fully restored in 1992, complete with the addition of a splendid new wing. Historical tours of the Vinoy attract thousands of people each year.

Guests used to while away the winters on vast terraces, or sunbathe in special solariums in the tropical Tea Garden. On opening night in 1925, Paul Whiteman's Orchestra headlined at the palatial Vinoy Ballroom, which is once again a hot venue for private functions. Within walking distance, you'll find the Museum of Fine Arts and the St. Petersburg Museum of History.

American history buffs shouldn't miss the Florida International Museum, an affiliate of the Smithsonian in Washington, D.C. The engrossing permanent display focuses on the life of former U.S. president John F. Kennedy, featuring objects closely identified with this ever-fascinating man.

There's a full-scale reproduction of JFK's PT-109 navy boat and a to-scale recreation of the White House Rose Garden. Other treasures include a letter from a world-weary Jack, written during World War II to a journalist friend, as well as her response, a clear attempt to cheer him up and remind him of the contributions he has still to make.

No one who has ever wondered about the famous marriage between Jack and Jackie will come away disappointed. Personal items include a letter showing it was Jackie – who later became a book editor – who urged her husband to write *Profiles in Courage* as he recuperated from a back injury. When the book won the Pulitzer Prize, Jack donated the prize money to the National Association for the Advancement of Colored People.

But St. Petersburg isn't all museums. You can still spend the afternoon fishing off the old downtown pier. And St. Pete's vintage hotels are truly seductive. Both the Don Cesar and the Vinoy offer terrific dining and shady verandas for drinks or afternoon tea.

Home to American Stage, Florida's oldest theatre company – which performs Shakespeare in a park on Tampa Bay – the city also showcases the Mahaffey Theatre for the Performing Arts, a venue for everything from Tony-award winning Broadway shows to soul-stirring gospel music.

For more information, on the Web, check out www.flholocaustmuseum.org and www.FloridasBeach.com, or call 1-877-FL-BEACH.

Video more than just a film about baseball

By LARRY ANKLEWICZ
Special to The CJN

Just recently, millions of fans were glued to their television sets to watch an underdog take on the Yankees in the annual World Series.

It was, therefore, an appropriate time for the video release of one of the best documentary films I have seen in some time— *The Life and Times of Hank Greenberg*.

In fact, this documentary is more than just about baseball. It is about a particular time and place – the '30s and '40s in America. It is about a folk hero who took on mythical proportions and came to represent an entire people.

Greenberg was one of the first players in the Major Leagues who was comfortable being identified as a Jew.

He did not change his name, nor did he flinch when his Jewish origins were discussed in public. In fact, he was quite proud of being Jewish and of being a hero to Jewish kids and adults throughout the United States. And he often fulfilled the hopes and dreams of his idolizing fans.

At a time when Jews were not known for their physiques, Greenberg was a muscular giant. At six foot four and weighing between 220 and 240 pounds, he was often the biggest man on the baseball diamond.

When Jews were struggling for self-esteem, Greenberg was a shining example of what Jews could accomplish in America.

The Life and Times of Hank Greenberg is a tribute to this hall of famer and was a work of love and caring by writer/director Aviva Kempner.

The film includes interviews with Greenberg and some of his teammates, and comments by such people as actor Walter Matthau, lawyer Alan Dershowitz, and Senator Carl Levin.

Kempner also uses Mandy Patinkin's Yiddish rendition of *Take Me Out To The Ball Game* to set the tone and atmosphere.

The Life and Times of Hank Greenberg is now available on VHS and DVD at most video stores. It is a terrific film to rent and an even better addition to anyone's video collection.

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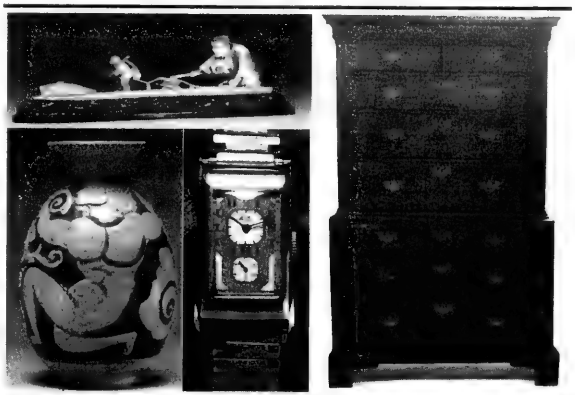

Clockwise from top left: A Fine Japanese Ivory Group of a Monkey Trainer.'Bundo' mark. – A George III oak chest on chest *25cm (W)*, c. 1900. – A Rolex Prince wristwatch, ref. #1490 in a 14K yellow gold case. – René Buthaud earthenware vase, c.1925 *ht. 11.7" – 29.8cm.*

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Montreal JHH Foundation feud going to court

By JANICE ARNOLD
Staff Reporter

MONTREAL — An internal dispute at the Jewish Eldercare Centre over who controls millions of dollars in foundation money is going to court.

The centre, the result of a merger between the Jewish Hospital of Hope (JHH) and Jewish Nursing Home (JNH) at the end of last year, is suing the JHH Foundation for not releasing to the new institution all of the income from the $4 million it holds or new money it raises, said centre president Murray Kotler.

The Eldercare Centre is also contesting the JHH Foundation's legal right to continue to use that name. Kotler said the Eldercare Centre has a "proprietary right" to the name JHH, but essentially the name has been "erased."

"This is a question of whether the foundation drives the hospital or the hospital drives the foundation," he said.

The JHH Foundation cannot continue to operate as if it the merger has not taken place, Kotler said. The board of directors of the new institution has authorized the new Jewish Eldercare Foundation to be its sole official fund-raising arm. Currently, that foundation consists mainly of the former JNH's assets, which Kotler said were considerably less than those of the JHH.

He said the JHH Foundation is raising about $125,000 a year and generating approximately $300,000 in annual income. The JHH Foundation is handing over between $125,000 and $155,000 to the Eldercare Centre, Kotler said, but its board effectively has a "veto power" over how much it gives and how the money is spent. The rest of the income is going solely to the former JHH, he said.

He said negotiations have been going on for four or five years to try to reach an agreement with the JHH Foundation, but have failed.

"It's sad it had to come to this," he said. "We have enough problems dealing with the government and a deficit. We don't need this [dispute], which absorbs time and effort."

The JHH and JNH had one board and executive director from 1995, a unification forced by the Quebec government, but they remained distinct institutions.

However, the merger that resulted in the creation of the Eldercare Centre and made the two institutions one legal entity was voluntary. The new centre continues to operate out of two buildings about 180 feet apart.

A Superior Court judge is expected to set a trial date later this month, Kotler said.

The issue became public when the Eldercare Centre placed a full-page advertisement in *The CJN* Oct. 18.

It read: "The purpose of this message is to inform you that the Jewish Eldercare Foundation is the only foundation that is authorized to receive and solicit donations for the Jewish Eldercare Centre and its founding partners, the Jewish Hospital of Hope and the Jewish Nursing Home."

The ad, which appears over the name of Kotler, also alleges that the JHH Foundation "continues to solicit and accept donations even though we have asked it to cease. It has ignored repeated requests to suspend fund-raising activities and work with the officially recognized Jewish Eldercare Foundation.

"Accordingly, we have undertaken legal action against the JHH Foundation asking that it cease such activities and cease using the name Jewish Hospital of Hope."

Kotler said the ad was placed because there is a lot of confusion among the public over which foundation represents the institution. That confusion, he said, is hampering fund-raising by the Eldercare Foundation.

JHH Foundation president Morris Friedman has declined to comment.

However, Cecil Labow, president of the foundation for 25 years after its founding in 1972 and a past president of the JHH, said the JHH Foundation is federally chartered and is a separate organization from the institution. Its role is to provide funds for services or projects not covered by the government.

He also added that, according to law, the merger that created the Eldercare Centre was an integration of the JNH into the JHH, the older institution.

Labow expressed a strong attachment to the JHH, an institution to which he has given over 50 years of volunteer service. He also says he is the one who persuaded the government to let it build a new facility in the West End and who led the drive to raise $25 million for the project.

At a public Eldercare Centre board meeting last week, Kotler acknowledged that the provincial health act does not authorize the board of an institution to create a foundation.

Board member Gerry Weinstein later said he is concerned the Eldercare Centre wants to use the JHH Foundation income to help it reduce a $3-million deficit.

The JHH was founded in 1942 in east-end Montreal, and the smaller JNH was opened next door in 1970 for residents who required less nursing care. Both institutions jealously guarded their separate identities for 30 years, even though their missions were similar and they were neighbours.

Both built new facilities a block apart in Côte des Neiges in 1993. Each has 160 beds, although the JHH building cost twice as much to build as the JNH, Kotler said.

The JHH went to court to try to prevent the unification of the instititutions' administrations imposed by Bill 120, but lost.

"We are extremely angry that money is being wasted on ads and lawyers," board member Avrum Dunsky, who represents the JNH users' committee, said at that public meeting. "We have to find a way to focus on the needs of the patients."

Weizmann scientists make glaucoma breakthrough

JERUSALEM — Scientists at the Weizmann Institute have succeeded in stopping the progressive loss of eyesight in animals with a glaucoma-like disease.

Their study, reported in a spring 2001 issue of the *Proceedings of the National Academy of Sciences U.S.A.*, suggests that Copaxone, a drug developed at the Weizmann Institute to treat multiple sclerosis, may also stop, or at least slow, the loss of eyesight in people with chronic glaucoma.

Glaucoma, which affects one percent of the adult population, is the main cause of blindness in adults. Most sufferers have increased pressure inside the eye due to defective drainage of the transparent fluid that bathes the eye and nourishes its outer cells.

The increased pressure damages the optic nerve, causing it to degenerate.

For many years, the search for improved glaucoma therapies focused on correcting the eye's drainage system in order to reduce pressure. Eventually, however, it became clear that reducing the pressure was not enough to halt the degeneration of the optic nerve, and did not eliminate the risk of blindness. Scientists concluded that a crucial factor was being overlooked, and they set out in search of the missing link.

Approximately five years ago, Prof. Michal Schwartz of the Weizmann Institute's neurobiology department proposed a new concept to account for the degeneration of the optic nerve that occurs after the pressure in the eye had been reduced. Schwartz suggested that while the initial damage to the nerve is indeed caused by increased eye pressure, secondary factors triggered by the initial damage contribute to the nerve's ongoing degeneration.

The offending factors include chemicals that play an important role in the life of a healthy nerve, but when the nerve degenerates, their concentrations increase to a toxic level.

One of these chemicals is the neurotransmitter glutamate, which spills from damaged nerve cells and adversely affects healthy neighboring cells.

Following the success of this research, trials in human patients with glaucoma are expected to begin soon. Scientists hope that the trials will be facilitated by the fact that the U.S. Food and Drug Administration has already approved Copaxone.

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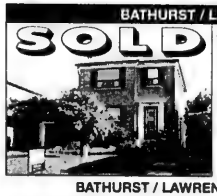

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Is there a warm, affectionate, lady 70+ out there who like me is looking for the excitement of companionship. I am an 86 year old gent in a retirement home, but I love to go out. I am waiting for your call. Call Irv between 9-11:30 a.m. 416-223-9972.

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BROWNE, Gerald – on Oct. 28, 2001, late of 1101 Steeles Ave. W., #714.
SHUB, Sally – on Oct. 27, 2001, late of 2 Buchan Crt.
TOPP, Rose – on Oct. —, 2001, late of 10 Senlac Rd.
ATLIN, Gordon – on Oct. 30, 2001, late of 10 Glen Edyth Dr.
BOND, Solomon – on Oct. 31, 2001, late of 48 Dunloe Rd.
STRUL, Mendel – on Nov. 1, 2001, late of 7 Townsgate Dr., #1803.

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330 OBITUARIES

LAHAV, Ronen – on Nov. 5, 2001, late of 119 North Meadow Cres.
KRAUSZ, Rozalia – on Nov. 7, 2001.
FRIEDMAN, Salomon Sam – on Nov. 9, 2001.
GOLDMAN, Genia – on Nov. 10, 2001.
FRIEDMAN, Andrew – on Nov. 9, 2001, late of 1 Moresby St.
GELBO, John – on Nov. 10, 2001.
ZALAI, Bill – on Nov. 11, 2001.
FELDMAN, Mary - Nov. 11, late of 3705 Bathurst St.
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HUSHY LIPTON ז"ל

The Lipton family wish to thank relatives and friends for their support and also for the many memorial donations, meals and cards at this time of our great sorrow. Hushy shall be forever missed. A special "Thank You" to all who came to our home to pray during the shiva. Also, a special thanks to Daniel, Ken, Harry & Carole for your wonderful eulogies.

With gratitude, Sylvia, Lawrie, Gary, Karen and families

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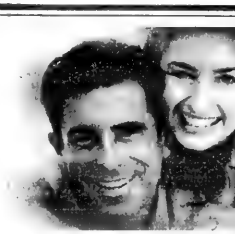

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Women seeking Men

To respond to an ad, Call **1-900-451-4552 Ext. #65**

SEEKS SINCERE MAN
Very attractive, intelligent, 51 year old modern orthodox lady, who likes cooking, nature, travel, and the theatre, seeks possible long term relationship with a warm caring, healthy, sincere, 50 plus man **AD#1040**

LOTS TO SEES AND DO
Very attractive, Jewish female, 5' 7", almond hair, blue-green eyes, medium build seeks a Jewish male, above average looks, tall or over, a full head of dark hair, a good personality, upbeat and fun to be with. Someone who can make me laugh and be a mensch overall! If this sounds like you, and you wish to meet me, call. We can do a wide variety of things **AD#1148**

CANDLELIGHT DINNERS
Female, mid 40's, 5' 7", brown hair and eyes, enjoys candle lit dinners, a good glass of wine, is playful and quiet. Seeks male, non smoker, 40-58 yrs old, who wants what the good life has to offer **AD#1273**

ART LOVER
Attractive female, single, early 60's, enjoys sports, arts, good music, travel, and dining. Seeks independent, caring, and affectionate male, who is single **AD#1120**

CALL ME
Single Jewish female, 65 yrs young. Loves theatre, dining, travel, and music. Seeks male, 66-73 yrs, with similar interests **AD#1282**

KNIGHT IN SHINING ARMOUR
Divorced mom, 35 yrs of age, attractive, honest, sincere, good sense of humour, seeks modern, orthodox man, who is romantic and positive and someone who will slay dragons for me. If interested call me. **AD#1331**

BE MINE
Single Jewish female, attractive, intelligent, fun loving, and good natured, seeks single Jewish traditional male, under 55 yrs young, who is 6 feet tall, handsome, established, exciting, caring, a non smoker, and one who loves life **AD#1052**

A JEWEL
Single female, attractive, slim, classy, seeks Jewish man, 50-68 yrs, non smoker, healthy, positive outlook on life. **AD#1636**

GIVE ME A CALL
Single attractive, Jewish mom, 5' 5", intelligent, single, kind, sincere, good natured, seeks single Jewish male, over 45 yrs, family oriented, kind loves responsibility, must be over 6 feet tall **AD#1284**

CALL ME
30, single female, Jewish, born in Russia lived in Israel, seeks man, 35-36 yrs old, weight factor not a problem. She is a plus size woman, looking for a tall man **AD#1542**

LOOKING FOR YOU
Single female, with kids, Russian/Israeli descent, looking for someone who likes to dance and go to the movies, loves outings and has similar qualities **AD#1556**

SHARE LIFE'S ADVENTURES
Single mom, mid 40's, brown hair, and brown eyes, seeks male, 40-45 yrs, to share life's adventures, let's have coffee, dinner and wine **AD#1581**

LIFE IS TO BE SHARED
Single mom, 43 yrs old, 2 teens, believes in sharing life to the fullest, outgoing, compassionate, family oriented, great new opportunities for a joyful life exists. **AD#1330**

SHARE HER WORLD
Single, pleasant, romantic, 60 years old, who likes music, dancing and travel, seeks someone to share her world with. **AD#1218**

LOVE & LAUGHTER
Smiling redhead, hazel eyes, senior, loves holding hands, enjoys music, sunshine, theatre, the arts and companionship, please give me a call. **AD#1315**

LIKES NATURE
Single female, 45 yrs, 5' 4", slim, non smoker, enjoys dining and dancing, movies, country drives, nature, travel, seeks male, kind, honest, great sense of humour, confident. **AD#1086**

SPECIAL LADY
Intelligent, funny, active, romantic, 5' 4", lady with brown hair, green eyes, seeks an established, confident and generous man. She is self-employed, loving and loveable, and likes travel, antiques, wine tasting, dining, theatre and music **AD#1039**

CALL ME
Jamaican female, 55 yrs, flexible, down to earth, enjoys dining dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1580**

FUN LOVING
Female, looking for male who is fun loving, enjoys movies, dancing and traveling **AD#1257**

FEELING LUCKY
Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness, and your soul and mind in the right spot **AD#1389**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship. **AD#1429**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5", brown hair/hazel, brown eyes, non smoker, kind, sincere, creative, good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome. **AD#1603**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship. **AD#1423**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things. **AD#1085**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment. **AD#1191**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends four months in Mexico, seeks male, 68-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets. **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health, care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

READY AND WAITING
Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences. **AD#1650**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk. **AD#1019**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiking, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children. **AD#1325**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more. **AD#1215**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions. **AD#1817**

CLASSY LADY
Single female Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests. **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests. **AD#1414**

SERIOUS INTENTIONS
Single female, respectful, intelligent, attractive, compassionate, charming, non smoker, wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities. **AD#1190**

DOWNTOWN WOMAN
Single female, sensitive, attractive, fit, vivacious, independent, spiritual, successful, seeks male, good sense of humour, enjoys life for loving relationship **AD#1648**

SEEKING SOULMATE
Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere. **AD#1003**

FAMILY VALUES
Single female, 32 yrs, female, attractive, fun loving, professional, tall, easy going, sincere, honest, lives in Toronto, enjoys outdoor activities, family life, seeks male, Jewish, strong values, prayer and wellness, ready to start a family **AD#1019**

YOUNG AT HEART
Divorced Jewish female, 50 plus, with grown children, humour, great listener, enjoys walking, movies, dancing, animals, non smoker, would like to form a friendship with someone that has similar interests. **AD#1452**

SHARE LIFE'S JOYS
Divorced Jewish female, intelligent, good sense of humour, no children, enjoys reading, working out, music, TV, cooking the internet, seeks male, handsome, financially secure, clean shaven, professional, slim, very understanding **AD#1029**

GIVE ME A CALL
Jewish, female, 58 yrs, slim, pretty, petite, youthful, thoughtful, caring, giving, happy, intelligent, sensitive, enjoys walks, nature, music, friends and family, Jewish traditions, seeks compatible Jewish male, 59-69 yrs, for caring and sharing. **AD#1180**

LOVING & CARING
Single Jewish female, early 30's, professional, attractive, tall, fun loving, easy going, sincere, honest. Seeking Jewish male, strong Jewish values, interested in prayer and wellness, ready to start a family **AD#1356**

TOTALLY ACTIVE
Divorced female, enjoys running marathons, cycling, skiing, museums, art galleries, is not too extreme or eccentric, likes to enjoy life, seeks male, tall, dark and handsome, very funny, who enjoys musicals, sports, quiet times, his careers, animals and kids, not a coach potato. **AD#1256**

Men seeking Women

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MASSAGE THERAPY
Single male, 28 yrs, university graduate, studied massage therapy, outspoken and has a great sense of fun. Seeks beautiful woman, 38-49 yrs, single, Jewish, must be outspoken, outgoing, open minded and spontaneous, enjoys life everyday. **AD#1399**

LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc... seeks Jewish female, with similar interests. Please contact me. **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5'6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first. **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me. **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5'9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs. **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities. **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see. **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

PRICELESS
"Attention bargain shoppers!" Male, reduced for quick sale. Makes an extraordinary gift! Item shelf for 44 yrs. Contents include: Kindness, passion, sincerity, romance, adventure, sense of humour, communication. Product use: Weekend getaways, dancing cheek to cheek, long walks, dinner and movies. Any buyers? **AD#1083**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, enjoy other things, if interested, please leave me a message **AD#1004**

SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family if this interest you, get back to me. **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests. **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship. **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1364**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic. **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved. **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests. **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call. **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5' 5", down to earth, emotionally, stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests. **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts, museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist. **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests. **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests. **AD#1489**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship. **AD#1691**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests. **AD#1016**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners. Seeking complimentary lady, 36-48 yrs, with same interests. **AD#1488**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30'ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship. **AD#1317**

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Habs' draftee develops new allegiance

By ELI SHUPAK
Special to The CJN

TORONTO — For Eric Himelfarb, the dream of one day playing in the National Hockey League is at least a couple of years away from becoming a reality. But the Thornhill native recently got a glimpse of what the professional game is all about after attending the Montreal Canadiens training camp.

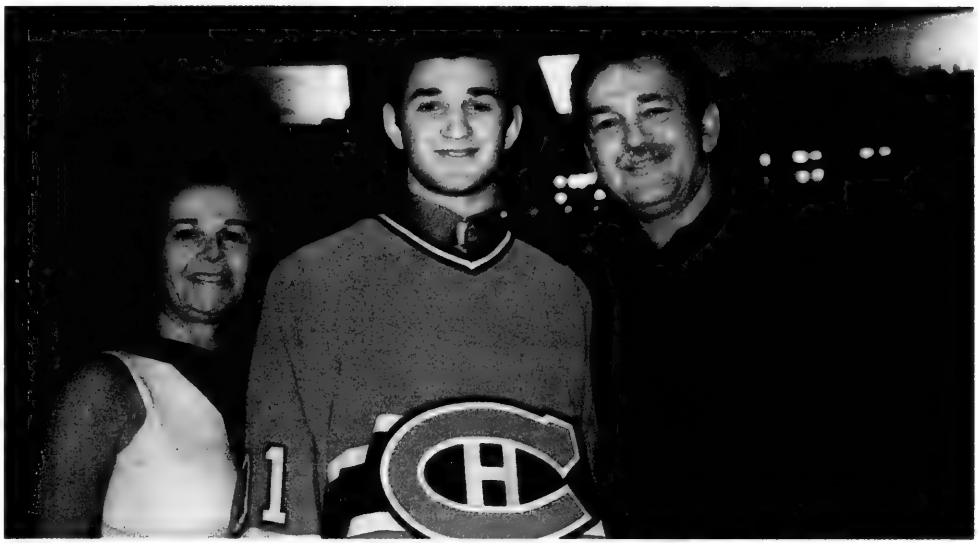
Himelfarb, a sixth-round selection (171st overall) of the bleu, blanc et rouge at June's NHL entry draft, stayed with the team until three days before the club's exhibition opener against his beloved Toronto Maple Leafs. The 18-year-old centre was then returned to junior, where he's captain of the Ontario Hockey League's Sarnia Sting.

In 23 games this year, Himelfarb has scored 13 goals and added 15 assists for 28 points. The Sting were not scheduled to play during the High Holy Days, but Himelfarb said he would not have suited up on Rosh Hashanah or Yom Kippur if the team had a game.

Leaf fan says he will have to cheer for the Habs now

"When you play hockey, your goal is to play in the NHL one day," he said. "Getting drafted is a big step. Granted, there is still a lot of work to do.

"I'm very excited and I was very pleased to be drafted by Montreal. I'm so used to watching the Leafs and Habs and cheering for the Leafs, because I'm a Toronto boy. I don't know what I'm going to do now. I think I'm going to have to start cheering for the team I was drafted by."



Eric Himelfarb (centre) with his parents Anne and Sam on the wings.

Prior to the draft, Himelfarb had been rated to go in the third round, but his stock dropped because of his small stature. At five-foot-nine, 160 pounds, his size was also a factor at the 1999 OHL Priority Selection when he fell to the fourth round (74th overall), the last one in which under-agers were selected. He takes it all in stride, saying that as long as one team likes you, that's all that matters.

Sarnia has been well rewarded for its late-round pick of Himelfarb, as the quick-skating playmaker was named team co-MVP in 2000-01, leading the Sting in points (75) and assists (44), despite missing 21 games in mid-season with mononucleosis.

He returned to the ice with a vengeance in the new year, posting a 10-game scoring streak (five goals, 10 assists) from Jan. 4-27. In February, he put together four consecutive four-point games, leading to both OHL Player of the Week and Player of the Month honours. Himelfarb potted eight goals and 14 assists in 10 games.

"Eric's a player that can dominate in the Ontario Hockey League this year," said Sting head coach Jeff Perry. "He's an offensive threat every time he's on the ice. He sees the ice extremely well and he is the go-to guy on our club."

A fixture on the power play, Himelfarb has excellent speed, outstanding puckhandling skills and an accurate shot with a quick release. The NHL's Central Scouting Report says he has the ability to make the players around him better, noting he's an exciting, imaginative player who plays with some bite to his game.

He certainly got noticed doing what he does best, but Himelfarb, who attended Associated Hebrew Schools, said it was a tough decision to bypass the college route. He turned down Ivy League schools such as Princeton to play junior hockey in Sarnia. In his heart, he felt playing in the OHL was the best way to get drafted.

College teams play only a 40-game season, while the OHL teams play a 70-game schedule and practise every day, a regime he felt was better for his development.

It also allowed him to stay relatively close to home. While it's still a three-hour trip from Thornhill to Sarnia, Himelfarb's parents hardly ever miss a game and visit their son nearly every weekend.

"I'm very lucky," said Himelfarb, whose brother also frequently attends his games. "They're great support. There aren't enough good things I can say about them."

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Recommended Reading

Fiction

• ***The Same Sea,*** by Amos Oz, Harcourt, Inc., $38.50, HC.

The internationally renowned author of this mix of prose and poetry, filled with classical and biblical allusions, says of the novel: "I wrote this book with everything I have. Language, music, structure — everything that I have… This is the closest book I've written. Close to me, close to what I always wanted … I went as far as I could."

• ***Lunar Eclipse,*** by Alona Kimchi, Toby Press, $26.95, SC.

Five stories by a prominent Israeli writer depicting human misery. Beautifully written.

Non-Fiction

• ***To Kindle a Soul: Ancient Wisdom for Modern Parents and Teachers,*** by Lawrence Kelemen, Leviathan Press, $41.95, HC.

A widely praised, invaluable guide to raising emotionally stable children by a professor of education and teacher of modern and medieval philosophy at Jerusalem's Neve Yerushalayim College of Jewish Studies for Women.

• ***Maimonides: A Spiritual Biography,*** by Eliezer Ariel, Crossroad Publishing Company, $29.95, HC.

This interesting biography discusses certain contradictions and myths associated with the great Moses Maimonides, and provides insight into that historic period.

• ***Intricate Preparations: Writing Leonard Cohen,*** edited by Stephen Scobie, ECW Press, $19.95, SC.

A diverse collection of essays — including academic analyses, personal reminiscences, and tributes — about the brilliant, fascinating and enigmatic Canadian who remains a major presence in Canada and around the world, even though he hasn't released a new album for seven years nor published a new book for 16.

• ***Torah From Jerusalem: An Anthology of Aggadoth from the Jerusalem Talmud,*** by Yehuda Cahn, Yehuda Cahn Torah Publication Fund, $33.95, HC, $24.95, SC.

This volume, written by an attorney and graduate of Ner Israel Rabbinical College in Baltimore, contains translations of rabbinical interpretations covering a broad range of topics (e.g., the significance of prayer, the nature of good and evil, redemption).

Youth

Ages 11 and up

• ***My Canary Yellow Star,*** by Eva Wiseman, Tundra Books, $8.99, SC.

The characters in this excellent historical novel are fictitious; however, the information about Raoul Wallenberg, the Swedish diplomat who saved 100,000 lives during the Holocaust, is accurate.

Ages 9-12

• ***Daughter of the Great Zandini,*** by Cary Fagan, Tundra Books, $18.99, HC.

A lovely story about a boy who is expected to follow the magical family tradition although it does not interest him, and his sister who is just waiting for the opportunity.

Ages 10-14

• ***Jason's Miracle: A Hanukkah Story,*** by Beryl Lieff Benderly, Albert Whitman & Company, $23.95, HC.

This wonderful fantasy centres on a boy who sees nothing interesting about Chanukah until one night he receives an urgent message from the Maccabees.

Ages 3-7

• ***On Hanukkah,*** by Cathy Goldberg Fishman, Aladdin Paperbacks, $9.99, SC, $22.50, HC.

Winner of the Parents' Choice Award, this book is part of a series on Shabbat and Jewish holidays.

Ages 3-7

• ***The Eight Nights of Hanukkah,*** by Judy Nayer, Troll, $4.95, SC.

This storybook and activity book in one includes the story of Chanukah, songs, instructions for holiday-related crafts, games and recipes.

Recommended Reading appears monthly. This list is compiled by Atara Beck of Israel's Judaica Centre.

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3 cups Shredded potatoes	1/4 cup flour
1 1/4 cup Shredded zucchini	1/4 tsp. Salt
1 cup Shredded carrots	1/4 tsp. Pepper
1 med. Onion, grated	1/4 tsp. Dried rosemary
3 Eggs, beaten	Canola oil

Squeeze shredded vegetables dry. Blend with remaining ingredients. Fry in minimum amount of oil, 2 tblsp. per latke. Serve with sour cream and/or applesauce.

Yield: 6 servings

WE NOW SELL MATTRESSES!
See opposite page for this week's specials.

DearKarilani

About Teens

Dear Karilani,

I am 15 and all my friends are going to parties at different dance clubs. They are special clubs for young teenagers and they don't serve liquor. My mother won't let me join my friends. She insists that these clubs are "raves" and that there are drugs being used there. My point is, even if that is so, I have never done any drugs and I have never given my parents a reason to think that I would. I believe they should trust me to be responsible because of my past behaviour. What's your opinion?

Trust me

Dear Trust Me,

First of all, it's important to know that it is very common to feel that your parents don't give you enough freedom. Teenagers constantly feel as if their parents "baby" them. However, you should also know that your parents do have your best interests at heart. It is natural for them to feel worried about your becoming part of a bad scene.

If you want them to feel more comfortable with the idea of your going to clubs, you have a couple of options. First, simply talk to your parents and remind them how responsible you are. Reassure and promise them that you will not drink or do drugs. Second, ask your parents to allow you to go on the condition that you will call home a couple of times during the evening. If they hear your voice, they will feel more comfortable. You should also let them know exactly who you will be with. They will feel more comfortable if they are acquainted with your friends.

If they do decide to let you go, don't take advantage. Remember that they are uncomfortable with it. Clubs can be fun, but there are many other fun things to do as well, things that your parents would feel more comfortable with.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news CROSSWORD PUZZLE

(Answers to the crossword are on page 42.)

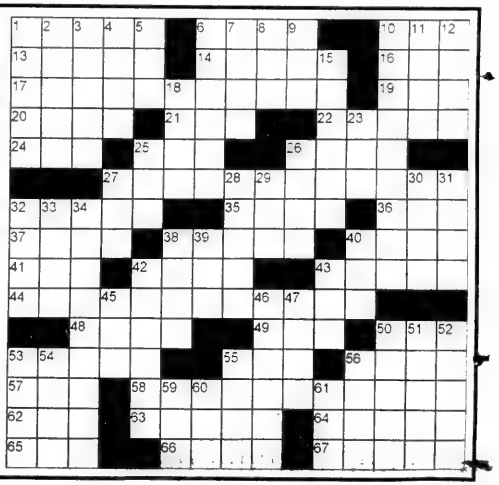
By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

Across

1 ___ Alexander (stage name of 27-across)
6 "Rock of ___"
10 ___ XING
13 "L.A. Law" lawyer Becker
14 ___ spade a spade (speak truthfully)
16 Water, to Wiesel
17 Labor group founded in 1901 by 58-across
19 Frehling of KISS
20 Band equipment
21 Woody's Alice
22 It may float off the Hamptons
24 ___ in "Netanyahu"
25 Tribe that settled in the North of Palestine
26 Tiresome type
27 See 1-across
32 Spielberg colleague
35 One of the greats
36 Teen idol featured in 34-down
37 Yente's bit
38 Like kugel
40 Have the chutzpah
41 Dov, in "Exodus"
42 Dreyfuss classic of 1975
43 Skid Row denizens, often
44 Hamlisch-written hit
48 They're flicked
49 Harvard Yard growth
50 Balaam's was famous
53 Coen brothers masterpiece
55 *A Chorus Line* tune
56 "Who ___ kidding?"
57 Marceau's yes
58 See 17-across
62 Paul's pal
63 Late chess great Leonid
64 Superman portrayer
65 Put (down)
66 Rockies resort
67 To eat, in Yiddish

Down

1 Ally of Nazi Germany
2 Kitchen drawer?
3 Becomes meshugga
4 Greases
5 Beverly Sills, ___ Belle Silverman
6 Master Thespian's cry
7 Strip of contention
8 Mossad spy Cohen
9 ___-mo camera
10 Continuous Mideast effort
11 Apiece
12 "You Don't Bring Me Flowers," for example
15 Tennis follower
18 "If ___ interject..."
23 Start of MGM's motto
25 Einsteinian article
26 "So ___!" ("Amen!)
27 Dunk
28 Piece maker of "E.T."
29 Prior to
30 Prefix meaning "flight"
31 Turndowns
32 Schindler or Wallechinsky
33 Jazz home
34 Woody Allen movie of 1998
38 "Simon ___"
39 Start of many addresses
40 "___ Hard"
42 Epstein and Dylan
43 Like Steven Wright's humor
45 F. Murray Abraham wore one in "Amadeus"
46 Cher's "Mermaids" costar
47 Always
50 Cigar stuff
51 Try to get ahead
52 Shamir's place, among Israeli PM's
53 Young horse
54 Atmosphere
55 Death notice
56 Kills, to Bugsy Siegel
59 Seventh Greek letter
60 Jud., for example
61 Shaft matter



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Israel needs us during these troubling times. The government has been forced to redirect $700 million U.S. from other vital services in order to meet mounting security costs. As a result, programs for Israel's vulnerable are threatened. Your gift increase will help to preserve services for them.

And this year, your gift increase will double on Israel's behalf, through the **Challenge Fund**, created by generous families in our community. The **Challenge Fund** will match all gift increases dollar for dollar. **One million dollars** from the **Challenge Fund** is waiting to be released. Only you can make it happen.

Please answer the call. Accept the challenge. Join the groundswell of support for Campaign 2002.

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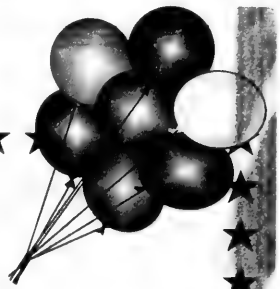
The Canadian Jewish news
Section B



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Seniors find true love

By ADAM SEGAL
Special to The CJN

Is it ever too late to find true love? Ask Phillip Sobel and Anita Hersh that question and the sprightly couple will answer with a resounding no. And they can prove it.

Phillip and Anita – both widowed and in their late 80s – got married recently at Terrace Gardens Retirement Lodge, in front of 125 guests who were truly moved.

"To see two people who have gone through so much feel such love at this advanced stage in life is very inspirational," said Rabbi Yoseph Oziel, of Petach Tikva Anshe Castilla Congregation, who performed the ceremony. The rabbi, who hurt himself a day before the wedding and was hobbling on crutches, didn't let the injury stop him. "I would pay to be here for this one."

Anita, resplendent in her beige wedding gown and black veil and Phillip, lavishly attired in his blue suit, each walked down the aisle beaming. As Phillip stepped on the glass, the guests burst into *simen tov and mazel tov* and the couple danced up a storm.

It was a fitting culmination to a whirlwind courtship that started earlier this year.

Phillip, who has lived at Terrace Gardens for about 1½ years, quickly took a liking to Anita, who arrived six months after her groom-to-be.

"She's a nice, educated lady," said Phillip, explaining what prompted him to court Anita.

As the romance flourished, Phillip felt it was time to pop the question.

"I'm an open guy and when I want something, I ask for it. So I asked her to marry me and she said yes."

Although some friends and family were skeptical of the relationship at first, they quickly saw the couple was head over heels.

"Every time I would come to visit my grandmother, I would see them together, enjoying each other's company," said Dinah Akierman, Anita's granddaughter. "I think this [wedding] says that if two souls are destined for each other, then it may take a long time for them to get together, but they eventually will."

Natives of Poland, both Phillip and Anita are Holocaust survivors.

Anita and her first husband were forced to flee Poland as the Nazis invaded. They spent several years in Morocco before coming to Canada in the mid-1950s.

Phillip, a metal worker, said he witnessed several Jews being shot as the Nazis rolled into Poland, but he managed to stay alive by making SS guards beer cups and other metal objects.

He escaped to Siberia and eventually came to Canada, where he toiled as a metal worker for about 40 years.

After the ceremony, Phillip reflected on how the wedding provided a sense of closure to his difficult past.

"I think this wedding will make me forget all of the misery in my life," said the ecstatic groom. "I'll never forget seeing all of these beautiful people here."

Along with Phillip's stepson, Israeli member of Knesset Avram Ravitz, the couple now heads an extended family that includes Anita's son, three stepchildren, six grandchildren and 10 great-grandchildren.

Anita Hersh and Phillip Sobel proved to over 125 guests that it's never too late to find true love.

[Adam Segal photo]

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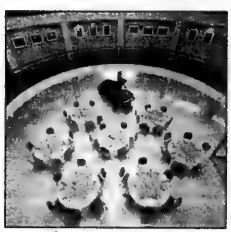

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After September 11: Is it still OK to party?

As we discussed the planning of this supplement, we raised the question of whether, given the Sept. 11 terror attacks and subsequent events, it was right to do a supplement on parties. I was convinced that life goes on, babies are born, bar mitzvahs are celebrated, people get married. The cycle of life continues. It is my belief that changing our lifestyle now would be to succumb to the wishes of the terrorists.

I was planning to write an editorial to justify publication of this supplement when I received a call from Karen Garscadden of Up & Coming Events, who echoed my thoughts. Although, like any other business related to simchahs, Up & Coming Events stands to lose money if people stop celebrating, Garscadden seemed sincerely concerned for the same reasons I did.

The following was written by Marilyn Lazar, who works with Garscadden and her partner, Karen Jacobs.

– Joseph Serge

In the irony that pervades our times, life's darkest moments beg for a lightness of being.

"With what's going on in the world right now, our hearts are heavy and we weren't sure what to expect for the holiday season. But it seems that in the turmoil of today's political climate, people need to gather with friends and family more than ever," says Karen Jacobs.

Karen Garscadden expands on the idea: "Life cycle events take on an increased significance when people feel uneasy about the future. It's a life-affirming value."

"In uncertain times what could be more meaningful than the birth of a new baby, declaring our hope for the future?" asks Jacobs.

A bar or bat mitzvah is similarly important, representing the idea of coming of age; and everyone loves a wedding, a symbol of union, love and all that follows. Even the accoutrements of a party, like flowers, can be viewed as a celebration of nature and all life has to offer.

"Our corporate clients say they are scaling back in other ways, but they don't want to jeopardize office morale," Garscadden says. "This is uncharted territory. People want to do what's appropriate in these volatile times."

Guest Voice

In fact, research on behaviour during recessions indicates that, for the most part, employees are understanding about scaling back when it is obvious that outside forces are having an impact on their workplace. They can do without the hoped-for raise, accept the scaled-back bonus and graciously shoulder extra-heavy workloads. But don't skimp on the fringe benefits.

"You'd be surprised at the impact that little touches have," says Jacobs. "It really is the thought that counts. We help employers get creative with whatever their budget might be. Staff morale is so important in any organization. Everyone needs a pat on the back, a token of thanks or recognition for their contribution to the company."

"I see it in our personal client base as well," Garscadden adds. "The same emotions that drove people to be close to loved ones immediately after Sept. 11 continues to draw people together. People don't want to appear gaudy or go overboard, but more than ever, they want to celebrate. In an almost bittersweet way, people realize the significance of happy occasions and are determined to mark them."

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Despite intifadah, lifecycle events in Israel are incomparable

By PAUL LUNGEN
Staff Reporter

It's almost accepted as a given – a sort of Jewish urban legend – that in times of difficulty, Jews cut back on their trips to Israel while Gentiles flock to the Holy Land undeterred by the violence.

It turns out that story is as accurate as other popularly accepted myths and tall tales, like Nostradamus predicting the World Trade Center bombings or alligators alive in the sewers of New York.

As it happens, statistics compiled by the Israel Government Tourist Office (IGTO) indicate that in periods of reduced tourism, the percentage of Jewish travellers increases. Conversely, as tourism to Israel increases overall, the percentage of Jewish travellers decreases. In 1998, for example, 41 percent of the 43,000 Canadian visitors to Israel were Jewish. In 2000, a terrific year for tourism until the intifadah erupted in late September, only 22 percent of 55,000 Canadian visitors was Jewish.

Jewish travellers remain the mainstay of the Canadian tourism market, said Dani Shahal, the newly appointed director of IGTO Canada and Israel's consul for tourism. While travel to Israel in 2001 is down about 40 percent from the year before, Jewish travellers are still visiting Israel in respectable numbers. Tour operators and El Al, the country's national airline, continue to market Israel as an incomparable destination for historic, cultural and religious attractions, as well as a memorable venue for life cycle events, like Pesach pilgrimages and bar and bat mitzvahs.

Ehud Telem, president of Peerless Travel, one of, if not the largest, Canadian tour operators to Israel, said family tours present an experience of enduring cultural value and memories for a lifetime.

Bar and bat mitzvahs, of course, are important life cycle events wherever they occur, but in Israel, the experience is magnified, he said.

Visiting the historic fortress at Masada, touring an Israeli army base, enjoying a half-day desert tour complete with a traditional dinner in a Bedouin tent, participating in an archeological dig and of course, visiting Jerusalem, make coming of age in Israel a far from conventional life cycle experience, Telem said.

Families returning from celebrating a bar or bat mitzvah in Israel often refer to it as one of the best trips of their lives, said Stanley Morais, sales and marketing manager for El Al Israel Airlines.

Prior to the outbreak of the intifadah, celebrating life cycle events in Israel "was on a big upswing. There were a lot of people travelling there for a bar or bat mitzvah," Morais said. Since then, "those numbers have dropped off considerably."

That trend, however, may be changing.

"People feel the situation in Israel has been going on for more than one year, and that it may become a permanent situation. We hope it's not, but people want to celebrate a bar or bat mitzvah" and the opportunity only comes around once for each child, he said.

For others, putting aside a "sense of fear" and showing solidarity with the Jewish State is important, Morais said. As an example, he points to an Israeli woman marrying a non-Israeli who "feels it's important to show him the country. She wants to show his family the country and celebrate the wedding in Israel."

Photo left, Rose Wolfe Malichi in her traditional Yemenite wedding outfit.

Others, too, are not letting the troubles in the region dissuade them from fulfilling long-standing plans to visit Israel. Morais points to a family of 15 from across North America who gathered recently in Jerusalem to celebrate a golden wedding anniversary.

"They wanted to go to Israel. They know going to Israel is important, that it will make an impact on their lives." As a result, they're putting their concerns about security behind them. "The emotional connection to Israel is superceding the fear factor," he said.

Faced with a drop off in travel, El Al is offering a special fare for families travelling to celebrate bar or bat mitzvahs. When parents pay the usual fare, their child travels

Continued on page B51

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PARTY PLANNER

XTREMELY:
Out of the ordinary DJs

By MICHAEL SPIAR
Special to The CJN

The disc jockeys at Entertainment Xtreme (416-488-8411) pride themselves on being as out of the ordinary as possible.

From innovative special effects to pure personality, Entertainment Xtreme strives to be No. 1. Though the company is only two years old, its staff, some of whom have ten years experience, have proven to be innovative, creative and hardworking in the name of fun.

"They put personality first," DJ Jared Florence says.

Xtreme DJs interact with guests of all ages at the same time, making the party an experience for all to remember. Many clients, such as kids who have recently had a bar or bat mitzvah, often know the dancers and DJs who often double as camp counsellors, so there is already a connection with them that enhances the party experience. Adults like the amount of experience Xtreme DJs have; many of the DJs have worked anywhere from 100 to 1000 parties.

Entertainment Xtreme boasts 40 full-time DJs, including Florence, and 44 dancers. The company also provides various other forms of entertainment, such as human statues, breakdancers, fire breathers, stilt walkers, yo-yo experts and moving cocktail tables. They are always coming up with new ways of pleasing a crowd, from their newly formed party patrols (two DJs and two dancers as a single team) and two motorcycles which the clients can ride into the party as a party starter. They currently have a Harley-Davidson and a Ducati, a sports-model motorcycle. They have all this as well as the quintessential smoke, lasers, fireworks and lights.

Entertainment Xtreme crews work to keep classic party pleasers new, refreshing and fun. They are constantly reinventing dances to old songs, using re-mastered disco songs from the '70s to have a more modern beat and updating their song lists so they can cater to any audience. They go over the playlist with their clients, so they'll know what to play during the event.

To take the pressure off planning a party, Entertainment Xtreme can handle much more than the music. They can take care of decorations as well, and of nearly every other aspect of your event.

Continued on page B47

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Consultants let you relax and enjoy the party

By CAROLYN BLACKMAN
Staff Reporter

A consultant can take away the headaches of planning a party.

Bridal consultant Tamara Temes (905-770-7977) and party consultant Jodi Sax (416-525-3470), say they specialize in making the wedding stress free for the entire family.

"I talk about the four C's when choosing a consultant," says Temes.

A consultant needs to be compatible with her clients, she says. "She should recognize their needs and understand that each wedding is different. There are no blueprints or moulds for any wedding.

"She also has to be capable, organized and professional. The third C is commitment. The consultant should be planning the wedding as if it is her own. She should be committed from beginning to end."

The fourth C, "and a very important C, is that the consultant needs to care. She has to care enough about the wedding to put all she can into it. When one of my clients says thank you, that is, for me, an immense reward."

Temes, who has been in business for about six years, has done over 40 weddings, "and has enjoyed each one."

Temes arrives at the wedding party before the other professionals, she says, "and immediately starts organizing. If the bridal party wants help dressing, I'm there to do that."

Her emergency kit contains everything from a lint brush and safety pins to needle and thread. "When a groom's button fell off just before he walked down the aisle, I was right there with my sewing kit."

Sax says the secret behind a good consultant is accumulating excellent service people.

"I have, for example, a florist who does incredible design work and centrepieces. Hiring someone who is upscale, does not necessarily mean spending more money, but it does mean adding more class and sophistication to your party."

She says she puts in a "lot of leg work in order to help a client stick to a budget. If we want a decorator to keep her price down, I'll try to do some of the work for her. I go the extra mile so my client can get what she wants.

"I don't take on a lot of clients because I want the time to do everything I can to make the party perfect."

The night of the event, Sax comes two or three hours early "wearing comfortable shoes because I have a lot of running around to do.

"I run a tight ship. I like to make sure the caterer is ready to serve hors d'oeuvres at least a few minutes early, so the guests that come in first will have them immediately.

"The pianist, if there is someone playing during the cocktail hour, also needs to start a little early. I want the guests who come in early to come into a welcoming event, not an empty room."

These are small things, she says, "but these parties are milestone events, and people want them to be perfect."

Other consultants advertising in this supplement are: Heidi Gruenspan (905-738-5030); Judy Stein Bridal Consultant (905-764-2728); Marla Kay (905-882-2042); Perfect Occasions Inc. (905-842-9202); Risa Gold (905-882-5044); Sarah Cherry/Marsha Baker (905-764-7121); (416-520-0684); Shaindy Cohen Goldstein Consultant (416-781-1064); Lynn Cohen (905-889-1007).

Traditional anniversary gifts

Anyone wondering what to give relatives or friends to mark a particular anniversary need look no further than the traditional symbols that represent specific years.

During the early years, useful items supply the household needs that may not have been filled by the wedding presents. However, as time passes, the couple's enduring relationship deserves to be saluted by increasingly precious gifts.

Moreover, as the family matures, more money is put aside for children entering university. Fewer dollars are available for household improvements and luxuries. By the time the couple reaches their 30th anniversary, they are usually empty nesters but their possessions have worn out or are out of style.

Despite the invention of new products, precious gems and other items that might become family heirlooms remain treasured gifts, and the symbols representing milestones remain in style. Here is a rundown of the traditional symbols:

- First (cotton);
- Second (paper);
- Third (leather);
- Fourth (silk);
- Fifth (wood);
- Sixth (iron);
- Seventh (wool);
- Eighth (bronze);
- Ninth (pottery);
- Tenth (tin);
- Fifteenth (crystal);
- Twentieth (china);
- Twenty-fifth (silver);
- Thirtieth (pearl);
- Thirty-fifth (coral);
- Fortieth (ruby);
- Forty-fifth (sapphire);
- Fiftieth (gold);
- Fifty-fifth (emerald);
- Sixtieth (diamond).

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PARTY PLANNER

A full guest is a satisfied guest

Zucther Berk caters at many different venues.

By CAROLYN BLACKMAN
Staff Reporter

The meal you serve at your party will linger on the guests minds long after the event if the service is good, and the food is delicious and presented beautifully.

David Berk, who runs Zuchter Berk Creative Caterers (905-738-6880), is son-in-law of Max Zuchter who started the business in 1955.

"I believe the one of the secret of our success is the quality of our staff," Berk says. "We have one chef who has been with us for almost 40 years, and another for 31 years. We've had managers who have worked for us for 25 years. We surround ourselves with experienced, dedicated people."

As well as catering private parties, Berk caters at a number of venues, including Beth Emeth Bais Yehuda, Adath Israel, Adath Shalom and Pride of Israel synagogues and the Embassy Suites Hotel. The current trend in cooking, he says, is toward using lots of fresh herbs and spices,"People are looking for natural food, and we can make dishes flavourful without using a lot of salt and pepper."

A Zuchter Berk favourite, he says, is Simply the Best Chicken which is stuffed with wild rice, woodland mushrooms and pine nuts, and served with red wine shiitake mushroom sauce.

"Salmon is also a favourite choice, as many people are trying to stay away from red meat," he says.

As one of his courses, says Berk, he has begun combining the appetizer, such as grilled salmon in a dijon mustard sauce, with the salad.

"By having to serve one less course, it leaves more time for the guests to party. It is also a different way for people to look at a meal."

Never forgetting that many people today are vegetarians, Berk says that among his favourite vegetarian dishes are empanada in a puff pastry, or paella. "Sometimes we get vegans, so we have to work on that. We try to please everyone."

Jared Bensky, director of business development at GMB Culinary Productions Inc. (416-789-7811), caters at Beth Sholom and Beth Tikvah synagogues as well as for private functions.

GMB Culinary Productions Inc executive chef Ashley Farnell shows his latest creaton to GMP co-owner Iain McIlveen.

He says that because a majority of his clients are health conscious, he serves a lot of fish and chicken.

Continued on page B22

Historic venues add elegance to a simchah

By CAROLYN BLACKMAN
Staff Reporter

The atmosphere says it all when you hold your party at an elegant and historic venue.

George Friedman, president of the Windsor Arms Hotel (416-971-9666) which was originally built in 1927, says the hotel reopened in 1999 after being completely rebuilt. It had been closed for about eight years.

"We have a brand new building, but the ambience and features reflect the old hotel. We restored the building under the supervision of the Toronto Historical Board along with a heritage consultant."

The 28-suite hotel, which can accommodate parties from 10 to 1,000 people, offers a full-service spa, a tea room for afternoon tea, a restaurant, a lounge with nightly entertainment and rooms for private functions.

Hosts who want to plan their party at the Windsor Arms have a number of choices, says Friedman.

"One party room has a natural skylight and a 50-foot-high ceiling so it appears to be a grand space. The room is decorated in warm beiges and limestone."

Those who want an outdoor party can have it on the hotel's fifth-floor patio that overlooks the city. It has also become a popular place to spend a relaxing hour before the wedding party, Friedman says.

The hotel's wedding package includes spa services, a room for the night and a chauffeur driven Bentley. "We walk people through every step of their party planning, and each client gets individual attention. We take the word customize to the next level," he says.

Gordon MacDonald, director of conference services and catering at the Fairmont Royal York Hotel (416-860-4556), says the hotel, which opened in 1929, can accommodate 150 to 500 people at a wedding or bar mitzvah.

The Imperial Room "which came to fame during the night club era, has been renovated, but has kept the style of its historic past.

"This room, located on the main lobby level, can easily accommodate about 350 guests. It is in three tiers and features marble columns, sheer window coverings and a built in stage. One of its advantages is that is is beautifully finished – no decorations are necessary."

The Ballroom, which is located on the convention floor, is also perfect for a party up to about 350 people, MacDonald says.

"It has marble columns, a hardwood floor and original mural painted ceilings."

The Concert Hall, the largest of the three rooms, can fit up to 650 people. "The west-facing windows are draped and the room is done in pale tones of beige and gold.

"Add candles and flowers and you have an elegant room for any large party," MacDonald says.

A minimum of 12 hotel departments are involved in any one party, he says.

"We have to co-ordinate such departments as the catering services, guest services, valet parking, and the engineering department. We need to make sure that all the logistics are in place. Each department is important in its own right.

"When you have a party here, it's a turn-key operation. You open the door and begin your event. Guests don't have to worry about a thing."

An elegant wedding reception at the Windsor Arms Hotel.

Plenty of Judaica gift ideas at Israel's

By ERIC LAYMAN
Special to The CJN

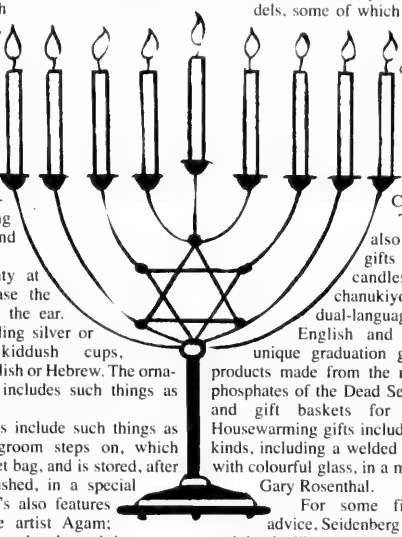
Annette Seidenberg of Israel's Judaica Centre (Phone: 416-256-1010, 905-881-1010) has a plethora of interesting Judaica gift ideas. Check out Israel's online store at www.israelsjudaica.com.

Consider a book as the ideal gift. A book travels easily, and if handled with care, it lasts for generations. It can become one of those keepsakes that helps preserve the continuity of a family – or a people.

With thousands of Judaica titles on its shelves, Israel's has books for everyone's tastes, from Hebrew poetry to traveller's guides to kosher cookbooks. You'll find works in translation, and in the original language.

Israel's also carries plenty of videos, including old Yiddish film classics. There's Judaica software, CD-ROMs to guide you through learning a language, music CDs and cassettes. If you want a child's gift, look at *Searching For The Magic Yarmulka*, a story on cassette by Shmuel Kunda.

Want your kids to have fun learning their heritage? The Jewish Plaster Casting Kit will occupy them for hours, as they make and paint Jewish shapes. The kit, for ages five and up, includes safety pins, magnet pieces, poster paints, brushes, reusable moulds, mixing cups, sandpaper, casting compound and paper stands.



There's plenty at Israel's to please the eye, as well as the ear. You'll find sterling silver or silver-plated kiddush cups, inscribed in English or Hebrew. The ornamental Judaica includes such things as miniature art.

Wedding gifts include such things as the glass the groom steps on, which comes in a velvet bag, and is stored, after it has been crushed, in a special mezuzah. Israel's also features chuppot by the artist Agam; after the wedding, the chuppah becomes a tallit. And there are kippot and kiddush cups with the wedding date, and the bride and groom's name.

Israel's carries a huge inventory of bar and bat mitzvah gifts. If you're planning a simchah, ask about their large selection of invitations, bentshers, kippot, decorations and other items.

Israel's tremendous array of Chanukah gifts includes chanukiyot, candles and dreidels, some of which are copied from ancient designs. Some of the dreidels have stands. The store also carries themed napkins, paper plates, and of course, chocolate Chanukah gelt.

The Judaica store also has specialty gifts such as Shabbat candles or mini-chanukiyot for travelling, dual-language certificates in English and Hebrew for a unique graduation gift, Israeli skin products made from the natural salts and phosphates of the Dead Sea, kosher candy, and gift baskets for any occasion. Housewarming gifts include mezuzot of all kinds, including a welded copper mezuzah with colourful glass, in a modern design by Gary Rosenthal.

For some final gift-giving advice, Seidenberg says to know the recipient's likes and dislikes, and decide what you want to spend. Choose a store with large, diverse inventory, helpful staff, and readiness to handle special orders. If you don't know exactly what to buy, give a gift certificate.

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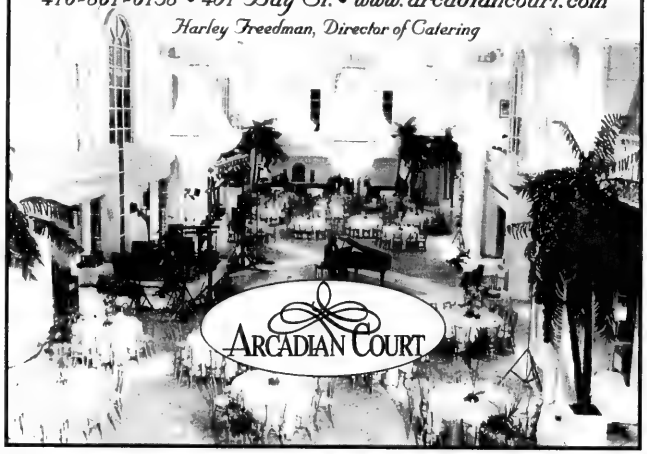

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Say it with flowers

By CAROLYN BLACKMAN
Staff Reporter

Flowers add colour, warmth and elegance to any room, says florist and party decorator Renee Birnbaum, owner of An Affair to Remember (905-881-6686.)

"Many people are turning to flowers to decorate a party room, rather than using themed decor. They can be dyed for a funky, bright, youthful look, or they can be arranged to look understated and sophisticated," she says.

They can also be incorporated into a theme. "We've taken star-shaped centrepieces and added flowers to give the centrepiece a touch of elegance," she says.

Birnbaum says that at her initial meeting with clients they establish a budget, and depending on the season, determine what type of flowers they would like for their party. "During the spring we use a lot of tulips, roses, lilacs and peonies. In the winter such flowers are lilies and gerberas – large daisies in orange and red – are popular."

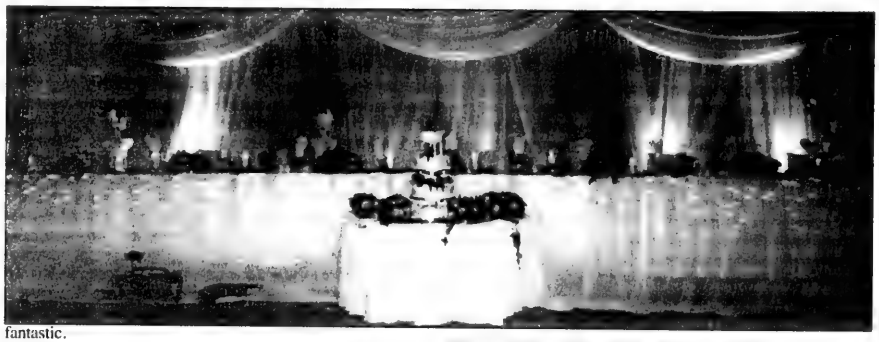
Most brides still pick roses, she says, and if they want them colourful they can choose from three shades of red, or orange. "Adding a bit of colour adds life to the wedding party. It looks very inviting."

Although most mothers-of-the bride don't wear corsages, says Birnbaum, men are wearing boutonnieres. "Many brides are wearing hand-tied grouping of roses formed into a ball, or else they may carry a grouping of three roses."

At one wedding, she says, she used roses, hydrangeas, peonies and lilies to decorate 50 tables. "We used five different stands and each stand had its own arrangement, but the colours were co-ordinated in pinks and purples.

"One stand may have had peonies and roses, and another hydrangeas, lilies and roses. We had the ceiling draped with sheer fabric, which added to the romantic look of the room. It took a whole day to put the whole room together, but the result was fantastic.

Many people are turning to flowers to decorate a party room, rather than using themed decor.



In order to stretch a budget, Birnbaum says she has combined candles and flowers. "We can go all out, or we can decorate on a smaller scale. In cases where people have had flower allergies, we have used greenery, candles and ribbons."

Paper flowers in vibrant colours are a favourite bar mitzvah decoration. "We arrange them in clay pots or add twirly pipes and put them in vases. Guests love taking them home," Birnbaum says.

"We advise people to come and see us as soon as they plan a party, and then come in closer to the date to choose whatever they want. We always make up a sample so they know exactly what they're getting. We do not want any surprises."

Other florists advertising in this supplement are: Designs by Karen Baker (905-886-8100); The Floral Studio (416-504-1849); Greenleaves & Petals Ltd. (905-709-4080); Toronto Florist Shop (905-764-6332).

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Art and tradition in the ketubah

By ERIC LAYMAN
Special to The CJN

In the simplest terms, a ketubah is a written marriage contract.

It is, of course, much more than this. It can also be a unique work of art.

Karny Rivlin Vorona (416-497-9555), an artist who creates handcrafted ketubot and haftarot, is a rich source of information on both. You can see finely coloured examples of her work at her Web site: www.ketubahbykarny.com.

According to Jewish law, every married woman must have a ketubah; a rabbi will not initiate a wedding without one. The ketubah, which belongs to the wife, not her husband, is her guarantee that he will provide for her. If lost, it must be rewritten under a rabbi's supervision.

It used to be that the husband gave the ketubah to his wife who then passed it to her mother for safekeeping. Nowadays, the wife usually keeps it herself.

Karny Vorona ascribes this change in custom to how far apart we live. At one time, most children lived near their parents and in-laws. Today, when mother and daughter may live at opposite ends of a continent, it's more convenient for the wife to keep the ketubah.

At the same time, women have become more independent, of parents as well as husbands. Is it possible that part of the reason for the change in custom is to let women keep the symbols of their major lifetime decisions in their own hands?

The Doves of Peace, a ketubah by Karny Rivlin Vorona.

The tradition of the ketubah dates back to the exile in Babylon. Until the coming of print, it was handwritten by the rabbi or chazzan. The traditional text, while written in Hebrew letters, is in Aramaic.

There are different texts as well. The traditional Orthodox version, what you usually find in a store, dates back to Babylon. Conservative and Reform texts are more modern, but within each denomination, there is standard wording.

Some couples want a ketubah in their own spoken language, such as English. This is permitted, but the Hebrew text, which is what makes the document legitimate, must be present.

Though there are fine handwritten ketubot from early times, many valid ketubot fall short of artistic quality. Before the printing press, not everyone who could write was a calligrapher.

But even the finest printing is less personal than fine handwriting. And today, there is a revived interest in the handmade ketubah as a work of art. As a document which commemorates a unique event, it should be unique and beautiful in its own right.

On first thought, it might seem the art would be mainly in the illumination, but this is not necessarily the case. An artist, for example, can write the text in colours, adding art to information. As to illumination, it can range from stylized motifs – for example, flowers – to detailed pictures.

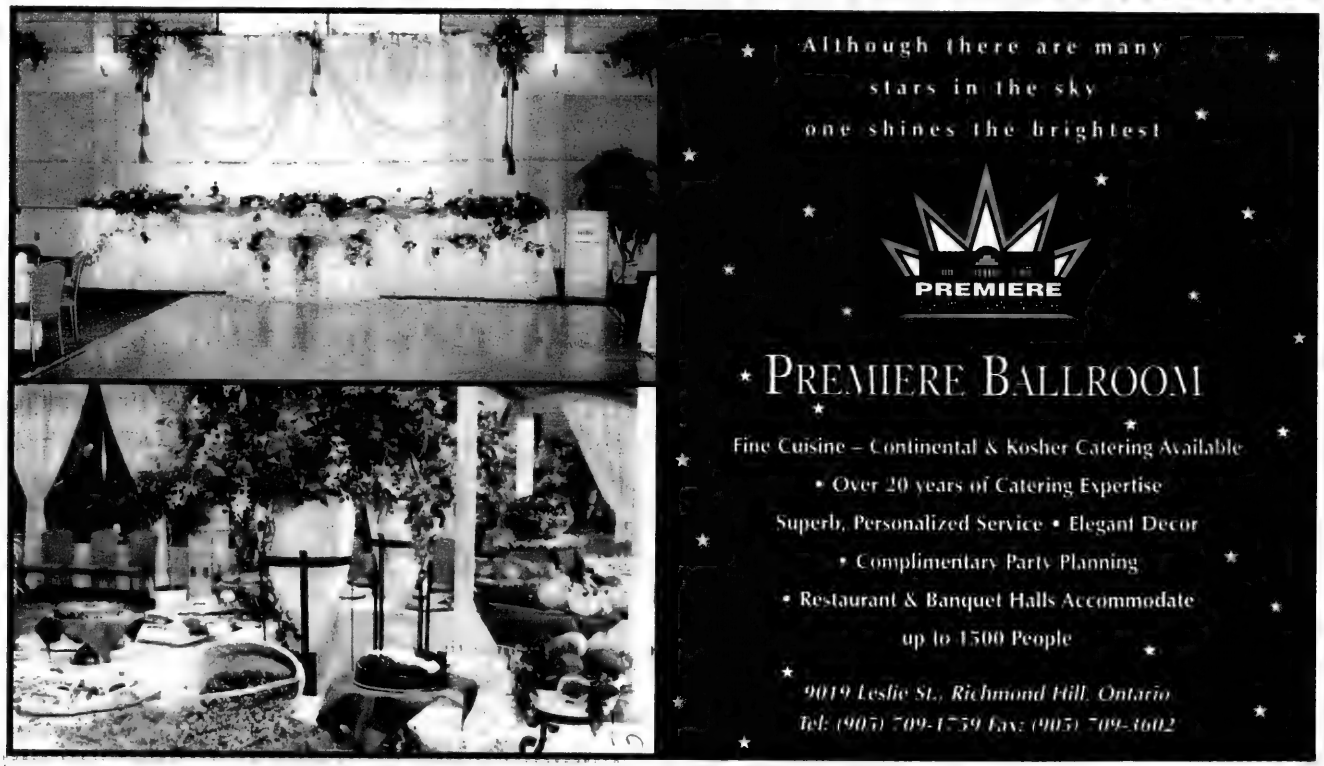
Different communities have different kinds of pictures. In Morocco and Tunis, for example, where the stricture against graven images was very severe under Muslim influence, human figures were not used. Ashkenazi ketubot, in contrast, used them a great deal.

Today, although married couples are mindful of tradition, many do not feel as bound by it. For their illumination, they choose whatever is in good taste. At the same time, it must be emphasized that the text has to follow the tradition strictly, and be clear and legible.

Engage Karny Vorona's services two to three months ahead: fine work needs time. She will, however, make the effort to do last-minute commissions.

She also commissions anniversary ketubot, as well as haftarot in the format of illuminated documents. If your son or daughter has a bar or bat mitzvah coming up, consider an illuminated haftarah as a special gift.

Another ketubah designer advertising in this supplement is: Ketubah Ketubah (416-963-9191).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Boutique helps brides look their very best

By ERIN SILVER
Special to The CJN

Brides want to look their best on their big day, and a dress designed and handcrafted by the Tricia Cochran bridal boutique (416-964-9220) is a sure way to achieve this goal.

"We do all kinds of wedding gowns using only the finest silk," says Carol Gold, who helps run the salon, which is located off Bloor St. between Bay St. and Yonge St. across from the Manulife Centre.

Gold says the boutique also makes bridesmaid's dresses and eveningwear for mothers of the bride and for women in a bar or bat mitzvah party.

"We can design dresses that are simple, elegant, modern or Victorian, depending on the feeling you want," says Gold, adding that one of the store's gowns is on display at the Royal Ontario Museum.

They can also offer beading, rolled silk flowers and trimming with roula, or trim that matches the dress.

Right now, Gold says, A-line dresses with shoestring straps or strapless gowns are the most popular choices for brides.

"Very simple dresses are popular with the brides of today."

Clients are asked to first make an appointment because it takes over an hour to talk with the consultant about the dress they want.

After these discussions, the process of making the dress can begin.

"A lot of care is taken to make each dress. Clients will come for at least three fittings to make sure the dress is made perfectly for their body."

As the boutique makes between 150 and 200 gowns a year, Gold recommends ordering at least five months in advance.

Made-to-measure silk gowns cost from between $1,500 and $5,000, while eveningwear starts at $800.

"The quality of our dresses is unlike anybody else's," says Gold.

"And we're truly a Canadian designer. We don't buy fabrics from anywhere but Toronto. Most other bridal boutiques buy and sell from the Orient."

Also unlike many salons, Tricia Cochran dresses are made on the premises.

Gold says that the service at Tricia Cochran is excellent, too.

"We have a great reputation. We care for our clients really well."

Other women's fashion places advertising in this supplement are: Maxi Boutique (416-461-6686); Rinalena House of Fashion (416-256-3198).

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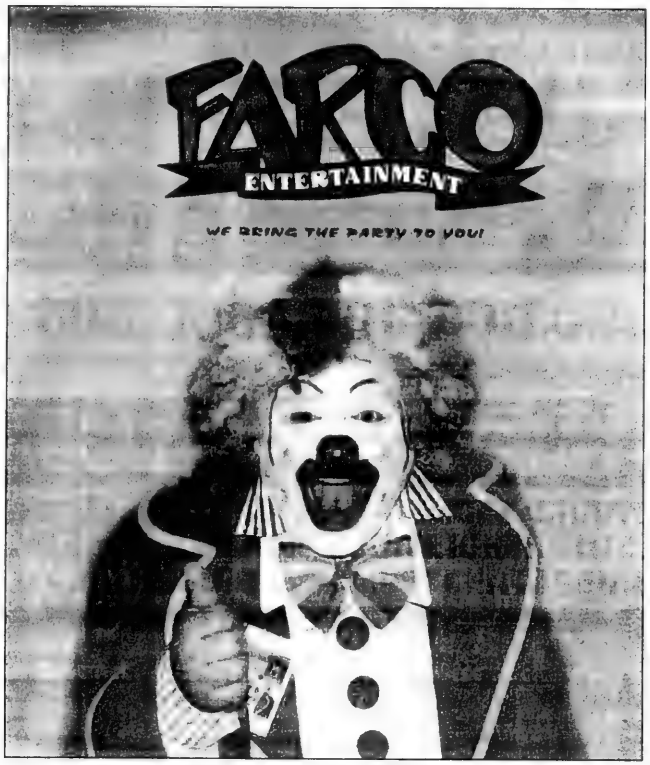

Doo Doo is just the beginning for this party planner

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — When Shane Farberman puts on his nose, he becomes a different person.

Farberman, president of Farco Enterprises Ltd. (416-226-1108) is best known as Doo Doo the Clown and has been entertaining children and adults on stage, at charity functions and at parties for 21 years.

When he puts on his makeup, which takes about one hour, "I become Doo Doo. With the makeup off I become Shane: husband, father of two boys and event planner.

"I have two different characters, and it's important to separate them," says the Toronto native, who has been named Clown of the Year for the fourth year in a row by *City Parent*.

But Farco provides far more than Doo Doo's act. As well as other entertainment such as magicians, fortune tellers, a Dixieland Band, children's singers and jugglers, it also has balloon decorators, candy floss and popcorn machines, jumping castles and rides.

"We can make the whole party," he says.

Farberman, 38, whose family owned a travelling carnival, began clowning when a friend needed help with his own clown act.

"I discovered I could get paid for having fun. I began studying clowning and magic, and my parents encouraged me all the way."

'Its not the clown the kids love, he says, it's what the clown does'

Although his business has expanded since he first began clowning, Farberman says he still loves doing private parties.

"It's a great change from the acts I do on stage. I come in and do a full magic show and then I make balloon sculptures, paint the kids' faces and sing songs with them. My goal is to become their buddy. There is no greater feeling than to see their smiles."

It's not the clown the kids love, he says, it's what the clown does. "If a clown puts his heart into it the kids will know. I teach at a clown school and out of 100 students in my class at any one time, 10 may be putting their heart into it. The rest are just putting on an act."

Charity is an important part of his clowning, and he has performed at such events as the Sleep Disorder Walk and the Hadassah Bazaar. He has also been the mascot for Shoppers Drug Mart, which is planning a hospital tour for Doo Doo.

When clients come to Farco about giving a party, his staff specializes in creating ideas, says Farberman. "At bar mitzvahs, the kids really enjoy the fortune teller who comes and entertains for about two hours. The bar mitzvah child really gets a kick out of being led into the room by a marching band, complete with drums and horns.

"We can also help create props. If a party theme is movies, we can provide movie cameras and lights. We have about 12 decor people on staff."

Farberman says he takes his clowning very seriously. Before he hires a clown, he does a police check on him, and he supervises the clown's first 10 performances to make sure he is up to par. "We always know what everyone is doing."

Other entertainers advertising in this supplement are: Pure Gold Karaoke (416-636-0477); Creation Stations (905-886-2377); Planet Dance (905-709-2411).

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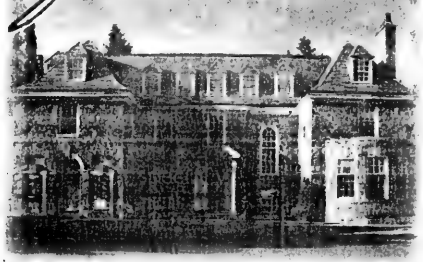

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Let a makeup artist help you look your best

By ERIN SILVER
Special to The CJN

Women aspire to look perfect on their special day, and that's why it can be best to leave makeup application to the experts.

"Having your makeup done by a professional makes a woman look more complete, it takes the stress away and it's fun to pamper yourself on a special day," says makeup artist Danielle Susskind (905-709-0924), who has been doing makeup for weddings, private functions, TV, commercials and film for a year now.

Makeup artist Estee Levine (905-707-5259) has similar ideas about using a professional.

"It looks better for pictures because it evens out the skin tone and gives a woman that extra glow," she says.

"There's also a calming factor involved when a woman can take an hour for herself," adds Levine, who has been giving makeup application lessons and applying makeup for weddings, bar and bat mitzvahs for about 20 years.

Both Levine and Susskind recommend having a makeup trial beforehand, because it gives the woman and the artist a chance to try out different looks and experiment with different colours and products, which makes things go smoother on the big day.

'Both Levine and Susskind recommend having a makeup trial beforehand'

At a trial, the artist takes into account what the woman wants.

"I like input as to what look the woman wants to achieve and what look they don't want," says Susskind. "I want them to feel confident."

Levine says clients can bring pictures to the trial, because her input is important. "I want them to be comfortable."

Susskind says it takes her between 30 minutes and 45 minutes to complete a woman's face, and she says her prices are "below market value."

Levine requires 30 minutes to complete a face, and she describes her prices as average. Her costs also decrease as the number of women in a party increases.

'Levine requires 30 minutes to complete a face'

Prices vary, costing $75 for one person, $65 for two and $60 to apply makeup to three people. Levine charges $75 for a 1½ hour makeup lesson.

Both estheticians will go to where ever the event is being held, and both recommend booking a makeup artist months in advance. Touch-up services are also available.

Other esthetics places advertising in this supplement are: Rob Coutts (416-861-1460); Dominion Beauty Centre (416-663-7373); Jean Macdonald Beautyworks (416-322-3010); Sherry Michaels Make-Up Artist/Face It (905-731-7586).

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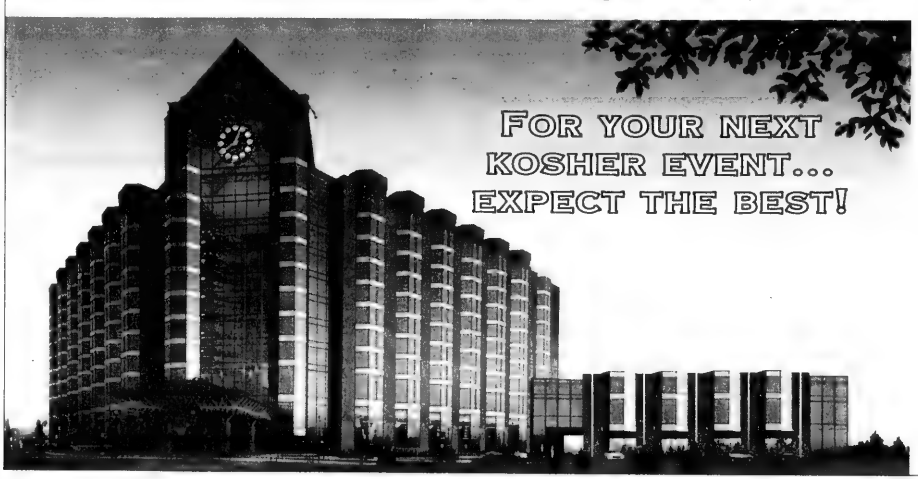

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Travel agent sends you on your great escape

By MICHAEL SPIAR
Special to The CJN

Travelling doesn't have to be an endless mess of scheduling, reserving, calling, nerves and double-checking.

One of the larger travel agencies in the Toronto area, Peerless Travel (905-886-5610) has the resources and corporate connections to get competitive rates and to give clients the best service.

Ehud Telem has been in the travel agency business since 1983, when he was manager of El Al's Toronto office for Ontario and Western Canada. Peerless Travel, where he is currently employed, has been in business for 11 years.

Patterns for favourite travel destinations for occasions like weddings and bar or bat mitzvahs are easy to pick out and recommend, Telem says.

"Honeymooners go mainly on cruises or to all-inclusive super clubs," he says. "Bar mitzvahs go to Israel."

When asked if Israel is still a safe place to go and if he recommends it, Telem is very positive.

"Israel, as strange as it may sound, is one of the safest places in the world for tourists," he says.

Because of media portrayals of the country, travel to Israel has dropped over 80 percent, Telem says, but he has bookings for bar mitzvah groups for next year from families who hope that things will change.

The fear of travelling has affected the entire travel industry. The number of people travelling now has dropped 20 percent since the Sept. 11 attacks, and everyone from hotels to airlines have slashed prices in an effort to woo customers back.

But neither Peerless nor Telem is worried.

"Our size brings with it more clout, and we can clear space and get the suppliers to do us favours that they don't do for the average agency," Telem says.

"We service 60,000 customers every year. We are also by far the largest operator of tourism to Israel. In the year 2000, we had 9,000 passengers to Israel out of which 900 went for bar mitzvah tours. This year we will be dealing with only 3,000 passengers to Israel.

Although more than half of its customers are not Jewish, "these numbers make us the largest 'Jewish' travel agency in Canada, and one the largest independent travel companies in Canada."

Telem is also predicting stable numbers for air travel. He encourages customers to use planes, saying that "buses and trains cannot replace air travel and will stay marginal."

Part of what makes a travel company competitive is flexibility and customized trips, as well as good prices. Clients can base their vacation on cost and distance, and via Peerless' connections, they can expect to get what they want. Peerless also provides self-guided tourist trips, though the agency can hire a tour company on the spot, picking the package that best suits the client. Customized packages ar most apparent in small-market vacations like art trips, or ski ing and hiking.

Peerless Travel strives to meet and 'exceed the client' expectations. Their corporate connections make planning and transactions easier and provide lower prices, and thei customized tours and customer service contribute t Peerless' success.

Great food keeps your guests happy

Continued from page B14

"We don't mean traditional, Shabbat dinner chicken however. Some of our favourites are maple glazed chicken with roasted apple squash, grilled hoisin chicken with tan garine jalapeno salsa, or grilled breast of chicken."

One of GMB's owners, Iain McIlveen, is a European trained chef, says Bensky, and "his talents include the colourful pres entation of the meal.

"We choose colourful vegetables in season such as as paragus with multi-coloured peppers. The plating is a reflec tion of the function."

Berk says that although good food is essential, a caterer should provide a lot more. "We can help plan a party espe cially if it is off premises. If clients desire, we can arrange for rentals such as dishes, cutlery, glasses, linens and serving pieces.

"We don't just send the food. We're there to co-ordinate the event."

Bensky says that one of his event co-ordinators can help select a venue for the party and "will handle everything from *a* to *z*. People like to have a full-service company."

Other kosher caterers advertising in this supplement are: Caterers York/Sweet York Desserts (416-783-4293); Malmar Fine Foods & Catering (416-638-0091); Miriam's Table Catering (416-633-6554); TriElm Catering (416-222-1230).

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Party Planner

For fun and convenience try one-stop shopping

By ERIC LAYMAN
Special to The CJN

It's worth giving party decor a lot of thought. The first thing to impress guests is a room's appearance, says Richard Winkler of Happy Days (416-789-GIFT [4438]), whose store he says focuses on "transforming a room from blah to wow."

On the other hand, you'll be too busy to visit more stores than you have to, so save trips and get your favours, tableware and paperware in one place. One-stop shopping is what Mel Grevler of Party Supply Depot (905-764-5457) calls "absolute convenience."

Browsing through a one-stop supplier also lets you know what's on the market, Grevler adds. Winkler agrees. There's no end to inventiveness in the party industry, he says, and it's fun to see what's new since you last hosted an event. Grevler says browsing will also be useful later, for other events.

Winkler, who provides personalized items, mentions balloons as an example of fun new ideas. They're used in arches, trees, sculptures and centrepieces; and they can match any theme, be it *Star Wars* or *The Simpsons*. He especially likes the new themed mylar balloons.

Winkler recommends looking for state-of-the-art product, coupled with plenty of experience. He also advises picking someone with expertise in your kind of event. Someone who has done a lot of bar mitzvahs, for instance, will know best what's in stock and what other party hosts are doing.

A good selection, Grevler says, includes items you might not immediately associate with parties, like garbage bags. After the event, you'll be glad to have a few extra on hand.

Granted, a huge variety of balloons, and other favours can be confusing; and small stores can be easier to navigate. And you expect better service and advice in a smaller store.

But you can also find it in big stores. Indeed, Grevler urges you to insist on it. Take your business where friendly, knowledgeable, mature staff greet you at the door, help find what you're looking for, and guide you to other items which may interest you.

Helpful staff, Grevler says, don't automatically try to sell the most costly items. They respect your budget, and find the most economical way to fulfil your needs. High service standards also include details like taking back unused items (provided they're unopened and saleable).

You can have quality and savings at once, Grevler assures. Even among cheaper items – styrofoam cups instead of plastic, for instance – there are different levels of quality. Insist on the best your budget can buy, both Grevler and Winkler advise.

When he hires staff, Grevler puts great emphasis on what he calls maturity. Product knowledge is essential, but maturity means enjoying people and knowing how to be helpful.

Service, for Winkler, also includes staff for the machines that make your cotton candy, mini-pretzels, etc., to ensure there are no mechanical glitches. It might even cover extras like free smash cakes, which everyone enjoys (not just kids).

Do your shopping as early as possible, Grevler advises. Good service includes last-minute help when it's feasible, but the bigger the selection, the more time you need to look it over.

Grevler also recommends choosing a warehouse-type store where space allows for volume in stock, which in turn allows for bigger discounts. Volume, he says, enabled him to be the first in Toronto to discount balloons.

Also, Grevler says, the bigger the store, the less overhead per square foot. With his landlord charging less because he rents more space, he gets a discount he can pass on to you.

Finally, Grevler recommends choosing a centrally located store, with plenty of free or cheap parking nearby. If you like what's on the shelves, you'll want loading your car to be easy.

Other one-stop-party-shop places advertising in this supplement are: Dominion Smallwares (416-665-9526); Kosher and Natural Foods (416-789-7173); Loots (416-787-5668); Tyme to Party (905-737-2789).

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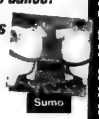
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Choosing a venue? Think ambience and menu

By ERIC LAYMAN
Special to the CJN

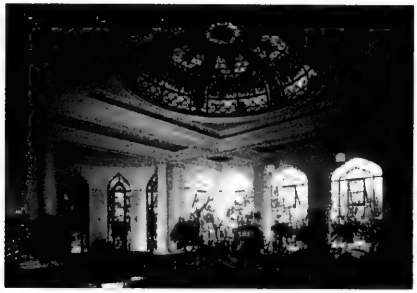
There are a lot of party venues out there, and while some people prefer conventional halls and hotels, there's much more to look at before you make up your mind.

While a lot of these venues are new, some are not. Let Tina Katz of Casa Loma (416-923-1171) tell you about one; Machel Reeves of the Art Gallery of Ontario (416-979-6614; Web site www.ago.net) will tell you about another.

Continued on page B25

An atrium ceremony at the AGO.

The beauty inside the Art Gallery of Ontario.



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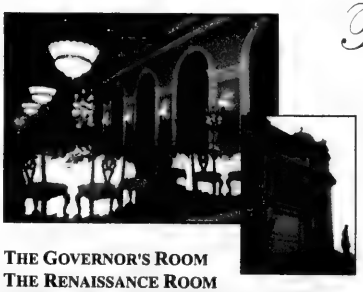

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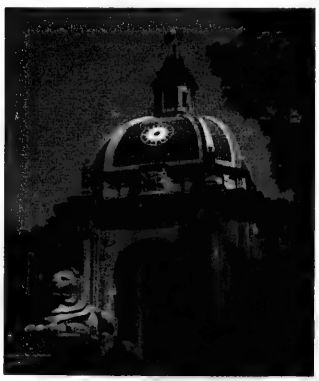

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Choosing a venue? Think ambience and menu

Continued from page B24

* * *

What can be a more romantic setting for a wedding than Casa Loma? For many venues, decor means extra work for the hosts. At Casa Loma, you needn't do much decorating: the castle itself is the decor.

With grandeur and elegance, it has spacious ballrooms and banquet halls, and the towers afford a panoramic view of the city. The terrace and gardens are available from May until the end of October. Your wedding party can include a tour.

Casa Loma is great for any celebration with a medieval or fairytale feeling; likewise for themed events such as murder mysteries. You can bring in props as well as people like jesters. And the gift shop will help you customize gifts.

Casa Loma can also cater your event in-house. There are approved outside caterers, two of which are kosher. You supply your own liquor though bar services are provided; this makes for big savings and gives you a better choice of beverages.

For a dinner function, says Tina Katz, the average size is 150 to 200, but they can accommodate parties as small as 40. Casa Loma also offers exclusive booking and free parking. It's a non-smoking venue, too.

Book soon, Katz urges. Weekends go fast; already for 2002, all the Saturdays are reserved. Lots of weekdays are still open, for birthdays or sweet sixteens.

* * *

Most people don't think of partying at the Art Gallery of Ontario. Although quite different from Casa Loma, it also offers spectacular architectural spaces. And you can combine your affair with a look at fine paintings and sculptures.

The AGO is North America's tenth-largest art museum. Its Henry Moore gallery is world-famous; its European collection spans the tenth to 20th centuries; and there are Inuit, Canadian Historical and Group of Seven works, along with a prominent contemporary collection from North America and abroad.

The spacious Tanenbaum Sculpture Atrium, with its 40-foot glass wall overlooking Grange Park, is ideal for a wedding. The Agora Restaurant is located here.

Walker Court, adjacent to galleries of European art, is a fine example of Beaux Arts architecture. It is surrounded by an antique picture-frame collection ranging from the 16th to the 18th centuries.

The AGO hosts many weddings as well as bar and bat mitzvahs. About 50 percent of their party business is personal, says Reeves; and there are family programs for events like birthdays.

The other half of their functions are special events associated with corporate conferences, so visitors in town on business can sample Toronto's culture. During the recent police chiefs' conference, for example, their wives enjoyed a group visit.

The Agora Restaurant features the special culinary art of Anne Yarymowich, its executive chef since 1996. Yarymowich is known for cuisine focusing on regional tastes and seasonal ingredients; major exhibits visiting the AGO often inspire her creations.

An honours George Brown graduate, Yarymowich has worked at such restaurants as Le Select Bistro and The Parrot. As chef of the Mildred Pierce Restaurant from 1990 to 1996, she established a reputation for a style still acclaimed by media and critics.

Other party places advertising in this issue are: Acqua Ristorante & Bar (416-368-7171); Baycrest Hospitality Services (416-785-2500); Beth Tikvah Synagogue (416-221-3433); Columbus Centre (416-789-7011); Embassy Suites (905-470-8500); Le Parc (416-798-7246); Liberty Grand (416-504-9435); Estates of Sunnybrook (416-487-3841); Pickle Barrel (416-493-4333; 493-4444); Premiere Ballroom & Convention Centre (905-709-1759); Regal Constellation Hotel (416-798-6400); Richmond Hill Country Club (905-731-2800); The Royalton Banquet & Convention Centre (905-851-2325); Scaramouche Restaurant (416-961-8011); Dave & Buster's (905-760-7600); The Fairmont Royal York (416-368-2511 ext. 2657); Toronto Marriott Eaton Centre (416-597-9200); The Regency Banquet Centre (905-760-1548).

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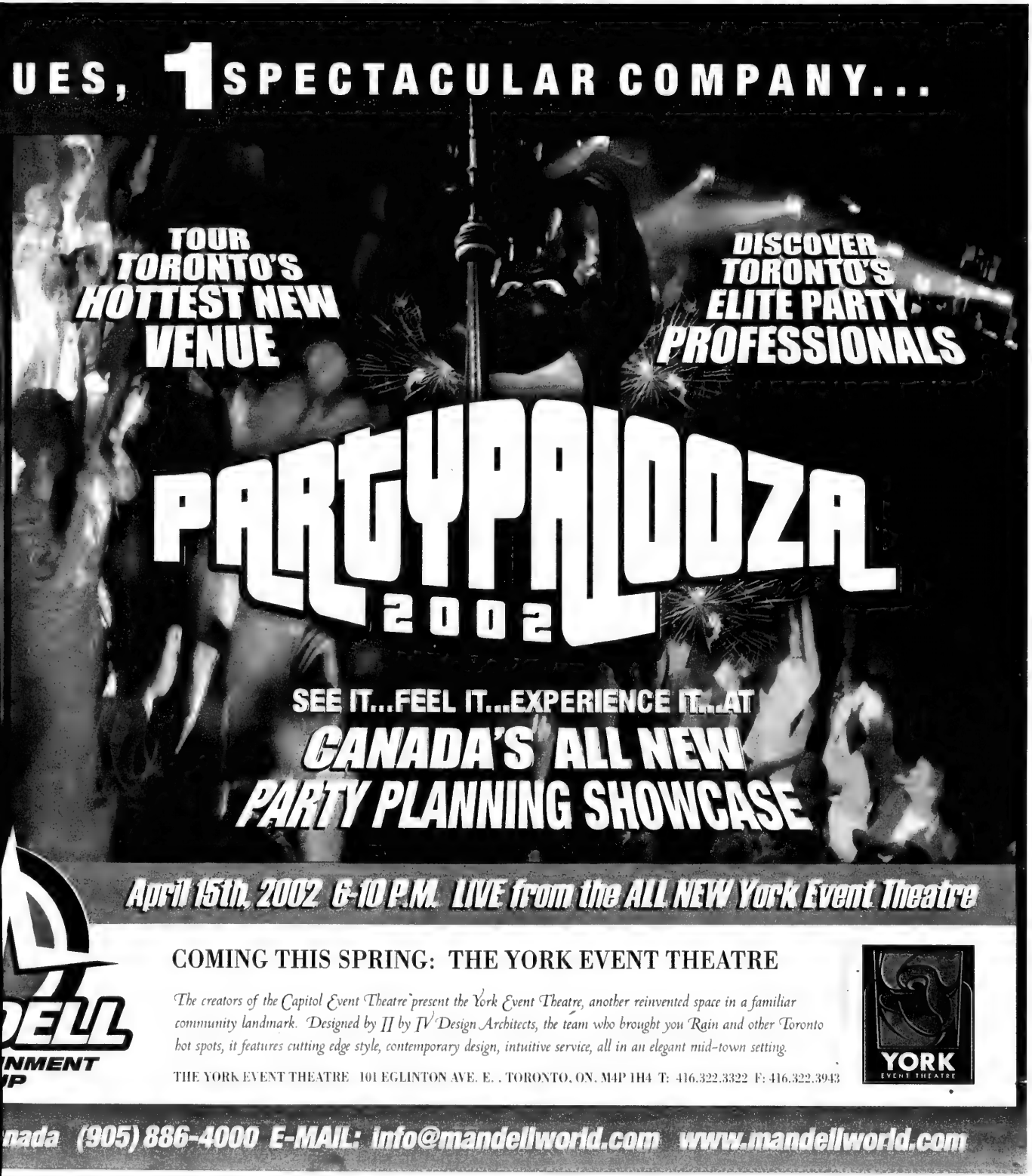
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Sweeten your party with tasty treats

The Chocolate Moose made this cake for Noah's "Bart" Mitzvah.

By CAROLYN BLACKMAN
Staff Reporter

The Chocolate Moose (416-784-9092) and Gerri's Eatin' Centre (416-445-5504) can help make your party a little sweeter.

Bev Kruger, who has owned The Chocolate Moose for three years, sells dairy and pareve chocolate in all shapes and sizes, as well as peanut and hazelnut brittle, and nougat.

Kruger buys chocolate in bulk from Belgium and melts it down to create her delicacies.

"One of our specialties is truffle, which is filled with such things as Irish cream, mocha, raspberry or caramel."

The dairy truffles, which are hand rolled, are "have a very creamy texture," she says.

She prepares chocolates for clients who want to give them away at their parties. "Guests love it when we place truffles in small boxes and use them as table cards. It's really a sweet beginning for the party."

Her smash cakes, she says, are a hit with kids. "These cakes are hollow blocks of chocolate which the guest of honour smashes with a hammer.

"We've done *Simpsons* cakes complete with five edible characters. That cake is always a hit."

Kruger also creates gift baskets in which she uses such items as chocolate-dipped fruit, nuts or peanut brittle. "If people want to bring liquor or wine, we can include them in the basket.

It's a labour-intensive business, she says, but it's happy work. "When people make a party, it is always a happy time."

Elaine Levison, who owns Gerri's Eatin' Centre with her daughter Randi Basian, specializes in kosher gift baskets, bags and boxes.

"We are often asked to prepare gift bags full of cookies, nuts, sweets and beverages for out-of-town guests staying in hotels. It's a lovely welcome when they enter their room. Also included in the bag is a schedule of party events, locations and directions."

Gift baskets are a great way to thank hosts for giving a pre-simchah party, says Levison. "We customize them according to taste, allergy and whether or not there are kids in the home. They always love getting something especially for them."

Another specialty food place advertising in this supplement is: Chocolate Charm (416-787-4256).

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Keep your memories alive on videotape

By ERIN SILVER
Special to The CJN

If you want an affair to remember, hire a videographer to tape that special event.

Abe Salzman has been in the business for 20 years and his company, Video Affairs (www.video-affairs.com or 905-889-0909), does it all.

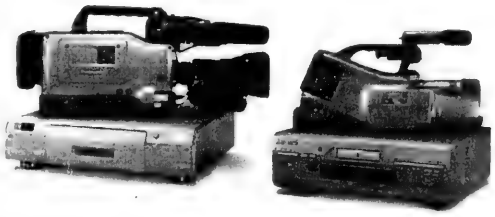
"I do weddings, bar/bat mitzvahs, anniversaries, surprise parties, tribute videos, biographies, graduations, dance recitals, music videos, sporting events and corporate and industrial videos," says Salzman, who shoots between 80 and 150 events a year.

He says Video Affairs offers digital camera work and digital non-linear editing, and he uses the latest technology.

"The latest technology is receiving your video production on DVD," he explains. "Since DVD machine prices are now under $200, and you can now rent movies on DVD for the same price as renting a VHS, more and more people are buying DVD machines or are planning to. Also, most computers now have a DVD drive build in."

Salzman says May through December is his busiest time and recommends that if clients want him to personally videotape their event, "it is best to book about 1½ years in advance."

The basic price for an edited video production starts at $1,195, and clients "can design a package that suits their style and budget."



Salzman suggests holding your event in the off-season to maximize choice and minimize costs.

"More and more events are taking place from January through May due to venue availability and price flexibility," he says.

Salzman also recommends that clients hire a videographer that is passionate about his or her job.

"Make sure that you hire a videographer that loves his work and has the personality that allows your guests to feel comfortable and be themselves. This person will also, most likely, capture your event creatively and go out of his way to never miss a detail," he says.

"If you hire someone strictly on price, you take your chances."

Other videographers advertising in this supplement are: D.M.S. Video Productions (905-470-4040); Lisa Productions (905-764-1033); Northern Memory Productions (905-881-0608); Perenia Media Inc. (416-481-8667); Redstone Pictures (416-256-4666); Video by Yakov (905-882-8689); Video Excellence (905-731-4355); Video Productions by Josh (905-709-9277).

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Let your guests eat the decor

By ERIC LAYMAN
Special to The CJN

Using food as party decor is a classic instance of one item serving two ends: pleasuring both the eyes and the palate

We've all seen cakes which were such fine copies of houses, cars, etc., that it seemed a pity to eat them – but eat them we did, and with few regrets. While the idea of food art is ancient, specific creations tend to be short-lived.

Dorothy Harris-Gula of Candy Tables (416-330-1853) is an architect of sweets. Her specialty is the three-level kids' candy table – much more fun for a kid than your average sweet table, and much liked by adults too.

On the convenience side, Dorothy's tables save you the effort of putting together loot bags. She lays the bags and scoops out on the table, so the young guests can take what they want.

But adults like these tables too, so, if you're not careful, they may horn in on the fun. There's nothing like candy to bring out the latent kid in a grown man or woman. At mixed-age events, Dorothy advises, keep the candy table hidden or under guard until the adult sweet table opens.

Dorothy also does candy tables for adults. They're a great chance to enjoy the nostalgia sweets – Popeye candy cigarettes, candy buttons, jawbreakers, blackballs and the like – that you remember from your childhood, but don't see in many stores these days.

At the same time, Dorothy observes, you can't second-guess who will like what. Kids and adults like each other's candies. Adults like chocolate, for example, but so do kids. And while kids go for things like gummi worms, so do their parents.

Dorothy also creates candy centrepieces. Besides being popular, they're an outlet for her talent as a designer who enjoys working with themes. She also puts together huge gift baskets, the kind many people like to receive on special occasions.

Even when she's not working with a theme, Dorothy makes her creations look good. Her tables have tablecloth skirts, for example; and she decorates the edges with candy festoons.

Dorothy has been creating candy tables for about eight years. She says it's been almost like a hobby, and it hasn't stopped being fun, whether she's doing a public event or a family simchah.

She has garnered quite a reputation. Three-quarters of her business comes from referrals; and she has taken part in some major events. At the local Jerry Lewis telethon, for example, she put together a carnival in the children's area, and she decorated the Jerusalem pavilion for Caravan.

In general, when it comes to choosing among the many decor ideas that are out there, Dorothy advises picking something you've seen and liked at someone else's event. Advice from someone you trust is good, too.

Party planner books and trade shows won't give you the direct feel of how something will go over at a party, she says, but they may generate ideas.

Other decorators advertising in this supplement are: Artistic Creations (416-630-8750); Henco Decor (905-881-5736). Party Props (905-726-8878).

Dorothy Harris-Gula is an architect of sweets.

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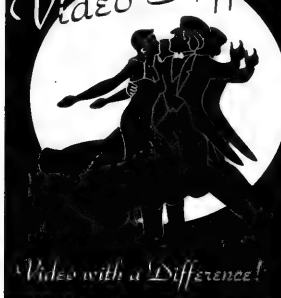

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PARTY PLANNER

For your next party, consider a DJ

By MICHAEL SPIAR
Special to The CJN

The staff at Events Toronto are no strangers to pleasing a crowd, and customer service is their priority.

"We aim to please," says DJ Elliot Kravetz.

Events Toronto is in its third year of business, but its DJs have thousands of parties under their belts. Kravetz alone has 10 years experience, and he knows how to make a party fun from start to finish.

Events staff believe the fun starts at the first phone call and doesn't stop until the party does. Their goal is to answer all of a client's questions and concerns, and, as part of the planning process, they sometimes take the family to an event so they can experience their DJ first hand.

"The most important thing is getting the DJ you're most comfortable with," says Kravetz.

"At every meeting and every consultation that I do, I bring the music book with me," says Kravetz. The music book contains roughly 10,000 songs, dating as far back as 1920. That's also an advantage of having a DJ do your party over a band, says Kravetz. "Bands have more difficult time deviating from their repertoire, while we take our whole music library with us to every party."

As well, bands take breaks, while DJ's don't. "We can work straight until 1:00 am if we have to."

The song book is a particular point of pride for Events Toronto, although Kravetz boasts it doesn't use playlists.

"During dinner, the entertainers go around to each table, introduce themselves and ask for initial requests. They get a feel for the crowd," says Kravetz. DJ's have to be flexible and respond to what the crowd is feeling, he says, because if the guests change their mood and the DJ doesn't, the party becomes less fun.

Events Toronto DJs pride themselves on being flexible, both on the fly and during planning., Kravetz says.

Events has package deals which can be modified slightly. But if a client wants something that a pre-set deal doesn't include, that's no problem either. Events will simply create a brand-new party plan from scratch.

Once the party gets going, Events' staff are truly in their element. From talking with the guests during dinner to keeping the party moving, the staff loves what they do and that transfers over to the guests, Kravetz says.

Events Toronto also has a wide variety of specialty staff, such as break-dancers, line dancers, magicians and full-theme shows. It can also work with a decorator to provide unique lighting and decor to fit a desired theme. Kravetz calls this combination of decoration and specialty staff "dinner theatre."

The company also has a unique branch of specialty staff, which Kravetz calls "camp counsellors," magicians, impersonators and the like who keep kids entertained in a separate area while adults eat.

"We bring by far the most energy and fun than anyone, we bring different stuff to the bar and bat mitzvahs and weddings, and different interactive dances, theme ideas," Kravetz says. "The camp counsellor, dinner theater aspects are all unique to Events Toronto."

To contact Events Toronto, call 416-698-5084.

Other interactive DJs advertising in this supplement are: Emil's Party Crew (905-505-0041); Entertainment Xtreme (416-488-8411); Freedom of Sound (905-760-0040); Hart Entertainment (416-762-2200); Mandell Entertainment Group (905-886-4000); Magen Boys Entertainment (416-569-TWIN); Mister Disc Jockey (1-877-473-3800); Times Square Entertainment (905-881-6400); Starr Productions (905)-707-8211.

At Events Toronto, the fun starts at the first phone call and doesn't end until the party's over.

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Entrepeneur specializes in accessories and party favours

By ERIC LAYMAN
Special to The CJN

Thinking about gifts like ladies' accessories? One person who plays a major role in getting fine, stylish accessories into retail display windows, is Janice O'Bright of Only Accessories (416-504-7070).

As much as any other branch of the fashion industry, the accessories field offers rich opportunities for a creative designer. Only Accessories – which is open by appointment only and does not deal directly with the public – proves it also offers scope for a creative entrepreneur.

O'Bright launched the company 15 years ago. You likely have seen many of her fine imports in your favourite stores. She travels around the world, searching for and importing the latest and finest in ladies' accessories. She sells them across Canada, supplying retailers as diverse as Holt Renfrew and Le Chateau.

Only Accessories sets trends in every category it carries, be it handbags, gloves, scarves, jewellery or belts, and O'Bright works hard to keep her business on the cutting edge. Retailers, filmmakers and the media all know this. Her imports not only make retailers look good, but also stars and movie sets.

It was through Only Accessories that O'Bright's other enterprise, Party Extras, got its start.

O'Bright launched the Swarowski Crystal Tattoo, which adheres to the body, as a ladies' accessory under the name Sparkle Plenty. One of her retail customers asked her to bring Sparkle Plenty to his daughter's bat mitzvah. Seeing this innovative tattoo at the bat mitzvah, a party planner booked her for three more events.

This, however, is just the beginning of Party Extras' story.

Boys like body art too. To please them, O'Bright allied with an airbrush artist to create striking effects that combine crystal tattoos and airbrush work. Party Extras does themes, anything from sports to Bart Simpson, and now offers a new series of glitter tattoos.

For both her businesses, O'Bright stresses the importance of travel. The idea for Party Extras, she explains, came from a trip to Korea.

With Party Extras as with accessories, O'Bright is committed to staying on the cutting edge. One of her newest ideas is hand-engraving dog tags at parties. For the girls, she adds crystals.

O'Bright's father was a fashion retailer, so her background helped prepare her for her career. Also, as a mother who has made a bar mitzvah for her now 15-year-old son, and as one who has two 11-year-old twin daughters, she knows her market from a kid's point of view.

O'Bright is also involved in the community. She has done many charity events, among them the breast cancer fund-raiser, For the Love of Breasts. And her work will be featured at the upcoming Bloor Street Entertains.

A Swarowski Crystal tattoo adheres to the body.

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Party Planners can help you every step of the way

By CAROLYN BLACKMAN
Staff Reporter

Whether you are hosting an elegant dinner dance or a casual bar mitzvah, a party planner can help you every step of the way.

Charlene Goldfarb, who owns Bash Productions Inc. (416-598-9585) with partner Jodi Cohen, says that Bash has two divisions – event planning for corporate events and bar or bat mitzvahs, and a birthday party division for kids between four and 12.

"We can be there from *a* to *z*, or we can help out a la carte. We also have custom party packages which include entertainment, food, decor and prizes," says Goldfarb.

When they meet with a prospective client, she says, they work out a budget together, and then put a proposal in writing.

"We include details about the party, and give the client a good idea of what they can expect."

A Walman table setting by Bash Productions.

At a recent bat mitzvah, they produced a New York night- club theme. "We mailed her friends VIP passes to the opening of the club and when they came to the party and showed their pass, we gave them a wrist band.

"We brought in leather chairs and couches, as well as a dance cage, a full laser light show and trumpet and bongo players. We really turned the party room into a night club," says Goldfarb.

She says when planning a party, it is essential to listen carefully to both parents and kids. "We want to stick to traditions such as the candlelighting ceremony, but we should never forget it is a children's party."

She says there are no real trends in today's parties. "Some people want them simple and others want to go all out. We do try and find something different, however, because with kids going to 50 or 60 bar mitzvahs throughout the year, they've seen it all.

"We don't want cookie-cutter parties. We want fresh ideas," says Goldfarb.

Karen Garscadden, who owns Up N Coming (905-886-8148) with Karen Jacobs says they can help plan a party from its inception, or they can help out "when a client has all the pieces but can't put the puzzle together."

The two Karens from Up N Coming can help plan a party from its inception.

Before meeting with them, clients can view their Web site at www.upandcomingevents.ca for some party ideas.

At their first meeting, she says, "We ask lots of questions and try to develop a framework for the party. Sometimes we are able to make a suggestion at that meeting that really sparks their interest."

Recently, they planned a country-themed casual bar mitzvah. "The party was held at a country home in a tent, and all the decorations reflected the fall season. We offered seasonal arts and crafts such as pressed leaves and candle making and put together a square dance party. Kids did not feel like they were walking into a discotheque, but there was a disc jockey for those who wanted to dance.

"The place cards were packets of seeds and we had blankets thrown over the chairs to add to the rugged atmosphere. At the end of the night we sent everyone home with a chocolate apple. It was a huge undertaking because we had to put together the tent structure, but everyone loved it."

It is important, says Garscadden, that hosts feel that they are the "owners of the party. We take a backseat, take away all the headaches, and give the client all the credit. Our philosophy is to stay in the background and handle everything before it becomes a concern. We try to be 10 steps ahead of every problem."

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Diamond pendents make great bat mitzvah gift

By ERIN SILVER
Special to The CJN

Want to give a gift people will be glad to get?

Mark Lash Designs (416-256-5229) has everything from diving watches, earrings and up-to-the-minute, custom designed engagement rings to match any budget.

"We specialize in fine jewelry, watches, diamonds, custom work and earrings," says Dalia Lash, who runs the store with her husband.

"We also have a large selection of imported Italian jewellery."

If you're shopping for a bat mitzvah girl, Lash says, the latest trends are diamond pendents and bracelets.

"They're really different and new," says Lash.

Diamond initial rings, bracelets and rings are also popular choices. She says the biggest rage right now are techno marine watches.

"They start at $180, and make great gifts for boys and girls."

If you're on a tight budget, popular items include silver bracelets, necklaces and earrings.

For boys, initial rings, Star of David and "chai" pendants are popular.

"There's something beautiful to suit any budget," says Lash.

Mark Lash Designs also has a wide selection of engagement rings.

"We have several thousand of our own designs and we can also custom designed rings. Once the couple decides on a stone, we show them different mounts."

Custom designed rings can be ready in three weeks, and settings can be done in a day.

"We also have ready-made designs."

Right now, Lash says, they're doing a lot of work in platinum, 18 karat, 14 karat and white gold.

"Pink sapphires are a new trend," she adds, explaining that pink sapphires are like diamonds but have more of a sparkle.

The store sells eternity bands and earrings to match.

Lash says they also remake designs into wearable, up-to-date jewelry.

"The staff are friendly and happy to help. We offer fabulous workmanship and are very up on the trends."

With two locations, the newest one at 9033 Leslie St., and another on 938 Eglinton Ave. W., you won't have a problem finding a ring for your fiancé, or a gift for a bar or bat mitzvah or for yourself.

Other jewellers advertising in this issue are: The Earring Gallery (905-763-2210); George Klein Creations (416-730-1755); Laurentian Jewellers T.O. Ltd. (416-782-3588).

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Who should create your invitations?

By ERIC LAYMAN
Special to The CJN

Before you decide who will provide your invitations, ask yourself some questions, suggests Ann Feldman of The Printed Word (416-484-4600). What are your expectations? What experience do you have in party planning? And what are you willing to spend?

The first thing to look for, says Jodi Rodness of Papers 'n Prints (905-764-7455), is a friendly working environment. A home atmosphere is ideal, where you can speak one-on-one with someone who has time for you and who'd rather deal with fewer clients and see them all satisfied.

"The less experience you have," says Feldman, "the more guidance you need. If you need your hand held, a boutique store is best; and if you're a beginner, needing your hand held is OK."

Feldman uses the example of colour symbolism. Most people know that lighter shades are less formal and deeper shades more formal, for example, in clothing, but a professional knows the colour symbolism for invitations in detail.

Likewise, Rodness points out, they know in detail which designs suit which generation. Kids usually like simpler designs while adults prefer layers, ribbons and the like. Though most people know this, a dealer who reads catalogues and frequents trade shows will know what's currently available.

Choose someone creative, says Rodness, who welcomes opportunities to create custom designs. At the same time, the dealer should be attentive to your ideas but not push you to accept things that don't suit your budget or style. She guides; you decide.

Rodness works in a wide variety of styles from psychedelic to formal, but while she's seen plenty of new trends, many people still like the older ones. And for all-ages events like weddings, it's important to please kids and grandparents both.

She suggests hiring someone who offers a personal touch, but with the knowledge and contacts to provide a range of services. Or, as she puts it, "a one-person show with a good support system."

When you look at different dealers, Feldman says, ask what services they provide. Getting invitations and place cards from the same house is common, for example, but only some companies do graphics and translations. If they do, inquire whether they charge extra, and how much.

Feldman recommends picking a company that offers extras like addressing, which saves you a trip to another company, or bentshers.

As to your budget, Feldman advises setting it after you've researched what's available. A six-layered invitation costs more than a single layer, but a good store offers an assortment of choices for any budget.

Someone operating out of her home with less overhead may offer better prices, Feldman says. On the other hand, a small operation may lack the range of stock and services of a larger company.

Another factor which affects prices, Feldman points out, is catalogue orders: the company pays more for them, and passes the added cost to you. Another factor is that most invitation paper products are U.S. imports. This also influences the time needed to finish your work.

Book your dealer as far ahead as possible, Rodness urges: four months at minimum, though some clients book her six months ahead. When you're organizing a party, the invitation dealer is one stop among many you have to make.

Feldman says allow three or four weeks to see the work done to your satisfaction. Proofs need time to go back and forth; the more details, the more time. And after this, Rodness says, invitations usually go out seven to eight weeks before the event, so be realistic in your timing.

"I'd rather say three weeks and finish in two, than say two weeks and finish in three," Feldman says. After all, a responsible dealer would rather promise less and do more.

Invitations pictured supplied by The Printed Word.

Other invitation places advertising in this supplement are: Barbara Mortfield Invitations (905-738-1232); Henco-Heather Hennick (905-881-5736); Invitation House (416-593-0519); Please Reply (905-508-5669); Stationery Plus /Gilda Lefton (905-881-5588).

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Photographers provide an enduring memento

By ERIC LAYMAN
Special to The CJN

What should you bear in mind when choosing a photographer for your event? Greg Dean of Signature Photography (416-784-4488), and Vladimir Bekker of Concord Photographers (416-410-1410, Web site www.concord-photo.com), offer a wealth of helpful ideas.

Dean, who relies mainly on word of mouth for his clientele, advises you to pay attention to what your friends say about people they have worked with. Then interview a couple of photographers to see how you like their work and their personalities.

Bekker suggests you also respect what a photographer's peers think. In March 2000, his album won the Judges' Award at the Wedding Photographers' International Album Competition in Las Vegas – an award not given lightly.

Photo supplied by Signature Photography.

Quality camera work is clearly important, but Dean ranks compatible personalities as even more vital to making your event a success. He describes his approach to his work as more relaxed than that of some studios.

"Working together should be enjoyable for all concerned," he says. If the professionals you hire look forward to your party, so can you. And he thanks his clients, whom he refers to as some of Toronto's best, for making his work a pleasure.

Bekker sees photography, especially wedding photography, as a fine art, to be approached with care. First of all, he urges, identify your goals. Is photography just a service to you, or do you want a memento to pass on to future generations?

Surely, for an event like a wedding, you want an enduring memento. In this case, Bekker points out, you need more time; and you need to be better organized.

Give careful thought to styles, as well as to your budget. You can get good quality within a wide range of budgets, Dean and Bekker agree. You do have to spend *some* money, though; and a larger budget can include a wider range of styles.

Bekker cites the example of having one photographer at your event do the classical shots, while another does the candid work. If it were his choice, he says, he'd want a studio that combined these two styles.

Dean also values versatility. Your photographer, he says, should be able to do "a little bit of everything, from classical to funky." At a wedding, for example, you'll want photos taken that will please a range of tastes and ages, from grandparents to kids.

It's often good, Dean adds, to hire someone with experience outside the party field – say, in magazine covers or graphics. A wider range of experience often gives a photographer a wider range of new ideas.

The new photography technologies are important; however, Dean stresses, what counts most is knowing what you can do with them. Bekker has observed a big shift to a photo-journalistic approach. This has the immediate, uncontrived feeling of candid shots, though they needn't be humorous. It may be the best way to capture a person's face in a quiet, meditative moment, for example.

Photo supplied by Concord Photography.

A good photographer is in demand, so book yours well ahead. For both Bekker and Dean, getting bookings a year in advance is common; they have some as far ahead as two years. And though he will try to accommodate last-minute bookings, Dean points out, he does have to take first come, first served.

And choose someone who will go out of his way to be of service. Bekker, for example, has gone as far as Switzerland or Israel to shoot a wedding. Most events are closer to home; but you'd have to agree Bekker does believe in going the extra mile for the client.

Other photographers advertising in this supplement are: Adrian Holmes Photography Limited (416-481-9522); Macdonell Photography (416-481-4600); Mark Stern Photography (416-789-6275); Platinum Studios (905-709-7754).

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Mandell continues to re-invent the industry

By JORGE KRANE
Special to The CJN

With over 10 years under the belt, Mandell Entertainment Group, is once again expanding its entertainment offering and re-inventing the way Canadians approach special event planning and production.

Scheduled highlights for 2002 include two great events at two great venues, bringing to light why Mandell continues to be regarded as one of Canada's great innovators in the special events industry.

The fun kicks off January 29 with the presentation of Bobby's Big Bar Mitzvah Bash, a live, interactive open house at the Capitol Event Theatre (2492 Yonge St.).

This elaborate annual event, which showcases the live entertainment, production and amusement divisions of Mandell is presented this year with an interesting twist. The evening presents the experiences of a fictional local family that has hired the entire Mandell Entertainment Group staff and invited the entire city in their mission to throw the ultimate bar mitzvah bash for their son Bobby.

Visitors will be the exclusive guests of the family and experience the inner workings of a real life hullabaloo, complete with horah and candle lighting.

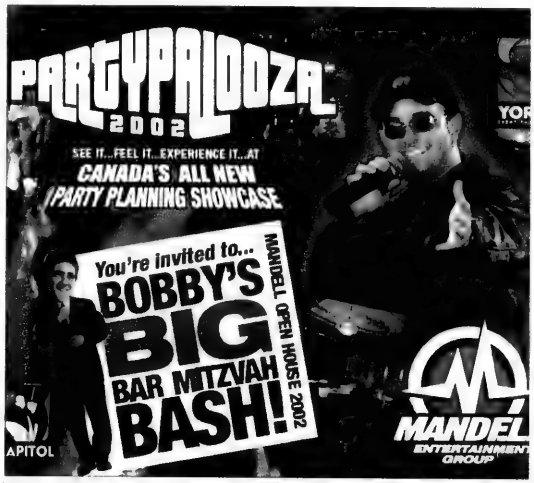
"When we sat down to begin planning," says marketing director Jeff Kahane, " we wanted to provide an entertaining, unique experience, as well as educate our clients as to what we can offer to make their simchah spectacular."

With whimsical commentary from the family and other comedic characters, the event will spotlight Mandell's finest MC's, DJ's and dance troops and feature live demonstrations of lighting, sound, special f/x and the hottest new trends in the party industry. Join the family for great music, dancing, refreshments and prizes at what is sure to be the party of the season!

Mandell's second great event of the year comes in conjunction with the launch of another re-invented space in a familiar community landmark.

In response to the success of The Capitol Event Theatre, Toronto's ultra hip party hotspot, Mandell Entertainment Group has announced the opening of the all new York Event Theatre (101 Eglinton Ave. E.), scheduled for launch in the spring of 2002. Mandell embarks on this project with the original team of investors from the Capitol Event Theatre as well as two new ones specific to this venue.

Stylized by II by IV, one of Toronto's premier design architects, this sleek new venue will offer three floors of contemporary elegance in a prime, midtown location.



And what special event venue would be complete without a worthy special event to inaugurate its launch. On April 15, 2002, Mandell Entertainment Group will host Partypalooza, Canada's all new party planning showcase, live from the York Event Theatre. Visitors will discover Toronto's elite party professionals and tour Toronto's hottest new venue at a show that promises to set the standard for superior party planning and special event education.

The event will feature revealing seminars from industry leaders, live demonstrations of cutting edge equipment, delicious refreshments and a presentation by some of Toronto's top performers, in a cavalcade of entertainment excellence you won't want to miss.

With all of this under the Mandell "hat" for 2002, one can only speculate about the next great idea. With the recent launch of a dance school for kids and adults, looking to brush up on their steps before their party, Mandell continues to stay ahead of the special event game.

For more information about Mandell Entertainment Group and its upcoming events, call (905) 886-4000 or visit their interactive website at www.mandellworld.com.

Sound advice on rental suppliers

By ERIC LAYMAN
Special to The CJN

Mary Crothers and John Upper of Chair-man Mills (416-391-0400) think that choosing a party rental supplier is a serious matter. So does Jordan Rich of Chair Decor, etc. (905-731-9217; Web site, www.chairdecor.com).

Both firms offer sound advice on how to make your choice.

Rich considers word of mouth a good indicator. Ask friends and family.

Reputation counts: pick someone with customer service experience, advises Crothers.

Rich agrees, placing a high value on rapport between supplier and client. He urges you to choose a family-owned, family-run supplier, with a record stretching back over generations. If anything goes wrong, your supplier should go out of its way to help. Every client is important, whether you have 50 guests at your event or 5,000.

As well as working with you, your rental supplier should work with your party planner. Crothers suggests to bring him or her with you when you come in.

Clients are more particular today, Crothers says, and there are many more products available. Both Crothers and Rich insist that a firm has to upgrade continuously to keep pace with state-of-the-art supplies, whether it's chair covers or styles of drinking glass. They should handle materials with kid gloves, and be ready to advise on what quantities you need.

Rich recommends choosing a firm with a big inventory, which will be able to supply more than one large affair on any given day, so you won't lose out if someone places a large order ahead of you.

Look for a full showroom with a full selection and everything from furniture to accessories like linen, candles and charger plates, Crothers advises. Such a firm will be able to meet all your requirements of style, theme and decor.

Make sure what you see in the showroom is what you get, Rich cautions. Anyone can make one chair cover look nice; getting 1,000 right takes work. It helps even more, Crothers says, if a rental house does mockups, to show how something looks.

Choose a house with a creative staff, Crothers says. They should be ready to sit with you over coffee to look at samples, and spend hours to work out what suits you.

Rich believes in working by appointment only, so no client has to stand in line. He also believes in working with set price lists, as if from a catalogue. This means you know exactly what you're getting, and for how much. At a time when organizing your event will keep you busy enough as it is, why not save the trouble of having to bargain?

When to order your rentals, says Crothers, depends on when your party is, what kind of party it is, and what you want.

Pictures suppled by Chair Decor.

For a Pesach or a June event, come earlier: a month earlier is usually OK. For items like specialty linens, come even earlier: they're in short supply and high demand. Rich says his clients book three months to a year ahead, but at least three months is advisable.

Both rental suppliers agree, however, that a good firm will make the effort to supply your needs on short notice – for example, if you find out at the last minute that you're short of glasses. They urge you to pick someone who's open seven days a week, early and late, and offers full delivery service.

For a kosher event, advises John Upper, pick a house which is approved and held in high regard by Canadian Jewish Congress. They should have a mashgiach and keep everything under lock and key except when it's in use. And they must order kosher dishes through an approved kosher caterer.

Other rental places advertising in this supplement are: D & D D'Amato Party Rent-All (416-665-9570); Premier Linens (905-737-3497).

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Ya' gotta look sharp boys

By ERIN SILVER
Special to The CJN

Finding suits for boys can be as challenging as it is to get them to sit still in shul

That's where Crawford Boys (416-782-8137 or crawfordboys@hotmail.com) and Gino's Fashions (416-654-8710 or ginofashions@hotmail.com) come to the rescue.

These clothing retailers specialize in outfitting boys of all sizes in suits and casualwear.

"We sell shirts, suits, pants, sports jackets and polo shirts for boys from size 5 to 20," says Gino Cucchi, who has been selling clothes for boys and men, as well as women, for more than 30 years at his store on St. Clair Avenue West.

Paul Spiar of Crawford Boys in Lawrence Plaza, also carries upscale casual wear for boys in regular and husky sizes.

He says there are advantages to shopping at a specialty store.

"Boys' clothing is our business. We're specialists because of what we're able to offer – larger selection and a high level of expert service," says Spiar.

"I don't believe there is another store in the city that carries only boys' clothing. We have a large inventory, and our staff know how to fit boys and get along with them."

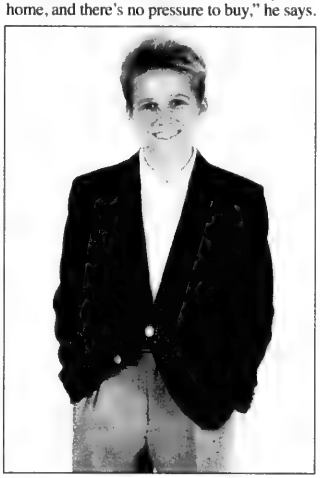
He adds that "the staff are terrific in dealing with kids. They're easygoing, there's no pressure, they're patient and know how to talk to kids at their level. They don't talk down to kids."

He says his store is also special because it has a large selection of husky sizes for larger boys.

"Most stores don't carry a great deal of this, but we carry husky sizes in 10 to 22, and size 22 is cut specially for us."

Cucchi, who also sells husky sizes, refers to the friendly service at his store, as well.

"We serve people from age five to 99 and we have the greatest respect for all of them. We make sure customers feel like they're at home, and there's no pressure to buy," he says.



Pictured (top) Gino's Fashions and (left) Crawford Boys.

"We do our best to give customers what they need."

Cucchi says the quality and workmanship of his products are outstanding.

"If you're not satisfied you can bring it back."

He says if customers visit www.fabuloussavings.com and bring in the coupon, they'll get 20 percent off anything in the store.

Alterations can be done on the premises at no charge.

"We can do it while you wait," says Cucchi.

Spiar says alterations can be done at Crawford Boys as well, with standard alterations done free of charge on regular-priced merchandise.

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For the simple to the extravagant tastes

Yummy chocolate desserts

By EILEEN GOLTZ
Special to The CJN

The following recipes run the gamut from the simple to the extravagant and can be prepared with minimal supervision. They are guaranteed to thrill the chocolate lover in all of us.

EZ CHOCOLATE RASPBERRY MOUSSE CAKE

1 package devil's food cake mix
2 2-ounce packages chocolate mousse mix
2/3 cup cold milk
1/3 cup raspberry liqueur
1-12-oz. jar raspberry fudge sauce or fudge sauce
fresh raspberries or strawberries
chocolate curls

Prepare and bake the cake according to package directions, turning the cake batter into two 9x1½-in. round cake pans. Split each cooled layer of cake in half horizontally. Prepare chocolate mousse mixes according to package directions, except use the 2/3 cup cold milk and the 1/3 cup liqueur for the liquid.

To assemble the cake, place the bottom layer on a serving plate. Spread a thin layer of fudge sauce (about 1/3 cup) over the cake. Spread about ½ cup of the mousse mixture over the bottom layer. Repeat layering twice with cake, fudge sauce and mousse mixture. Top with remaining cake layer. Frost top and sides with remaining mousse mixture. Decorate with fresh raspberries and chocolate curls. Store in the refrigerator. Makes 12 to 16 servings.

TRIPLE CHOCOLATY CHIP CAKE

1 package chocolate cake mix
1 4-serving-size package instant chocolate pudding mix
1 8-oz. carton dairy sour cream
1 cup water
¼ cup cooking oil
3 eggs
1 6-ounce package semisweet chocolate pieces (1 cup)
powdered sugar

Grease and flour a 10-inch fluted tube pan. Set aside. In a large bowl, combine the cake mix, pudding mix, sour cream, water, cooking oil and eggs. Beat with an electric mixer on low speed for 30 seconds. Beat on medium to high speed for 2 minutes more (the cake batter will be thick).

By hand, stir the semisweet chocolate pieces into the batter. Pour the cake batter into prepared pan. Bake in a 350 oven for about 1 hour or until a toothpick inserted near centre of the cake comes out clean. Cool cake in pan on a wire rack for 15 minutes. Remove cake from pan; cool completely on a wire rack. Sift powdered sugar over the cake. Makes 16 servings.

CHOCOLATE CHIP COFFEE CAKE

1 cup granulated sugar
½ cup butter
2 eggs
1 8-oz. carton dairy sour cream
1 tsp. vanilla
2 cups all-purpose flour
1 tsp. baking powder
1/2 tsp.baking soda
1/4 tsp. salt
1 cup chopped nuts
1 6-oz. package semisweet chocolate pieces
½ cup granulated sugar
½ cup packed brown sugar
1 tsp. ground cinnamon

Preheat oven to 350. In a large bowl, combine the 1 cup granulated sugar and the butter with an electric mixer until fluffy. Add eggs and beat until combined. Beat in sour cream and vanilla.

Combine the flour, baking powder, baking soda and salt. Add to the beaten mixture, beating until smooth. In another mixing bowl, stir together the nuts, semisweet chocolate pieces, the ½ cup granulated sugar, the brown sugar and cinnamon. Evenly spread half of the batter in a greased 13x9x2-inch baking pan. Sprinkle with half of the chocolate mixture. Top with remaining batter, then the rest of the chocolate mixture. Bake for about 40 minutes or until a toothpick inserted in the centre comes out clean. Serve warm. Makes 12 to 16 servings.

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PARTY PLANNER

Like each event, each band is unique

By ERIC LAYMAN
Special to The CJN

Paul Zurin of the Paul Zurin Band (905-770-3084), and Joe Star of the Joe Star Band (905-881-1378) recommend several different ways to find out which band best suits your party. Narrow down your choices before you book one for sure.

Start that narrowing-down process early, Zurin urges, then hire your band as far ahead as you can. Star suggests as far ahead as up to a year and a half, even before you look for the hall. And remember that some dates, like summer Sunday evenings, are in very high demand.

A demo or CD shows you the band's repertoire, and how they sound at their best. What it won't do is show you how they perform live.

"Demos and CDs lack spontaneity," Star says. And, he adds, while up to 20 musicians may be on a demo, you often get only six or eight live onstage.

Hearing a band live will give you a feel for how they'll sound at your event, but in Zurin's view, live sound has its limitations. The band may be doing a request number, for example, which isn't in their normal repertoire.

Also, Zurin and Star point out, different bands have different strengths. Star, for example, specializes in weddings. A great bar band may not do as well in the formal atmsophere of a wedding, so try to hear them at the kind of event you're planning.

The Joe Star Band.

Star recommends listening to them do different things on different occasions – and at different times in the evening. They may start with Israeli music, for instance, then shift to dinner music at about 8 p.m.

Hearing them at an event where you're a guest, or at least for a full set, is better than standing backstage for one or two songs, Zurin says. Being backstage on your feet can be uncomfortable, even if you like them, and you won't hear exactly how they sound out in the hall or on the dance floor.

Call friends who've booked the band before, both Zurin and Star advise, and get their feelings and experiences. Word of mouth won't tell you how they sound, but it will give you an idea of what they're like to work with.

Both band leaders agree that talent isn't enough: they set a high value on professionalism.

"A band can't have 'attitude,'" Zurin stresses. "They have to cater to the client."

To see how they score under this heading, you have to meet them in person.

Within the limits of maintaining a reputation for quality, musicians should be ready to do whatever is in good taste and fits the occasion. Star recalls very few times when he's had to refuse a request. If the band doesn't know one or two of your favourite songs, they should be willing to learn them.

You'll want musicians you can rely on to do their job, and at the same time put their hearts into playing. And, Star emphasizes, a good band leader is crucial. He's the band's conductor, motivator and contact with the client.

Zurin suggests not to start out with a song list. Instead, give the leader a general idea of what you want, then trust him to make the most of the specific decisions. He should have a feel for changes in mood during the event, so give him some leeway in things like shifting from waltzes to something more up-tempo.

One month before an event, Star meets his client to iron out details, notebook in hand. Zurin recommends meeting with your band leader at least twice: once when you sign the contract; and again, two to three weeks before the party, to finalize details.

Paul Zurin

"For me, every wedding is special," Star says. For him as for Zurin, professionalism is a matter of both the head and the heart. It means delivering what has been promised and treating every event as unique.

Other bands advertising in this supplement are: The 42nd Street Band (416-441-1555); Ambiance Flute & Guitar Duo (416-693-8778); Debi Sander-Walker Entertainment (905-275-4744); Fern Lindzon Musical Entertainment (416-225-6977); Flying Bulgar Productions (416-565-4804); Harvey Seigel Band (416-782-9202); Klapman's Klezmer Band (416-588-0854); Kory Livingstone Band (905-669-0728); Nova Sounds Entertainment (416-926-1918); Nu Rhythm Sound (905-882-5044); The Larry Rodness Band (416-650-5858); Mark Selby (416-784-1554); The Shelley Miller Band (416-481-1034); The Sky's Band (416-565-1620); Rick Levine Band (905-881-6400); Matt Pines Band (416-234-5500); Mickey Lewin Band and D.J. (905-881-7972); Rhythm Kings (905-882-5044).

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Happy birthday with love to Michael, 3, big brother to David, born March 8. Parents are Lillian & Martin Wagman, grandparents, Agi & Tom Foldes, Zelda & Bill Wagman.

Happy 75th birthday and 19th wedding anniversary to Jules Greenberg with love from Dorothy and all the children.

Jacob Evan Seiler, we wish you love and happiness on your first birthday from Bubbie & Zaide Ann & Arthur Bookman.

Happy sixth birthday to Samantha Spiegelman. Love Mom & Dad, Zaide Bernard & Nana Connie, Zaide Cy & Bubbie Fay, and little Spencer.

Mazel tov Sholem & Sabina Hershkop on being honoured by the Stashiver Young Men's Society. With love and admiration, your children and grandchildren.

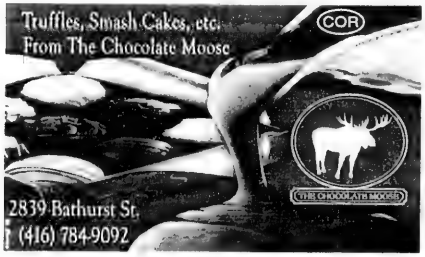
Happy second birthday Spencer Spiegelman. Love Mom, Dad, Zaide Bernard & Nana Connie, Zaide Cy & Bubbie Fay and big sister Samantha.

Happy first birthday to Elliott Mathew Wayne, son of Lori and Clive. We love you. Bubbie Faye, Zaide Alan Wayne and the Wayne family.

Happy first birthday to Noah Pasternak, with much love and kisses from Mommy Chantal & Daddy Sean.

Mindy & Jessica Salamon, Eric & Hyla Switzman wish their sister and brother Lisa Salamon and Rob Switzman mazel tov on their engagement.

Ken & Jill announce the birth of Jordyn Brooke on July 26. Proud grandparents are Honey & Jerry Mahl, Marci Daiter and Harry Daiter and great-grandmother Sol Lauder.



Should we celebrate Halloween?

Secular night of frivolity is not forbidden by Jewish law

By RABBI JUDY CHESSIN
The Dayton Jewish Observer

When many of our neighbours celebrated Halloween last month, many Jewish parents wondered whether they should let their kids get dressed and go door-to-door collecting candy.

What, we may wonder, could possibly be wrong with carving pumpkins or sending our children to gather free candy?

The controversy surrounds Halloween's origins. Halloween is derived from the Celtic festival that marked the official end of summer. As animals were moved into barns and pens, and the fall harvest concluded, the change of season was marked by a festival called *Samhain* (sow-ane,) meaning end of summer. Many superstitions became associated with this day including the belief that the spirits of the dead wandered around looking for bodies to inhabit.

Ancient Celts dressed up in costumes, making loud noises to trick and scare away the spirits. Since this was a Celtic New Year's Eve, Samhain was part of neither the previous nor the coming year and chaos ruled the day.

Around the fifth century C.E., the Roman Catholic Church gained dominance over Europe. Unable to wean the people away from their favourite pagan folk festival, the Church instead reinterpreted Nov. 1 as a day to honour the saints of the Catholic Church and renamed it All Saints Day. The evening before, Oct. 31, was called All Hallows Eve and became an auspicious night on which to pray for the dead.

A later custom arose in which people would go door-to-door requesting small cakes in exchange for reciting prayers for the deceased. The jack-o'-lantern, meanwhile, came from Irish folklore. A legendary figure named Jack once tricked the Devil into climbing a tree and then carved a cross on the trunk to trap Satan in the tree's branches.

The Devil struck a deal: if Jack would let Satan free, he would never give Jack entry into the underworld. When Jack died, however, he was ineligible for residence in heaven, and was thus forced to wander the world with a single candle to light his way. Legend has it that the candle was placed in a turnip to keep it burning longer.

Irish immigrants to America changed it to a pumpkin and bequeathed us an ever-burning remembrance of Jack's other-worldly presence.

Since Halloween's origins derive from long forgotten Celtic and early Church customs, what is wrong with Jewish children participating in America's secularized version of the festival?

To many Jews there is nothing wrong with celebrating Halloween. Jewish law does not forbid our children from participating in a secular night of frivolity alongside of their neighbours, as long as their safety is insured. Additionally, it is possible to trace pagan or early Christian elements in many American holidays and festivals including Jan. 1.

Were we to abstain from marking all seasonal holidays once observed by pagans, we would lose most American and even some Jewish festivals as well!

Wasn't the genius of Judaism its ability to take popular pagan customs and festivals and reinterpret them in the light of central Jewish events and teachings?

Yet other Jews argue that Halloween's witches, demons and ghosts are the very philosophic antitheses of Judaism. Any festival that celebrates and glorifies violence and death is diametrically opposed to the life-affirming impulse of Judaism. While magic and superstition have always played a role in Jewish folklore, normative Judaism shuns magic and its implication that humans can manipulate natural events. Jews teach that such power resides only with God.

Finally, it is argued that sending our children out to scavenge for piles of candy sends an inappropriate message of greed, gluttony and acquisitiveness. Whatever Jewish parents decide about the celebration of Halloween, our children should know that we Jews ourselves have our own wholesome day for costumes and treats: Purim. Indeed, Purim, in many ways, teaches the very opposite message from Halloween!

While Purim gives Jews permission to don costumes and enjoy tasty treats, it nonetheless teaches social responsibility as well. While we treat ourselves with sweets, we also send food packages to our neighbours (*mishloach manot*) and gifts to the poor (*matanot la'evyonim*).

Additionally, while we wear costumes, Purim's main theme is unmasking. Esther (from the Hebrew root *s-t-r*, or hidden) reveals her Jewish identity to save her people. Haman is unmasked as the treacherous enemy he is and suffers the consequences.

Indeed, even God, whose Name appears nowhere in the text, is nonetheless revealed through the Divine providence which is once again apparent in our history. Whether or not we choose to go door to door on Halloween, let us use the day to recall Judaism's fundamental charge: to hallow God's eternal presence day in and day out, and to proclaim the Jewish commitment to life, *l'dor v' dor* (from generation to generation).

Rabbi Judy Chessin is the spiritual leader of Temple Beth Or in Dayton, Ohio.

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Tips for honeymoon packing: Keep it light

After you pack your bag, take a second to see what you can remove. Chances are you will find something that you can do without. Usually you will be near a store to pick up something you may have forgotten. As for honeymooners roughing it out on some out-of-the-way place, they won't have to worry about dressing up, so they will probably have more room in their suitcase to begin with.

To ensure you pack according to your destination and type of trip, the following tips take an assortment of trips into consideration.

Although nobody ever suffered from taking one less bracelet or cocktail suit, there are definitely some things you cannot afford to forget. Pre-departure planning and tucking away these important items will save you trouble.

You will need these items:

- Passport – don't wait until the last minute to see if the old one has expired. Now even if you are crossing the border, you need to show this document.
- Visa (if required).
- Birth certificate.
- Copy of passport or birth certificate (leave to someone in your family).
- Credit card numbers (also leave a copy of these in a safe place or with a family member).
- Coupons for car rental, hotels and more reserved plans.
- Health documentation (check the Canadian government Web site for travellers to see what inoculations or other precautions are necessary: http:/www.hc-sc.gc.ca/hpb/lcdc/oshpub_e.html.
- Insurance (health, luggage).
- Vaccination certificates.
- Emergency information, such as the phone number of the embassy of your country.
- Traveller's checks and currency.
- International driver's licence.
- Maps and travel books.
- Language guides.

Once you have all these documents intact, see that your medical supplies are in order.

- Prescriptions (with pharmacy receipts to avoid hassles at customs).
- Travel first-aid kit.
- Insect repellent and soothing lotion to combat insect bites.
- Sunscreen and sunburn relief.
- Cold remedy.
- Seasickness medicine (boat, plane, etc.).
- Headache, heartburn and diarrhea medicine.
- Sleep-inducing pills (jet lag).
- Malaria pills (if destination warrants it).

At this stage of packing, toiletries should be attended to before you get involved with clothing decisions. Sundries such as make-up, make-up remover, moisturizer, shampoo, deodorant, hair brush and comb, toothbrush and toothpaste, soap, mirror and nail file are on everyone's list.

Other items depend on where you are heading. For example, a hair dryer is often supplied in modern hotels but e-mail or inquire before because it will save you schlepping an extra appliance.

One of the highlights of taking a holiday is being able to vicariously enjoy it by reflecting on the photos when you return home. Some people will do without an extra pair of shoes or handbag but they insist on taking their video recorder and camera. It depends on priorities. For some, a disposable camera will suffice and again, it will be one less appliance to tote.

To make beach life enjoyable, some items to remember are a beach towel, spare glasses and sunglasses. However, some hotels provide huge beach towels, so again check it out because these thick terry towels take up room in your suitcase.

No matter how crowded your luggage is, you will still need to make room for an address book, small umbrella, travelling sewing kit and facial tissues. Even though you don't have to punch a clock, you still must be aware of time, so wear a watch.

Clothing depends on your destination and season but here is a list that will get you off to a good start.

- Jacket.
- Jeans or casual pants.
- Long skirt.
- Short skirt.
- Shorts.
- Cardigan sweater.
- Raincoat with hood or rain hat.
- One nice outfit – a pant suit or skirt and jacket.
- T-shirts or turtleneck jersey (depending on season).
- Pajamas and bathrobe.
- Socks and underwear.
- Bathing suit.
- Sneakers or comfy walking shoes.
- Beach or shower sandals.
- One pair of dressy shoes.
- Sunhat, belts and accessories.

Partying in the Xtreme

Continued from page B11

But planning isn't everything, as Florence says. If something happens, they can change plans for a party – be they the playlist, decorations, dancers or specialty performers – with only a day's notice.

Though Florence recommends booking an event up to two to three years ahead, Xtreme does make exceptions to that rule; they've worked on entire parties with only a day's notice, much less changing a few details in an already thought-out plan.

Xtreme is able to be flexible because it has a few pre-set party packages ready to go for clients, starting at $500 and going as high as the client wants. Packages include dancers, lighting and prize packs. Customizations are endless.

When asked about the number-one compliment that Xtreme DJs and dancers get, Florence's answer was simple.

"Personality. The employees love what they do, and when they have fun, the clients have fun."

Indeed. Creative and innovative, the staff of Entertainment Xtreme's passion for the job is reflected in how much clients enjoy their events.

Other interactive DJs advertising in this supplement are: Emil's Party Crew (905-505-0041); Entertainment Xtreme (416-488-8411); Freedom of Sound (905-760-0040); Hart Entertainment (416-762-2200); Mandell Entertainment Group (905-886-4000); Magen Boys Entertainment (416-569-TWIN); Mister Disc Jockey (1-877-473-3800); Times Square Entertainment (905-881-6400); Starr Productions (905)-707-8211.

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Harvey Keitel ties the knot in Jerusalem

While visiting Israel for a brief vacation and to promote his latest film at the Haifa Film Festival, actor Harvey Keitel surprised everyone when he married Dafna Kestner-Cohen, his Israeli sweetheart, in a spur-of-the-moment ceremony in Jerusalem Oct. 7.

Roni Milo, Israel's Minister of Regional Cooperation, arranged a speedy ceremony — less than 24 hours and the happy couple tied the knot while facing the floodlit golden walls of the Old City of Jerusalem. Since they did not have enough time to purchase wedding rings, a case of rings was brought to the wedding hall for their selection.

Kestner-Cohen, 40, is the daughter of a Canadian father and Israeli mother.

Keitel, who is half-Jewish and was raised in a Jewish home in Brooklyn, New York, has made more than 90 films in his 30-year career. He is usually identified with his famous mobster and tough-guy roles in such contemporary classics as *Mean Streets*, *Taxi Driver*, *Reservoir Dogs* and *Pulp Fiction*. He also earned an Oscar nomination for his part in *Bugsy*.

His current film, *The Grey Zone*, which premiered in Haifa, is the story of the 12th Sonderkommando in Auschwitz, the unit of Jewish prisoners who shepherded Jewish inmates to the gas chambers and assisted with the disposal of their bodies. This particularly difficult role may have changed his perspective on the World Trade Center tragedy for Keitel.

"I can't think of two more difficult or horrific events," he said, noting that the World Trade Center attack hit very close to home for him.

"I found myself speechless before that atrocity: 6,000 dead, and almost 20,000 children orphaned or with a single parent as a result of it. And yet..." he said while glancing out a door to children playing by the pool of his Haifa hotel, "... 20,000 is how many Jews were killed in a single day at Auschwitz.

"But I'm here," and he puts on his sunglasses and heads out into the heat of the day for a stroll around the magnificently lush terraced Bahaï Gardens in Haifa.

Hollywood star Harvey Keitel (left) poses with his Israeli-born wife Dafna after they married in Jerusalem earlier this month. Keitel is in Israel to attend the Haifa film festival screening of *The Gray Zone*, a movie that depicts how Jews were forced to work in the crematoria of Auschwitz death camp against their fellow Jews. [RNS/Reuters photo]

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Marking a boy's coming of age

A bar Mitzvah is a significant occasion in a boy's life. After the completion of the ceremony, the Torah community recognizes another full-fledged member.

Once a boy reaches 13, he assumes responsibility for keeping the many mitzvot. Indeed, the term "bar mitzvah" translates as "son of the commandments." Family and friends are invited to come to synagogue to look on proudly as the boy is called up to the Torah to recite the blessings over it.

Since the Torah is taken out Mondays, Thursdays, Saturdays, and certain Sundays, it is customary to call up the bar mitzvah boy on any one of these days. The bar mitzvah boy is well-prepared for this great day of his life. For months, he has practised how to put on tfillin, how to conduct the various prayers in the shul and how to read from the Torah. The bar mitzvah boy always devotes a lot of time and effort to studying his special Torah portion. Hence, when he gets up to read, he deserves the congregation's attention and praise.

Once the bar mitzvah ritual has taken place, the young man can complete a minyan and is capable of conducting services on behalf of the congregation.

The ceremony is accompanied by a seudat mitzvah. It may take the form of a Kiddush following Shabbat services or a melaveh malka after Shabbat is over, but many families prefer to celebrate the event later in the day or week with an elaborate party.

Yet, one must never lose sight of the reason behind the celebration.

From this day on, the bar mitzvah boy will put on tfillin, according to Jewish tradition. Tfillin consist of two small leather boxes which contain four sections of the Torah inscribed on parchment. One of the boxes is bound to the left arm so as to rest against the heart, and the other is placed on the head, above the forehead, so as to rest upon the cerebrum. Attention is thus directed to head, heart and hand, teaching us to dedicate ourselves to the service of God in all that we think, feel and perform.

According to Nathan Ausubel, author of the *Book of Jewish Knowledge*, the concept of marking the age of maturity at 13 predates Judaism. In many cultures, a boy was automatically considered a man when he reached puberty. Among Jews, starting with the final Second Temple period, what had formerly been a tribal rite of initiation took on a moral, spiritual tone, marking an important religious-social milestone in the life of every male Jew.

A Mishnah elaboration written during the first century C.E., makes reference to 13 years as the right age for beginning the fulfillment of all the 613 biblical mitzvot or commandments.

"Until the 13th year," observed the Tanna (sage) Eleazar, "it is the father's duty to raise his son. But after that, he must say: 'Blessed be He Who has taken from me the responsibility for this boy.'"

Ausubel relates how in antiquity, the bar mitzvah boy in Jerusalem was led by his father to the Temple priest or to the elder to receive his blessing, his moral counsel and his prayer "that he may be granted a portion in the Torah and in the performance of good deeds." Today, the rabbi performs the same function.

The bar mitzvah ceremony usually takes place at the morning prayer service in synagogue on the first Shabbat after the boy's 13th birthday. The boy is honoured by being called up for the first time to read from the Torah before the whole congregation. Upon the conclusion of the second brachah, his father steps forward to the reading desk and recites aloud the ancient formula for moral severance.

On this close-knit occasion, the bar mitzvah boy enjoys the camaraderie of his family and friends. Moreover, he is feted with compliments and gifts.

Jewelry trends for 2002

News Canada

Canadian consumers can look forward to an outstanding selection of fine jewelry trends starting this holiday season and throughout 2002.

Whether it is self-purchase or selecting that perfect gift, there are new ideas in all areas of fine jewelry that are available at the closest member store of the Canadian Jewellers Association (CJA).

Pearls continue to evolve into a very desired product for Canadian consumers. Last year was dominated by the black Tahitian pearl in strands, pendants and earrings. This year, variety is the name of the game.

Consumers should watch for:

• pearl chokers

• bracelets or strands with white or yellow gold beads interspersed for texture

• free-form brooches that use unconventional shapes to show the true beauty of the pearl

Gold jewelry changes direction in texture and size:

• big, bold pieces in rings, bracelets and pins

• yellow, white, or tri-colour gold (yellow, white and pink)
• mesh neckpieces with matching bracelets, sometimes mixed with cabochon stones

Diamonds continue to hold a strong appeal, this year watch for:

• diamond line bracelets

• continued popularity of the three stone anniversary ring

• diamond hoop earrings in a variety of shapes

Coloured stones are returning as popular anchors for brooches and pins. Starting in spring 2002, and well into 2003, colored stones will be featured prominently in earrings, pendants and necklaces.

"Throughout August, members of the CJA visited one of three retail jewelry buying shows across Canada where they selected from the latest trends in jewelry product design," says Catherine Sproule, executive director, of the association. She says that CJA members can assure their clients that they have the best product available and will guarantee fair pricing and treatment.

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Party places for kids & grown-ups

By ERIC LAYMAN
Special to The CJN

Looking for places where you can enjoy yourself while your kids do? Then talk to Stephen Abrahams about Putting Edge (1-888-544-9262) and Lorrie Chih about Rinx (416-410-7469).

Putting Edge offers what Abrahams calls an "active entertainment opportunity," at 11 locations in the Greater Toronto Area. This is 18-hole glow-in-the-dark mini-golf, played with a foursome according to regular mini-putt rules, but in a funky, unconventional environment.

The settings for the game simulate the jungle, a volcano, stars and moon, and an underwater environment. Black light causes balls, clubs and props to glow in the dark. Each Putting Edge location has a different mix of themes at different holes, so each course is unique.

Putting Edge is popular with all ages. Abrahams says the average is 24 to 27. It hosts all kinds of events, from corporate functions to bar mitzvahs. Some stores have two party rooms and some have three.

A game lasts from 45 minutes to an hour, and the total time for an event is about 1½ hours. But if your group is big enough, you can rent a facility for as long as you want. Putting Edge supplies pizza and pop, but you can also bring in food, or work with their house caterer.

Toronto-area venues include one each in Barrie and Whitby. Putting Edge also has stores in Halifax and Edmonton and one opening in Memphis, Tenn. The company is optimistic about the future and envisions further expansion in Canada and the United States.

While Rinx's target market is kids, the facility hosts many all-ages events.

Glo-in-the-Dark Cosmic Mini Golf combines golf with the danger of being captured by aliens and fighting your way through the jungle. Then there's Whirly Ball, a blend of basketball and lacrosse played in bumper cars.

Rinx has a disco roller rink with stereo surround sound, lighting effects and two large video screens, as well as an interactive video arcade, a Lazer Tag Maze, and traditional pastimes like ice hockey. And if you want something quieter while your kids are running around, you can enjoy a private game of billiards.

Rinx creates a party atmosphere with surround sound, large-screen music videos and disco ball. A dance floor and DJ are also available. And there are on-site rentals to make it easier to put together the kind of event you want.

There are private party and banquet rooms at Rinx, and on-site catering is licensed under LLBO, for everything from buffets to three-course meals. (Kosher catering is contracted out.) If you want to combine business with pleasure, there are meeting and conference rooms.

Rinx offers party packages, but events are tailored to your needs and budget. For an Orthodox bar mitzvah, for example, there are separate facilities for boys and girls. And throughout your party, your designated staff member stays with you.

And, Chih stresses, you have sole use of a given facility. All events are private. With Lazer Tag, for example, this means you'll be sure that smaller, younger kids will play safely without risking collisions with bigger kids.

Another kids' party place advertising in this supplement is: Whimz (416-656-7894).

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Despite intifadah, lifecycle events in Israel are incomparable

Continued from page B10

free, providing a 33 percent cost reduction to the family. "It's our gift to the bar or bat mitzvah," Morais said.

Lowering the price on various trips helps as well. El Al is offering a package from Toronto to Tel Aviv to Eilat, including three nights in a hotel in the Red Sea resort town, for $1,129. Another package from Toronto to Tel Aviv sells for $1,159 and includes flight, five nights accommodation and breakfast in a Tel Aviv hotel, he said.

Telem points out that despite televised images of violence, life in Israel remains more or less normal. Not one tourist has been killed in the current round of troubles, he said.

Those visiting Israel will find "it is alive and vibrant."

Still, he acknowledges, "for the numbers to return [to pre-intifadah levels], it will have to become quiet in the Middle East so that Israel won't be on the news every day, with tanks and shootings and funerals. Then it will be okay."

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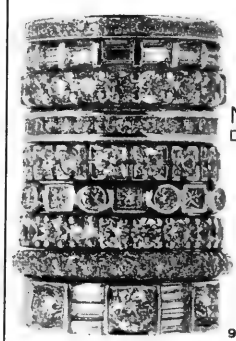
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Israeli terror victims go to Belgium

Will ask court to try Arafat

By PAUL LUNGEN
Staff Reporter

Eight Israeli terror victims flew into Brussels last Thursday to petition a Belgian court to charge Palestinian leader Yasser Arafat with war crimes, crimes against humanity and genocide.

Acting on behalf of 30 Israeli victims of terror, they were joined by the Israeli NGO Terror Victims Association (TVA), which is filing a class action law suit against Arafat on behalf of thousands of other Israeli victims of Palestinian terrorism. The group is also seeking charges against Arafat's lieutenants, Mohammed Dahlan, Marwan Barghoutti and Jibril Rajoub.

The complaint alleges Arafat ordered terrorist attacks which were carried out by members of organizations he controls, including the PLO, the Palestinian Authority police, Al Fatah, Tanzim and Force 17. The allegations also contend he violated the terms of the Oslo Agreement by permitting terrorists to operate in territories he controls and by failing to prevent incitement, rein in terrorists and jail killers, as he is obliged to do under Oslo.

The terror victims consider this a David and Goliath struggle, said Tzvi Fishman, a spokesperson for the group. Like the biblical Goliath, Arafat's home is in Gaza and he has the power of a quasi-state behind him. The complainants are acting on their own, without the sanction of the Israeli government.

The group believes Arafat is responsible for ordering the deaths of as many as 2,000 Israelis.

"He is not a freedom fighter, but the biggest killer of Jews since Adolf Eichmann and Adolf Hitler," Fishman said.

Among those filing suit in Belgium are Hanna Maoz, whose daughter, Tehilla, was killed in the Sbarro Restaurant bombing in Jerusalem; Aryeh Bozhan, who was wounded in the attack on school children in Maalot; and Tzafira Adorian, whose husband, Eli, was killed in a suicide bombing in the Mahane Yehuda market in Jerusalem.

TVA director Meir Indor said the Israelis are doing the same thing as Palestinians who have asked the Belgian court to charge Israeli Prime Minister Ariel Sharon with war crimes connected to the 1982 massacre of Palestinians by a Lebanese Christian militia in the Sabra and Shatilla refugee camps.

Continued on page 46

Belgium Prime Minister Guy Verhofstadt at a joint press conference in Jerusalem with Israel's Prime Minister Ariel Sharon. *[Israel photo]*

File photo of the suicide bombing at Mahane Yehuda market in Jerusalem in July 1998. One of the victims who went to Belgium lost her husband in the bombing. *[Israel photo]*

Holocaust denier linked to Al Qaeda

By FREDY ROM
Jewish Telegraphic Agency

BERN — A Holocaust denier has admitted having links to members of Osama bin Laden's Al Qaeda terror network.

Along with his activities as a Holocaust denier, Ahmed Huber, 73, is believed to be a key figure in coordinating activities between Islamic extremists and European neo-Nazis.

In an interview, Huber admitted to having met in Beirut on several occasions with bin Laden followers, whom he described as "very intelligent and nice guys."

A well-known Holocaust denier, Huber helped plan a Holocaust revisionism conference that was slated for earlier this year in Beirut. The conference was ultimately cancelled because of international pressure.

Huber sits on the board of Al Taqwa, a financial company based in the Swiss city of Lugano. Earlier this month, U.S. President George W. Bush issued a list of individuals and firms with suspected links to Al Qaeda that included both Huber and Al Taqwa.

Huber denied that he or Al Taqwa have helped bin Laden – but Huber said he is proud to be on the list.

He also revealed that he plans to address a conference of Holocaust deniers that will be held soon in Tehran.

He added in the telephone interview that the Muslim holy war against Israel already has begun and that "no real Muslim will tolerate a Jewish state in Palestine."

After the list's publication, Swiss officials detained two Arab financiers, Youssef Nada and Ali Himat, who were identified as the managing director and executive director of Al Taqwa. The company recently changed its name to Nada Management.

Also this month, Swiss officials and prosecutors in the principality of Liechtenstein took separate action to freeze bank accounts belonging to Al Taqwa.

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The News in Brief

CANADA

Levant Stumping

CALGARY — Ezra Levant is campaigning hard to replace Reform party founder Preston Manning as the MP for Calgary Southwest, report Calgary's *Jewish Free Press*. Levant, a one-time legislative assistant to Manning and communications aide to Canadian Alliance leader Stockwell Day, has sent out mailings and organized meetings in the Jewish community, touting himself as a staunch supporter of Israel, the newspaper reports. Manning has announced he will retire at the end of this year. No byelection has been called in the riding yet.

YU Appointments

TORONTO — Stuart Razin has been appointed national director of Canadian Friends of Yeshiva University. Razin was director of Beth Tikvah Synagogue for many years. As well, longtime Jewish communal activist Eli Rubenstein has been named president of Yeshiva University's Canadian arm.

ISRAEL

Show Will Air

JERUSALEM — Abu Dhabi TV says a satire depicting a bloodthirsty Prime Minister Ariel Sharon will continue to air. Officials with the station said they had no intention of bowing to international criticism of the show, in which Sharon is depicted as a terrorist who drinks Arab blood. The series was launched at the start of the Muslim holy month of Ramadan.

Concrete Homes

JERUSALEM — Israel will replace mobile homes for settlers in Hebron with permanent concrete housing. A government spokesperson said the mobile homes are being replaced because they have become unsafe since the start of the Palestinian intifadah.

WORLD

Rabbi's Charges

HAVANA — A rabbi charges that Cuban officials placed him under house arrest for three weeks. Rabbi Brian Kent, 38, arrived in Cuba on Oct. 11 on a tourist visa. He had hoped to stay in the country permanently, even though Cuban officials denied his request for a humanitarian visa to serve as a rabbi. He returned to his home in Boca Raton, Fla., on Nov. 8.

Wallenberg Marker

BRATISLAVA — A monument to Swedish Holocaust rescuer Raoul Wallenberg, credited with rescuing some 100,000 Hungarian Jews during World War II, has been unveiled here. The monument will stand in the courtyard of the Jewish Museum until a permanent home can be found in the Slovakian capital's centre.

Named to Panel

JOHANNESBURG — A well-known Jewish judge from South Africa has been named to a new international task force on terrorism. Richard Goldstone served as the first United Nations war crimes prosecutor in the former Yugoslavia. The task force on terrorism will prepare recommendations on legal issues relating to terrorism.

Israelis Released

WASHINGTON — The United States has released on bail nine Israelis arrested after Sept. 11. Some 100 Israelis illegally in the United States have been arrested across the country as part of a crackdown on illegal foreign workers following the September terror attacks.

Rabbi Dies

NEW YORK — Rabbi Harold Saperstein, known for his work in political causes, died Nov. 16 at the age of 90. The rabbi of Temple Emanu-El in Lynnbrook, N.Y., from 1933 until 1980, Rabbi Saperstein was wounded by an Arab sniper during a 1939 visit to Palestine. In the 1960s, he was active in the civil rights movement, helping lead a voter registration drive in the South.

Side With Bush

WASHINGTON — At least 89 U.S. senators have signed a letter to President George W. Bush supporting his decision not to meet Yasser Arafat. The letter, being circulated by Senators Kit Bond and Charles Schumer, praises the pressure Bush has placed on the Palestinian leader to control violence.

Ex-Refuseniks Appeal to Jews

JERUSALEM — An appeal to world Jewry from several one-time Soviet Refuseniks calls on Israel to stop all contacts with Palestinian Authority leader Yasser Arafat.

The statement has appeared in many Russian-language publications and electronic networks. Its signers include former Prisoners of Zion Ida Nudel and Yosef Mendelevich. In part, it reads:

"We, a group of Jews who repatriated to Israel during the last 30 years from different states of the former U.S.S.R., are calling upon all the Jews in the world to support our categorical demand towards the government of Israel: to stop immediately all contacts with Yasser Arafat – the most monstrous enemy of the Jewish people since Hitler.

"Such contacts constitute a crime not only against the Jewish people, but against the very foundations of universal morality, indeed, against humanity itself. Israeli politicians, who under every pretext grant Arafat international legitimacy as Israel's 'peace partner' allow him to continue, with complete impunity, the piecemeal genocide of the Jews."

The complete text is at http://rjews.net/maof/emin/World Jew.htm.

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Shuls, schools swept up in Vaughan sign blitz

By RON CSILLAG
Staff Reporter

THORNHILL — A blitz by the City of Vaughan against the proliferation of public signs has raised the question of whether the municipality targeted the Jewish community exclusively.

Last week, several synagogues, day schools and Jewish organizational buildings in Thornhill received notices ordering the removal of three signs from their outdoor properties within three days, or face fines and the removal of the signs.

The notices, delivered by a bylaw enforcement officer, stated that "no person shall erect a sign without first obtaining written permission from [the] City of Vaughan's council. Also, [a] sign shall not be erected for more than 14 days maximum."

However, the city backed down just hours later, following the intervention of Canadian Jewish Congress. On the same day, the Jewish institutions received letters advising them that no further action would be taken "until the municipality has had an opportunity to further review this matter."

The signs, advertising United Jewish Appeal, State of Israel Bonds and the Jewish National Fund, appear on the grounds of synagogues and Jewish buildings in and around Toronto and other Canadian cities. The signs belong to the respective organizations, not to the buildings, and are permanent.

Reportedly, one building took in some of the signs after receiving the notice, but put them back later.

The city maintains the crackdown was aimed at unpermitted mobile signs which tout products and programs, often in brightly-coloured letters. The large, black signs have mushroomed in recent years, especially on Bathurst Street between Steeles Avenue and Major Mackenzie Drive.

"Our prime target was mobile commercial signs with no permits, not signs of non-profit

Continued on page 28

MELCHIOR VISITS: Rabbi Michael Melchior, Israel's deputy foreign minister, recently joined students of Toronto's Yeshivat Or Chaim and Ulpanat Orot for Shacharit services. In a d'var Torah to the students, Rabbi Melchior stressed the importance of their commitment as future Jewish leaders.
[Stephen Epstein/Big Dipper photo]

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Reflections from the G.A. (2)

One of the highlights of the annual General Assembly (GA) gathering is the opportunity to hear, if not meet, some of the most outstanding personalities, thinkers, writers, teachers and leaders of the Jewish people.

At 7:00 a.m. on the last day of the assembly, I went to hear two of modern Jewry's most exciting and original thinkers, who, from their own unique and different vantages, expounded upon "the state of world Jewry." It was the highlight of the assembly for me.

* * *

A great deal has been written by and about Rabbi Adin Steinsaltz. Some people have said of him that he is as close to a Renaissance man as is possible to find today. His knowledge is vast, spanning a number of disciplines including, first and foremost, Jewish sources, as well as mathematics, science, literature and philosophy.

He speaks softly, quietly, in a slow rhythmical cadence, aphoristically, with words carefully selected and thoughts finely crafted like gems cut with delicate precision through which a great deal of light shines.

"Demographically, the Jewish people is a dying people," Rabbi Steinsaltz told the approximately 50 listeners cramming the first few rows of the large but mostly empty 3,000-seat auditorium.

"We are an endangered species."

But the diminishing numbers of Jews in the world was not the chief message he imparted. Rather, it was the diminishing number of knowledgeable Jews that evoked in him the most melancholy.

Of course the two shrinkages are inter-related, and the surest way to reverse the former, Rabbi Steinsaltz told us, was by reversing the latter.

Judaism must have content, Rabbi Steinsaltz said. The content of the religion, he urged us to understand, was inexhaustible, rich, rewarding, challenging, value-laden and life-enhancing.

From the editor's desk

A flourishing Judaism "cannot stand or live on anti-Semitism, on the Holocaust or on some of those politically correct attempts to define Judaism as merely a statement of social justice. Nor can it live in the glory of the State of Israel," he continued.

"We cannot pass on what we ourselves do not know!"

He recited a parable to illustrate the point. A parent bequeaths to the next generation a beautiful bottle of enchantingly-scented perfume. With each handing down from one generation to the next, a little bit of the perfume is spilled, until eventually all that passes from one parent to the children is an empty bottle. Finally, one of the inheritors examines the vessel and having no idea or sense of what the beautiful bottle once contained concludes, not surprisingly, that it is an empty, useless bottle. It is thrown away.

"The solution," Rabbi Steinsaltz said forcefully, "is education. And education should begin with adult education. We cannot delegate the obligation of being Jewish to our children."

As a minimum, he urged, our education should start with the aleph-bet.

He meant it literally. We understood it that way.

But we also understood it metaphorically. The aleph-bet was the introduction to Jewish knowledge, the key that unlocked the door to the treasure of Jewish content. It was the entry to the means by which to swim further, at our own progress, within the vast ocean of Judaism.

To underscore the importance of the resolve that was needed of world Jewry to become better educated, Rabbi Steinsaltz suggested, only partially tongue-in-cheek, that the minimum qualification for delegate status at the next GA should be demonstrated mastery of the aleph-bet.

"Let's at least be counted as a people that knows the aleph-bet."

Lest we were to think his suggestion regarding the aleph-bet was simply rhetorical and not to be taken seriously, Rabbi Steinsaltz concluded his presentation with another parable.

A young boy, raised in an orphanage as a non-Jew, was one day told by the orphanage director that in fact he was Jewish. It was time he knew his true identity, the kind-hearted director told him. And he gave the young lad a siddur.

"This is your heritage; this is your way to God; it belongs to you," the director said as he placed the prayerbook into the boy's hands.

The boy accepted the siddur but struggled to understand its use. Its text was strange and unfamiliar.

He decided however to go to the nearby synagogue. Once inside its modest chamber, the boy opened the siddur and lifted his eyes towards the Holy Ark.

"Dear God, I cannot read these prayers. All I know is the names and sounds of the letters. I will pronounce the letters and I beg you to ask the angels to make them into prayers."

At this point, Rabbi Steinsaltz stopped. He could not continue. He was crying. From where we sat, we could see the tears in his eyes. The vast assembly hall was absolutely silent.

Most of us were holding back our own tears.

The powerful, diminutive rabbi then gathered his emotion.

"And because there are an infinite number of prayers in heaven, it may take the angels a great deal of time to fashion the boy's prayers. But at least, he gave them the letters with which to start."

* * *

Next week, some thoughts from the second speaker I heard that morning.

—MBD

SeeJN

ART FOR ISRAEL: Students at the United Synagogue Day School's Bathurst campus display their mural *Doves of Peace*, which they presented to Israel's vice-consul in Toronto, Zehavit Ben Hillel. Seen from left are: Mathew Bobkin, Noah Slewin, Jennifer Marcus, Oren Lefkowitz and Sarah Silverberg.

Polish Web site publishes response from Jewish academic

By PAUL LUNGEN
Staff Reporter

TORONTO — A Polish magazine that was criticized for an article's stereotyped depictions of Jews has posted a rejoinder from a Jewish academic that Canadian Jewish Congress believes sets the record straight on Polish-Jewish relations from 1939 to 1941.

The article, by Prof. Frank Bialystok, appears on the magazine's Web site along with an editor's note explaining why the article is appearing.

The article is in response to a letter from Congress, which believed a memoir describing Janina Sulkowska-Gladun's youth, as related by her son, Chris Gladun, presented "a distorted view of the complexities of that fateful period," said Jolanta Bugajski, the editor and publisher of the magazine, *Miedzy Nami* (www.miedzynami.com).

Congress contends the memoir depicted Jews as collaborators, opportunists and persecutors of Poles, she added.

Bugajski met with Congress representatives during the summer and agreed to address their concerns by running Bialystok's essay on the magazine's Web site.

She told *The CJN* the magazine has only published one issue since July and has been sold since her meeting with Congress. The new owner has agreed to run Bialystok's article in print when he takes over the publication, she added.

Len Rudner, director of community relations for Congress' Ontario wing, said Bugajski's response satisfies Congress' concerns. "Jolanta was very upfront... and we agreed to a resolution of the issue," Rudner said.

The article by Bialystok, a native of Lodz and chair of Congress' Ontario community relations committee, provides a historical background to Polish-Jewish relations following the joint invasion of Poland by German and Soviet forces in September 1939.

Referring to the memoir, Bialystok states: "The picture that is presented is not only hurtful to Canadian Jews but presents a distorted view of the complexities of that fateful period."

Bialystok goes on to review the historical developments that affected the Polish and Jewish communities, while addressing the stereotyped depictions of Jews in the original memoir.

Terrorist loses appeal

OTTAWA — The Immigration and Refugee Board (IRB) has dismissed an appeal by convicted Palestinian terrorist Mahmoud Mohammad Issa Mohammad, saying his continued presence in Canada would be "a mockery of Canadian legislation," the *Ottawa Citizen* reported recently.

Despite the ruling, Mohammad can still appeal to the Federal Court of Canada, ensuring his 13-year-old case continues to drag through the legal system.

Mohammad was a member of the Popular Front for the Liberation of Palestine (PFLP) in 1968 when he participated in the hijacking of an El Al jetliner in Athens. Terrorists sprayed machine gun fire at the plane and lobbed grenades, killing an Israeli passenger.

Mohammad was sentenced to 17 years in jail but was released a year later when the PFLP hijacked a Greek airliner and demanded his release.

After failing to disclose his involvement in the attack, he entered Canada in 1987 and since that time, he has fought government efforts to deport him.

RAISING CLIMATE CONSCIOUS CITIZENS: Toronto Heschel School grade 4 students, Sean Haber and Deborah Mazer, and Ellen Kessler, a teacher and environmental co-ordinator at the school, met with Alderman Mike Feldman at a recent ceremony held at city hall. The school was awarded a grant of $2,000 to be used towards this year's environmental projects.

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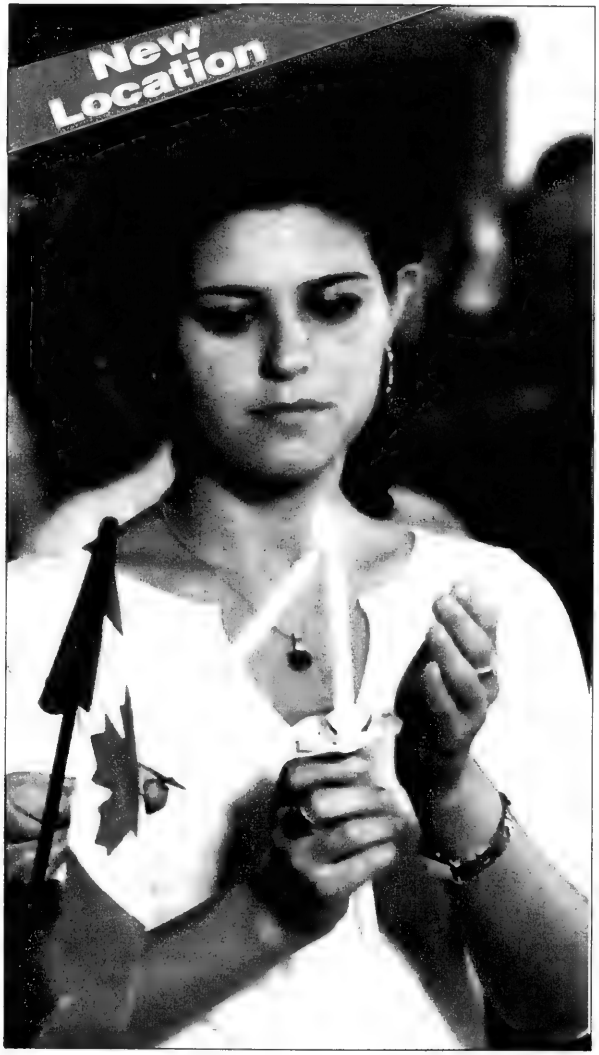

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Educators meet for professional development day

By ANNA MORGAN
Staff Reporter

TORONTO — Jewish schools came together last week to participate in the largest professional development conference ever given by the Board of Jewish Education in the city.

Day school and supplementary school teachers and administrators took part in workshops and programs given by the UJA Federation BJE that focused on some of the challenges posed by increasing student enrollment. There are currently more than 17,000 students enrolled in Jewish schools in Ontario.

Seymour Epstein

"All of the affiliated schools and some of the haredi schools participated," said Seymour Epstein, executive director of the BJE. "It is a great moral booster for the teachers to be able to all get together."

The first day of the conference targeted the needs of supplementary schools, with programs ranging from Programming Jewish Family Education to New Ideas in Teaching Israel.

Workshops on the second day were divided into three locations on Atkinson Avenue – Associated Hebrew Day School, Leo Baeck and Netivot HaTorah. Classes dealt with issues relevant to early and elementary school years, as well as middle and high-school students.

Some topics focused on issues unique to Jewish schools, such as Teaching Hebrew, Sephardi Jewish History, and The Story of Eve and Lilith. Other classes dealt with aspects of general education.

Because the Ontario College of Teachers has granted the Board of Jewish Education status as a provider of professional development, Ontario certified teachers could use attendance at one of the workshops – What Accounts for Student Learning? What Matters Most? – toward a credit under provincial recertification requirements.

The Importance of Authentic Assessment, Strategies for Transforming Passive Learners into Engaged and Active Thinkers in the Classroom, and Teaching with the Brain in Mind were some of the topics discussed.

A recent report by the Canadian Council on Social Development states that more than one in five grade-school children in Canada have special needs that are not being adequately met.

A workshop on individualized planning for special needs children was given by Elaine Rubinoff, who discussed the importance of teacher role modeling.

Educators can often model appropriate responses so students can learn without realizing they are being taught, Rubinoff said.

In one of the more well-attended sessions, Understanding Difficult Behaviour, child psychotherapist Sharon Dembo discussed some strategies to address misbehaviour in school.

"Children let us know through their language – play and behaviour – who and what they are," Dembo said, adding that when kids misbehave in the classroom, they are saying they can't learn.

No education takes place without a relationship and it is important for teachers to connect with vulnerable children in a positive manner, she said.

Whether a problem manifests itself in anxiety, withdrawal, defiance or impulsiveness, the first step to creating positive relationships is listening to students. Less than a minute should then be spent responding to create a bond between teacher and pupil, Dembo said.

Teachers should also try to discern patterns in misbehaviour so they can figure out which situations are more likely to cause disruptions, Dembo said.

The day ended with the showing of *Promises*, a documentary about Israeli, Palestinian, and Israeli-Arab children.

A small number of teachers walked out near the beginning of the film.

"Almost everyone was incredibly moved by the movie," Epstein said. "The movie has the depth, vision and breadth of global value to be considered a potential classic."

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HEARTS OF STONE!

For Jews, this past year has been the most difficult in 50. Filled with bombings, terrorism, shock, sorrow and tears in Israel and New York - perhaps no one has suffered as much as The Schevischurder family in Israel.

They lost five members in the Jerusalem "Sbarro" bombing.

The parents were with 5 of their 8 children when a suicide bomber detonated a knapsack filled with nails and explosives. The mother and two daughters A"H were killed instantly. The father and son A"H lay mortally wounded and died after reciting the Shema Yisrael together. Two young girls aged 8 and 10 were injured, one very seriously.

The 3 brothers not with the family found their sisters in the hospital. Then they came together for the five concurrent funerals which took place on Mount Menuchot in Jerusalem.

The father Mati was a Jewish studies teacher and the mother Tzirel worked with deaf children. They left a small amount of life insurance. The remaining 5 children aged 8 to 21, are destitute and facing a crisis. The youngest girl faces many surgeries and long term therapy.

WON'T YOU PLEASE HELP?

We need every Jew to help these five orphans financially. We can defeat those with hearts of stone. Charitable tax receipts will be issued for donations of $18 and up. Please give generously. In the merit of this mitzva may you and all of Israel be blessed with a year of health, happiness and peace. Thank you.

The International Campaign for the Schevischurder Family
Cheques paid to: **CK Fund**, c/o Newman Box 613, 2 Graymar Ave, Toronto, Ont. CANADA M3H 3B4

For more information, please call Zale Newman in Toronto at (416) 633-5441, email address zale@idirect.com or Rebbitizin Rivka Moore in Israel at 02-651-9258 or Rabbi Goldstein in the U.S. at (732) 370-1392

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Dry Bones
THEY SHOULD GIVE ARAFAT ANOTHER PEACE PRIZE!
?
THE MAN DESERVES IT! AFTER ALL...
HE'S MADE AND BROKEN MORE PEACE AGREEMENTS
THAN ANY OTHER HUMAN BEING IN HISTORY!
http://drybones.ofir.nl

The greatest betrayal of all

One promise after another made by Yasser Arafat falls away like shrivelled, decayed straw in the wind. Whether they were the promises he made to Israel to stop the campaign of incitement against the Jewish State or to forge joint security arrangements with the IDF; or the promises he made to the United States to forever abjure violence and to resolve all Oslo disputes through negotiation; or the promises he made to the European Union to honestly manage and to distribute the hundreds of millions of dollars the European nations have given him for the development of an economic infrastructure, Yasser Arafat has betrayed them all.

Now comes a report published last week in the *National Post* that the school curriculum established by the Palestinian Authority (PA) violates the promise Arafat signed "to ensure that [its] educational system contribute[s] to the peace between Israel and the Palestinian people." In fact the curriculum achieves the opposite result. "The Palestinian textbooks are replete with images of violence and hatred in all contexts, reinforcing negative views of Israelis even in subjects far removed from history or politics."

The non-profit New York-based Center for Monitoring the Impact of Peace recently concluded a study of 58 new textbooks and two teachers' guides published in the last two years for grades 1, 2, 6, 7 and 11. In none of these textbooks does the State of Israel appear, nor the idea of living in peace with the Jewish State. According to the *Post*, the new textbooks are being used throughout the 1,300 PA-controlled schools in the West Bank and Gaza.

"The PA curriculum does not teach the acceptance of Israel's existence, and instead of working to erase hateful stereotypes, it is instilling them into the next generation's consciousness," said Yohanan Manor, the centre's vice-chair.

The *Post* article also points out that "Canada has contributed $165 million in direct aid to Palestinian development programs including education, plus a further $10 million annually to the UN relief agency that helps run some schools for the Palestinians."

Foreign Minister John Manley recently announced the donation of a further $5 million for the enhancement of PA schools and libraries.

It is now past time for Canada to reconsider its policy toward the PA and to demand an accounting of the mendacious PA leader. For he has betrayed his promises to Canada no less than he has to Israel, the United States and the EU.

But he has also betrayed his own people. By raising Palestinian children on hatred and loathing for the Jewish State, he is consigning generation after Palestinian generation to a fate of unfulfilled aspirations, constant violence, endless misery and perpetual squalor.

This is Yasser Arafat's greatest betrayal of all.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

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Minister Manley responds

I wish to respond to the editorial "Manley's unworthy, problematic comments" (*CJN*, Nov. 1) and to question its logic.

The editorial misleads your readers by wrongly suggesting that, in my view, terrorist attacks against Israel could be more acceptable than the recent terrorist attacks against the United States. In fact, I believe that human life is sacred, be it that of an Israeli, of a Palestinian, of an American or of a Canadian. There is no justification for acts of terrorism, wherever they happen. This is the message that I recently delivered to a number of states in the Middle East, urging the leadership of those states, as well as that of the Palestinian Authority, to exercise their influence in order to bring violence to an end.

The existence of a peace process is the only distinction I made between the situation in the Middle East and the terrorist attacks against the United States. The Middle East peace process gives both Israel and the Palestinian Authority a basis for negotiations with an officially recognized counterpart. Both parties have committed themselves to resolving the conflict and they have the support of the international community. This was not the case regarding the Sept. 11 attacks against the United States, where there was no question of negotiations and no one to negotiate with.

You complain that I was obsequious in my efforts to placate "different terrorist-supporting, terrorist-training, terrorist-funding members of the U.S.-led coalition." Right. So obsequious that Beirut papers reported on my visit in a headline story – "Manley sticks to his guns" – criticizing state support for terrorist groups, and a front page editorial suggested I leave my frozen view in the North. There is none so blind as he who will not see.

You also criticize me, quoting me out of context, saying: "Mr. Arafat needs to be able to claim some progress on peace negotiations [*if he is to retain his fragile grip on authority*]." Unfortunately, the last part of my sentence was left out.

The Middle East peace process is an extremely delicate endeavour that aims to put an end to more than 50 years of tension and strife between Israel and the Palestinians. Both sides have suffered far too much. Both have lost too many lives. I believe my comments on the need for both sides to end the violence fully reflect the urgency of the situation.

John Manley
Minister of Foreign Affairs

Security is key for Birthright Israel

I am writing in response to Bryan Borzykowski's column "Should you go on Birthright?" (*CJN*, Nov. 15). When Mr. Borzykowski asks, "What security measures are they taking?" it is clear he did not do his homework. Birthright Israel trips are always conducted with the security and safety of the participants in mind. We work closely with Israeli officials; are in constant contact with trip organizers and with individual buses; and we carefully review, and if necessary alter, itineraries on a daily basis.

Please visit our Web site, www.birthrightisrael.com, to learn more about the extensive safety and security measures that Birthright Israel has in place.

Shimshon Shoshani
Birthright Israel International CEO

* * *

Birthright not just any trip

As a Canadian who made aliyah over eight years ago, I check *The CJN* Web site every so often to find out what's happening in the Jewish community in Canada and to get a feel for the community's perspective on current events. In his recent column directed at youth (*CJN*, Nov. 15), Bryan Borzykowski listed the various questions he feels people should ask themselves before deciding whether to take part in a Birthright trip.

Among other questions he raised were whether Iraq is likely to send Scud missiles Israel's way during the 10-day trip and whether the Birthright itinerary includes Jerusalem.

I agree that safety concerns should be taken into account before making any kind of travel decisions. And even though it would be patriotic to declare that one should not let Yasser Arafat (or Osama bin Laden, etc.) decide one's travel plans, it is important to be realistic. Even here in Israel, people curb their activities based – in part – on the "winds of war" and where they're blowing.

But this isn't just "another trip." This is Birthright. I was present at a meeting where Deputy Foreign Minister Rabbi Michael Melchior explained that the State of Israel "had to" underwrite Birthright because "we are our brothers' keepers." So even though we could certainly use the money to deal with our own military/social/economic problems, we still subsidize these trips because, by doing so, we aren't standing idly by while entire communities get decimated by assimilation. At least young people "get a taste" of their heritage. Then they can decide whether or not to pursue it further.

No, this isn't just another trip – if it was, why would I and other Israeli taxpayers be paying for part of it? – and the question isn't whether Yasser Arafat will be able to deny a Jewish youth his/her vacation. The question is whether Arafat will will be able to deny a Jewish youth his/her birthright.

Itzik Becker
Beit Shemesh, Israel

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Yes, you should go on Birthright...

By GIL TROY

In his column of Nov. 15, Bryan Borzykowski asks, considering the complicated world situation right now, is it safe to go on Birthright Israel – or to Israel at all?

The question is a reasonable one. Despite the fact that Palestinian terrorists have been attacking Israelis sporadically since September 2000, the Sept. 11 tragedies have destabilized the world and forced North Americans to confront the ugly realities of terrorism. My students at McGill University are asking me if it is safe to visit Washington, D.C. It is certainly fair to wonder about travelling even further and into one of the eyes of the proverbial storm.

Birthright participants in Israel celebrate.

In the wake of Sept. 11, each one of us has to decide how fully we live our lives with a terrorist threat that seems ubiquitous. We all have our own theories, our own approaches. I believe in living my life to the fullest. I have flown on over half a dozen airplanes since Sept. 11, visited New York City once, and Washington twice.

Still, as the chair of the Montreal Birthright Israel steering committee, I have been struggling with this issue of Birthright and safety for over a year. The Birthright Israel Program – giving a free 10-day Israel trip to 18-to-26 year-old Jews who have never visited Israel on an organized tour – was conceived at a time of peace and prosperity. It began as a grand gesture, a gift, as one of the initiators Charles Bronfman puts it, "from one generation to another." The first Canadian excursion, back in the good old days of February 2000, was an exhilarating roots trip that was intellectually bracing, spiritually fulfilling, ideologically challenging, but also a heck of a lot of fun. It would be dishonest to pretend that travelling to Israel this December will be the exact same experience. There will be tighter security, and there will be more anxiety upfront.

As a result, I ask two questions. Not only do I wonder whether Birthright Israel can provide sufficient security. I also wonder what impact those security measures will have on the program, and whether Birthright Israel can provide what it promised – a personal journey of self-discovery, Jewish engagement, community building and great fun.

One of the many sad lessons Sept. 11 taught is that there are no guarantees in life. No one in today's world can guarantee security. Even before Sept. 11, even before the latest round of violence, everyone involved with Birthright recognized the daunting risks involved in travelling with hundreds of young people to a foreign country over 6,000 miles from home. Planes crash, buses collide, people slip and fall. Those "normal" risks are compounded by the "abnormal" risks stemming from hate-filled fanatics who perversely view the murder of innocents as some kind of victory. Moreover, the old rules no longer apply. We cannot say they won't target discos, that Tel Aviv's beaches have never been hit, that the murderers follow this pattern or that logic. For all those reasons, people involved in Birthright honestly say that there are no guarantees, and that all participants must make – and own – their own decisions.

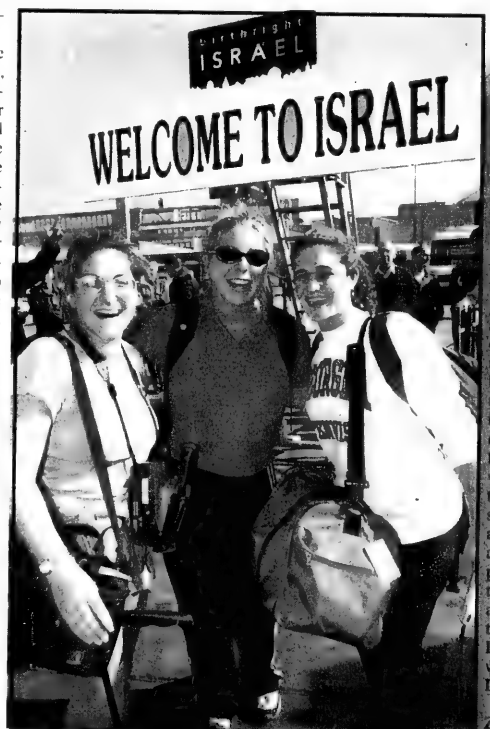
Still, it is a mistake to impute too much power to the terrorists, or to assume that security precautions will not help. For starters, no Birthright Israel programs go anywhere near the West Bank or Gaza, where the overwhelming majority of incidents have occurred. Just like those of us who grew up in New York in the 1970s minimized our risks by avoiding certain neighbourhoods, so, too, can visitors to Israel overwhelmingly minimize risks by avoiding specific areas. Especially since Sept. 11, with Palestinian Authority Chairman Yasser Arafat trying to prove that the Palestinians oppose terrorism, the number of incidents within the Green Line, within the pre-1967 borders, has plummeted. (I must confess to experiencing some moral discomfort with this calculus. Regardless of where you stand on the difficult questions surrounding the territories and the settlements, it is disturbing to find solace in the fact that you are much safer because other fellow Jews, and other fellow human beings, are instead serving as targets).

Even within this relatively stable situation, all Birthright Israel programs, like all Israel trips, undertake a host of security precautions. Areas that have experienced violence are avoided. Roaming around has been minimized. All trips are monitored by security experts and accompanied by armed guards – individuals, by the way, who often befriend the participants and offer yet another window into Israeli life.

These security restrictions lead to the second, and equally important, question. Having visited Israel twice last year with over 300 Birthrighters, I can testify to the fact that the security precautions do not harm the program. If anything, the deteriorating security situation over last year – and the dwindling Israeli tourist trade – has made Israelis much more welcoming of the Birthrighters, and added a whole new dimension to it. Birthright began as a one-way gift, a free trip with no strings attached. The truth is, simply by visiting Israel in the year 2001, Birthrighters reciprocate, offering the gifts of faith and friendship at a time when many Israelis feel abandoned.

I do not believe that Birthright participants should go to Israel out of guilt or out of obligation. Their parents, Jewish leaders and the rest of us should ask what our responsibility is to our Israeli brothers and sisters and whether we should visit them during this time of need. To the extent that Birthright Israel is an outreach program, it is perfectly legitimate for potential participants to ask more personal, less grandiose questions. They should go with their eyes wide open, aware of the risks, but reassured by the efforts of literally hundreds of people in North America and Israel not just to protect them but to give them the best possible experience. Birthrighters should only go on the program because they want to, not because they feel they should.

Last February, I climbed Masada early in the morning with 200 Montreal Birthright participants. It was a difficult week for the Jewish people. As we arrived at Dorval airport to go to Israel, we heard the horrifying news that a Palestinian bus driver had plowed into a group of young Israelis standing at a bus stop, murdering eight. The Israeli newspapers that greeted us on our arrival showed the picture of these eight people, the same age as our participants, with each picture bordered by a black frame. On our first Friday night in the country, American and British planes bombed Iraq. We certainly had a taste of what it was like to live the headlines of the Middle East, not just to read about them from afar.



Canadians in the Birthright program landing in Ben-Gurion airport last summer. [Isranet file photos]

Still, there we were, early in the morning, watching a beautiful sunrise spread dazzling rays of light over the expansive Judean desert. At Masada's ancient, open-air synagogue, a dozen young men and women experienced a group bar and bat mitzvah. One after the other, they spoke about the magic of Israel, the beauty of the land, the joy of discovering or rediscovering their Jewish roots, and the thrill of finding a warm Jewish community. All of us there burst into song and dance, and with tears rolling down so many of our cheeks, we sang "Am Yisrael Chai," the Jewish people live. I am tempted to say we sang and danced with a touch of defiance, showing that we were ready to stare down Arafat and his henchmen. The truth, however, is, that we were so safely ensconced in our Birthright bubble, so very comfortable, feeling so removed from all the complexities of the world, that there was no defiance, there was no edge. There was simply pure, unadulterated joy: joy at being alive, joy at being Jewish, and joy that, as the traditional prayer we all recited together said, that we had lived, thrived, and arrived at this special time. I know that I look forward to my return to Israel, and my return to Masada with a new group of students this December.

Gil Troy, author of Why I Am a Zionist: Israel, Jewish Identity and the Challenges of Today, *is professor of history at McGill University.*

Opinions

Religions in trouble

I write this column in the morning after having heard an interesting lecture the night before by Rabbi Donniel Hartman. Rabbi Hartman, along with his father, Rabbi David Hartman, runs the Sholom Hartman Institute in Jerusalem. Many readers will know of that splendid institution, which has a fair number of Canadian adults studying there each summer.

Rabbi Gunther Plaut in Toronto

One remarkable aspect of the lecture was its sponsorship – Holy Blossom, where the lecture took place, and Beth Tzedec, were co-sponsors, a welcome development on the Toronto religious scene. For when two large congregations, one Reform and one Conservative, can join forces for educational purposes and undertake a joint study mission to Israel, something important has happened. Such co-operation is not just a pluralistic intra-Jewish enterprise (in fact, the Orthodox Shaarei Shomayim Synagogue has also, on several occasions, been included). It is a public recognition that the participating organizations are open to different ideas and, on occasion, to self-criticism.

The lecturer felt that it is an unfortunate aspect of the way we treat religion in general, that we can criticize only ourselves. That is to say, generally Jews will not criticize Christians or Muslims, for it is considered incorrect to do so. According to Rabbi Hartman, however, it is necessary to be able to speak frankly to others about their religion, for the barriers we put up deprive us of opportunities to see ourselves in a different light, and the critique from without may cause us to change our ways, if necessary.

According to the speaker, it is fair to ask whether Islam in its present state is prone to foster or tolerate fanaticism and even terrorism. There are no true democracies in the Muslim world, for democracy means the right to criticize, which in an Islamic state appears to be considered improper or even criminal. In comparison, consider Israel, where criticism of the government, as well as of religion, is common parlance. No such freedom appears to be permissible in a theocratic state.

The world would be far better off if we would not be so polite with regard to people's religions, Rabbi Hartman says. After all, religion and religious actions are part of our daily life and influence the way the community operates. It is essential that they be open to questions and critique.

Presently, we resent it when a non-Jew speaks critically about Judaism and vice versa. It is a well-observed feature of an otherwise open western society, and if Rabbi Hartman is right, it stands in need of critical consideration.

Blood on the road

Since the Al-Aksa Intifadah erupted 14 months ago, some 200 Israelis have been killed by Palestinians. Not surprisingly, in a small country that prides itself on its reverence for life, these deaths have been devastating.

Robert Sarner in Jerusalem

During the same period, three times as many Israelis have been killed in car accidents. Yet for all the sorrow and tragedy of these 600 fatalities, their collective impact barely registered on the national radar screen. That's why the slaughter on the nation's roads is sometimes referred to as Israel's forgotten war.

Not all loss of life is considered equal in Israel. A soldier killed in action or a civilian slain in a terrorist attack commands the front-page of newspapers and tops TV and radio newscasts. In contrast, deaths on the road – unless the victim is famous or a spectacular multi-car collision is involved – are so routine, so expected as if to barely rate a headline. Israel's celebrated concern for life is decidedly selective.

How else to explain the lack of public outrage over the continuing carnage on the country's roads? How else to understand that despite the horrifically high toll year after year, the government and police still callously fail to deal with this scourge in a serious way? How else is it that combating road deaths is not a national priority?

If traffic accidents are an inexorable part of modern life in all countries, few compare with Israel in its shameful statistics and negligent policies. The numbers – per capita Israel is a leader in the western world in road accidents – are a scathing indictment of decades of government inertia and the homicidal behavior of Israelis at the wheel. The consequences are no accident.

To be sure, it's well known that more Israelis have died on the road since the state was founded than in all of its wars and terrorist attacks. Everyone pays lip service to the problem but few seem deeply concerned.

Otherwise, the public would not accept:

- That so many roads and intersections are designed dangerously.
- That the country lacks a well-staffed, efficient traffic police who actually enforce the law, especially speed limits.
- That drivers with previous convictions for serious traffic violations are allowed to drive large commercial trucks and tractor-trailers.
- That the road infrastructure is inadequate and poorly maintained (e.g., bad or non-existent lighting and signage; narrow roads; unprotected turns; absent barriers, etc.)
- That various road safety measures proven abroad to decrease fatalities – such as extensive electronic speed monitoring systems – have not been implemented here.
- That after 53 years, Israel still has no decent nationwide rail and public transportation systems.
- That the transportation ministry does not make the inspection of large vehicles a high priority and does not mete out severe punishments to transgressors.
- That so many people's reckless, aggressive driving and disregard for traffic laws and their fellow motorists go unchecked.
- That so much of the limited money earmarked for road safety is spent on advertising campaigns of dubious value.

But we accept it all. Sadly, this litany of neglect and ineptitude exacts a heavy price inwhich we the public and our elected officials are silent accomplices. Somehow we seem resigned to lose some 500 people every year with several thousand others seriously injured (including many crippled for life) as if all this were unfortunate but inevitable. It's as if we really couldn't give a damn.

This month, the Knesset marked its first Road Safety Day. All very nice until it was revealed that the government plans to reduce the National Road Safety Authority's budget by 25 percent. As a result, Deputy Transportation Minister Avi Yehezkel resigned in protest, accusing the cabinet of not putting its money where its mouth is vis-a-vis the epidemic of traffic accidents.

In its defence, the government insists that given the state of the economy, there's a need for widescale budget cuts. But a few weeks ago, when haredi leaders demanded – yet again – millions of dollars more for their heavily subsidized schools and religious institutions, the government found the money – yet again – to placate them. This at a time when the already insufficient education budget for overcrowded non-haredi schools is being slashed. Is it any wonder Israelis are so bitter and disillusioned with their politicians?

Readers can contact Robert Sarner at rsarner@netvision.net.il.

Islamic anti-Semitism

Jews celebrating by drinking children's blood? A conspiracy of bearded old men manipulating banks, media and governments? Jews as betrayers and spies ready to sell out their friends for money? These crude anti-Semitic images are usually associated with Christian Europe. The elites of Germany, France and other European societies frequently, conveniently used Jews as scapegoats in order to divert public hostility, and this culminated in the Holocaust.

Gerald Steinberg in Jerusalem

In contrast, in Arab and Muslim countries, such vicious anti-Semitism was rare. While there were some pogroms and expulsions, the images of hatred were largely unknown in the Middle East.

This situation has now changed dramatically. The European and Christian world has acknowledged (but not eliminated) its legacy of anti-Semitism. In contrast, however, the Muslim and Arab world is moving in the opposite direction. Newspapers, television and Internet sites are filled with hatred against Jews (and not merely Israelis or "Zionists"). These are not isolated incidents, but rather part of an epidemic ranging from North Africa to Malaysia and Indonesia.

Egypt is one of the primary promoters of virulent anti-Semitism. Following the familiar pattern, the government-controlled press uses hatred of Jews as an escape valve for anger that would otherwise be directed against its own corruption. As noted by media monitoring groups such as MEMRI, *Al-Akhbar*, a popular government-owned Cairo daily, often publishes lurid anti-Semitic articles.

According to *Al-Akhbar*, "the Talmud… determines that the 'matzahs' of Atonement Day must be kneaded 'with blood' from a non-Jew. The preference is for the blood of youths after raping them!! Rabbi Moshe Abu Al-Afiah revealed this during the investigation of the disappearance of Father Toma in the Jewish quarter of Damascus in 1840." Arabs are urged to act "so that the day won't come when big bottles will be filled with Arab blood…"

The same crude anti-Semitic themes are also fostered by Yasser Arafat's Palestinian Authority. Friday sermons broadcast on official PA television include references to "the Jews" as "treacherous," "bloodthirsty," "greedy," "conniving," etc.

On Sept. 21, Sheikh Ibrahim Madhi declared, "…We must always remember who the Jews are, what they believe regarding Allah, …and their corruption in the world… One of the Jews' evil deeds is what has come to be called 'the Holocaust,' that is, the slaughter of the Jews by Nazism. However, revisionist [historians] have proven that this crime… was planned by the Jews' leaders…"

Palestine Media Watch reports give examples of textbooks referring to Jews as "enemies of the Prophet" and as "treacherous and disloyal." Similarly, *Al-Hayat Al-Jadida*, the official PA newspaper, often carries articles with a similar theme. On Sept. 6, one writer declared that "the Chosen People have learned all methods of killing, and have practiced and executed them; they have learned how to kill and how to torture…"

In Syria, the totalitarian state that's now a member of the UN Security Council, leaders and institutions from young President Bashar to educators and the clergy have all been conscripted in the campaign of vilification. Holocaust denial and "the aggression and racism of the Nazi Zionists and for apartheid in South Africa" are constant refrains in the government-controlled press. Syrian writers routinely refer to the contamination of "Zionist America and world Zionism…"

Even Abu-Dhabi, an otherwise non-descript principality in the Persian Gulf, has discovered the power of anti-Semitism. In the effort to boost its ratings during Ramadan, Abu-Dhabi television, which is broadcast by satellite throughout the region, features satires with stereotypical Jews and Israelis drinking Arab blood.

The scourge of Muslim and Arab anti-Semitism is primarily a threat to Israel and the Jewish people, but it is also a test for the rest of the world. For the United Nations and other human rights groups as well as individuals who claim to be opposed to hatred, silence in the face of this epidemic is a damning indictment. Now that the world has witnessed the horrifying result of this kind of hatred, there is no excuse for promoting or remaining passive in the face of the Islamic and Arab versions of anti-Semitism.

The Kirshner File

Feng Shan Ho - a Chinese Holocaust rescuer

Holocaust rescuers of the likes of Raoul Wallenberg, Chiune Sugihira and Carl Lutz, all of whom were diplomats or worked under diplomatic cover, saved Jews by issuing life-saving special passes or visas, sometimes in defiance of their own governments and to the detriment of their careers.

Sheldon Kirshner in Toronto

Wallenberg, a Swede labouring on behalf of the War Refugee Board, plucked approximately 100,000 Hungarian Jews in Budapest from the jaws of death. Sugihara, a Japanese diplomat stationed in Kovno (Kaunas), issued a blizzard of transit visas. Lutz, Switzerland's consul in Budapest, doled out visas, too, and is credited with saving some 62,000 Jews in Hungary.

And then there was Feng Shan Ho, whose feat of heroism has only lately emerged from the fog of obscurity. Ho, China's consul general in Vienna from 1938 to 1940, issued an average of 500 end-destination visas a month. These documents enabled Jews to leave Nazi-occupied Austria, ostensibly for Shanghai, China.

Ho's remarkable activities surfaced in Canada several years ago, when a Chinese cultural centre in Vancouver mounted an exhibit called *The Shanghai Connection*. It told the story of 18,000 European Jewish refugees who found a haven in Shanghai during World War II.

Last spring, the exhibition – a joint venture of the Jewish Heritage Centre of Western Canada, the Chinese Cultural and Community Centre and the Manitoba Japanese Canadian Citizenship Association – was brought to Winnipeg.

Now, until Dec. 22, it is at the Chinese Cultural Centre of Greater Toronto (5183 Sheppard Ave. East).

Last month, on the 100th anniversary of Ho's birth, Dr. Joseph Du, a Winnipeg pediatrician who helped organize *The Shanghai Connection*, eulogized him at Holocaust Education Week in Toronto.

"I was impressed by his noble gesture," said Dr. Du in an interview before his talk.

Ho's daughter, Manli Ho, who accompanied Dr. Du here, told me that her father neither sought nor received recognition in his lifetime. But on July 7, 2000, Yad Vashem, the Holocaust museum in Jerusalem, bestowed upon him the title of Righteous Among the Nations, citing his "humanitarian courage."

"His reason for helping Jews was simply this," she observed. "He said: 'I thought it only natural to feel compassion and to want to help. From the standpoint of humanity, that is the way it should be.'"

Ho, she added, was a man of integrity. "He stood by his convictions and refused to renounce his principles for the sake of political expediency or even personal safety. And he bore the consequences without complaint."

Born into poverty in Yiyang, in China's Hunan province, he was raised as a Christian in the Lutheran church. A brilliant student, he graduated from the College of Yale-in-China and the University of Munich, where he earned a PhD in political economy.

"I'm not sure he knew Jews in China," said Manli. "He spent a year in Shanghai in the 1920s and may have encountered people there who were Jewish. Who knows? But he was certainly aware of the Jewish people, having grown up in the Christian-Judeo tradition."

He launched his 40-year career in China's foreign service in 1935 with a posting in Turkey. Dispatched to the Chinese legation in Vienna two years later, he was promoted to consul general in May 1938, following Germany's annexation of Austria.

As she tells it, Ho was repelled by the fanatical welcome the Viennese accorded to Adolf Hitler as he rode triumphantly into the city in the wake of the Anschluss. His impression of Hitler, whom he met at a reception, was tart: "He was an unpleasant martinet."

With the Anschluss, life for Austrian Jews turned nightmarish. But it was difficult to get out of Austria. Canada, like Switzerland, was reluctant to admit Jews. The United States' Austrian quota had been filled. Britain discouraged immigration to Palestine.

The plight of Austrian Jewry was exacerbated by a resolution at the Evian Conference closing the door to Jewish refugees clamouring to escape Nazi persecution.

Nevertheless, Jews flocked to foreign consulates in Vienna, hoping against hope to obtain precious visas.

Struck by their desperate situation, Ho gave visas to any and all who wished to try their luck in Shanghai. "My father's intent was to provide safe passage out of Austria," she explained. "Shanghai was under Japanese occupation and a visa was not needed for entry. But a visa, as proof of emigration, was required by the Nazi authorities for Jews to leave Austria. Many visa recipients did not necessarily use them for Shanghai, but to make their way to Palestine, Cuba, the Philippines and other parts of the world."

重現何鳳山國際人道主義

猶太人在上海」文化中心展出

Coverage of *The Shanghai Connection* in Toronto's Chinese press.

Ho's superior, Chen Jie, the Chinese ambassador to Germany, was aghast by his gesture. "He wanted to maintain good relations with Germany and did not want to contravene Hitler's anti-Jewish policy," she noted.

Jie ordered Ho to desist, but he reminded him of the Chinese foreign ministry's liberal visa policy. On the pretext that Ho was "selling" visas, Jie sent a subordinate, Ding Wen Yuan, to confront Ho in Vienna.

"After a thorough investigation, Ding found no evidence of wrongdoing," she said. On April 8, 1939, however, the Chinese government punished Ho with a demerit.

Throughout this period, Nationalist China maintained close ties with Germany. Chiang Kai-shek, China's longtime president, was an admirer of Germany, used German military advisors and equipment and sent his younger son to a military academy in Germany.

Feng Shan Ho

"This son became a second lieutenant in the Wehrmacht's 98th Jaeger Regiment, which participated in Germany's march into Austria in 1938."

In May 1940, when the "phony war" phase of the war came to a crashing end with Germany's invasion of France, Ho was transferred to New York City and then to Chungking, China's wartime capital.

China closed its consulate general in Vienna in 1941 after breaking diplomatic relations with Germany.

Posted to Cairo in 1947, Ho served as China's ambassador to Egypt and seven other Arab countries until 1956. Manli, who would later become a reporter in the United States, was born in Cairo.

Ho remained loyal to the Chinese Nationalist cause in the aftermath of the 1949 Communist revolution on the mainland.

Subsequently, he was Taiwan's ambassador to Mexico, Bolivia and Colombia.

At the age 72, he retired. Afterwards, for reasons which remain unclear to his family to this day, he was censured and denied a pension by Taiwan.

Living modestly in retirement in San Francisco, he wrote his memoirs, *Forty Years of My Diplomatic Life*, published in 1990. He died on Sept. 28, 1997. The People's Republic of China sent a wreath to the funeral, but Taiwan ignored his passing.

Asked why his story is just coming to the fore now, Manli, a resident of Arrowsic, Maine, said, "Except for two anecdotes from the Austrian era, my father didn't talk about it much. After he left Vienna, he tried to contact some of his Jewish friends. A lot he couldn't find. They were murdered in the Holocaust."

* * *

Correction: In my last column, I misspelled the name of Montreal Yiddish newspaper writer Israel Medres. My apologies.

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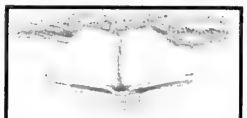
Jewish Life

God: healer of our wounds

By RABBI MICHAEL WHITMAN



Rabbinic Reflections

Important events in the Torah – such as the creation of the world, the exodus from Egypt, the Revelation at Mount Sinai – leave their imprint on Jewish life and behaviour.

But by what standard does the narrative in this week's parshah, Vayishlach, rise to that level? It concerns the wrestling between Jacob and the stranger, as it says, "Jacob remained alone. A stranger appeared and wrestled with him until just before daybreak" (Bereshit 32:25).

Jacob's struggle leaves a practical imprint on our daily life in the mitzvah of *gid hanasheh* [sciatic nerve]. "Therefore the Jewish People do not eat the gid hanasheh in the thigh to this day, because Jacob's thigh was injured [in this battle]" (Bereshit 32:33).

In order for meat to be kosher, the gid hanasheh must be removed. Because it is so difficult to remove this nerve, most Jewish communities simply discard the hindquarters of the animal and assume it to be non-kosher. That is the reason cuts of meat such as filet mignon and sirloin are not generally available as kosher.

Why is it necessary to remind us, in our daily choices of kosher food, of this wrestling? Why is it so important to remind us of the clash between Jewish values (represented by Jacob) and the origins of western civilization (the stranger is said to be an angel representing the Roman Empire descendants of Esau) – as if we could otherwise forget?

Furthermore, to celebrate a victory, you normally point to clear triumph. But the triumph of Jacob over the Angel was only partial – Jacob was wounded in that fight.

And lastly, why should the mitzvah itself call attention precisely to that part of the body that was wounded, that was vulnerable?

It is significant that the verse declaring the mitzvah of gid hanasheh (quoted above) is placed not after the struggle itself, where we would expect to find it, but later, after the verse that tells us, "And the sun rose for him [Jacob]... and he was limping [but not broken]. Therefore the Jewish People do not eat the gid hanasheh in the thigh to this day, because Jacob's thigh was injured [in this battle]."

The mitzvah commemorates not just the victory over Esav, but the ability to overcome such an onslaught after being wounded in the struggle. There is no promise in Jewish history that it will be easy, that all will go well. There is a promise from the Almighty, however, that no matter what happens, we will survive, even if we are limping, and that we will even flourish in the face of adversity.

It is this idea that the Torah imprints on our daily lives with the mitzvah of gid hanasheh.

The midrash states that when each of us goes to Heaven, God will look at us and ask, "Where are your wounds?" And we will answer: "But we have none."

And God will ask, "Why is that? Was there nothing to fight for?"

Our greatest heroes are not those who succeeded and excelled under easy circumstances. Our greatest heroes are those who were faced with adversity, from Rabbi Akivah to Rambam to Abarbanel to Maharal to the Yeshivah students in Shanghai during World War II. Not only were they not crushed by adversity, but they sparkled in the face of suffering. In the face of persecution and pain, both private and communal, not only did they endure, but they rose to greatness. That is the message of the mitzvah of gid hanasheh – God's promise of healing our wounds.

Rabbi Whitman is spiritual leader of Adath Israel Poale Zedek Congregation in Hampstead, Quebec.

A primer on Islam

***Children of Abraham: An Introduction to Islam for Jews*, by Khalid Duran, Ktav Publishing House, 2001**

Books

Bernard Baskin

This groundbreaking book was published just a month before the acts of terrorism in New York and Washington, D.C. It is the result of a grant provided by the American Jewish Committee and is directed at Jews who want to learn more about Islam.

There are striking theological and moral resemblances between Judaism and Islam. Indeed, no two other major religions on earth are closer to each other. Of the three great monotheistic faiths, Judaism and Islam are most akin: both descend from Abraham, a common spiritual father. Knowledge of that connection has been largely lost among most Jews and Muslims, a casualty of the enmity of recent times.

The author, a Muslim, has written five books on Islam and is extremely active as teacher, journalist and political analyst in the Muslim community. He emphasizes the long, rich, and often mutually nourishing historical relations between Jews and Muslims in many lands and the extraordinary gifts to humankind that Muslim-Jewish interaction generated in advancing knowledge and culture.

This complex history seldom rose to the level of high regard some imagine to have existed in the Golden Age of Moorish Spain, but, even in its less glorious moments, it was generally far less fraught with animosity than Jewish-Christian history.

Given the understandable preoccupation with the threat of Muslim fundamentalism (generally referred to among experts as Islamism), *The Children of Abraham* underscores the wide gap between the great universal religion of Islam and the totalitarian political ideology of Islamism.

It also offers a candid analysis of the status of women in Muslim belief and practice, as well as an unsentimental assessment of the historical treatment of minorities within Islamic societies.

The book's publication has met with hostility and fierce antagonism. Why? Because the author is a severe critic of many aspects of Islamic society and history. He makes clear that fundamentalist or not, Arab states are not likely to embrace democracy. "Even American allies like Saudi Arabia, Jordan and the oil emirates are hard-pressed to keep up the pretence of being democratic as they pursue their anti-fundamentalist struggle, even though it is in the name of democracy that they do battle."

It is rather remarkable that the author (and remember that the book was written before Sept. 11) devotes seven pages to the importance of Osama bin Laden and lists his qualifications as a charismatic leader. These include the influence and power of his wealth, his record of personal bravery and dedication, his intelligence and inventiveness, his ability to choose loyal lieutenants and followers, his Arabian origin, his internationalism which flows from his residence in several countries and his essential pragmatism which when necessary triumphs over ideology. All in all, quite a formidable opponent.

On women's rights, the author is cautiously optimistic. "Muslim women's struggle for equal rights is dramatic and often tragic, with many setbacks, and is still beset by great obstacles. All the same, there is discernible progress and indications that the process of emancipation has become unstoppable. In Afghanistan, Algeria, Iran, Pakistan, and Sudan, the vast majority of women are adamantly opposed to the Islamists."

A companion volume to this book is available which serves as an introduction to Judaism for Muslims. Now, more than ever, there is every reason to embrace mutual understanding and reduce intolerance and hatred. *Halevai.*

Jewish Life

Jewish parenting – part 3

By MARK MIETKIEWICZ

Today, a final look at Jewish parenting advice on the Internet with the best source of wisdom – other parents.

If you want to find someone who knows exactly what you are going through, try joining a parenting mailing list. You'll join a global Jewish community of people with questions, answers and discussions on practically any parenting topic.

Many of these sites even let you delve into their archives, which is very helpful, since you're probably not the first person to go through what you are experiencing. The busiest board that I came across is found on the ParentsPlace.com Web site. There were questions about naming ceremonies for newborn girls, where to buy non-dairy toppings and how to relate to that week's Torah reading **[http://boards2.parentsplace.com/cgibin/boards/jewish]**.

You can also join the parenting list at Shamash, where there are discussions about Jewish education, intermarriage and where a nursing mother can find a shirt with a high neckline and long sleeves. (The easiest way to find this list and huge archive is to go to **http://shamash.org/help/listoflists.shtml** and search for the phrase: SCJ-PARENTING.) If your Web browser is set up to access newsgroups, you can also visit the Soc.Culture.Jewish.Parenting discussion group **[news:soc.culture.jewish.parenting]**. When I peaked in recently, there was a respectful discussion about how to deal with children who want to go out for Halloween. I was impressed that in all these sites, the tone was consistently respectful even when topics were potentially fiery.

One controversial article that drew much reaction was written by Rabbi Shraga Simmons. Rabbi Simmons says that "even an abusive parent deserves some respect in the eyes of the Torah." Although "abusive parents damage God's precious jewels and will pay a heavy price for their deeds of negligence, a child should still honor a parent for having been given their life." **[http://aish.com/family/mensch/Honoring_Abusive_Parents.asp]**

In *Meditations on Getting, Spending and Spoiling*, Shira Dicker looks at that tough and common problem. Although it is easy to say spoiling children will cause problems, Dicker has mixed feelings about her own frugal childhood: "Suffering in our Stride Rites and Irregular Danskin leotards, we were secure in our knowledge that these spoiled kids, who had everything we secretly desired, were actually going to grow up to be emotionally, intellectually, ideologically... stunted human beings... Yet even as we respected our parents' non-consumerist views... we hungered for a little spoiling." Now that she is a parent, Dicker has come to realize that spoiling has nothing to do with money. "Spoiling results when the giving is done out of an anxiety to provide or an inability to solve a problem." **[http://www.jflmail.com/articles/571.html]**

For more thought-provoking articles, take a look at the Jewish perspectives in *How to Talk to Your Kids About Lying* **[http://www.jflmail.com/articles/728.html]** and *Jewish Values and Society's Fads* **[http://www.jflmail.com/articles/1519.html]** and the issue of parental guilt **[http://www.jflmail.com/articles/1707.html]**.

Totally Jewish is a British Web site with a page geared to new parents and parents-to-be. There are some articles written by new parents (e.g., *Anything for a Quiet Life!*), parenting tips, pregnancy information and a message board. There's also a competition where you can vote for the cutest Baby of the Month **[http://www.totallyjewish.com/parenting/]** Also check out the Jewish Parenting page produced by the JCC in Tempe, Ariz. **[http://tricityjcc.org/family_life/]**.

Haviva Ner-David suggests that one important rule for parents to remember is spontaneity. *In Michal and Me at the Mikvah*, she describes how on the night of her ritual immersion in the mikvah, her four-year-old daughter said she wanted to go along, having no idea what a mikvah was. Instead of balking, Ner-David decided to agree and used their time to explain about menstruation, babies and God. "This was definitely a bonding experience for me and Michal... This is an experience that we can now refer back to, remember together, and always share as our exclusive memory." **[http://www.jflmail.com/articles/553. html]**

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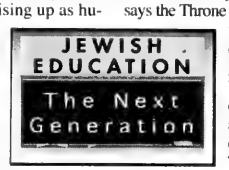
Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

Balancing religion and science

By ELLIOTT MALAMET

The historical narrative of religion's encounter with science often reads, in its more superficial and depressing aspects, as the story of cliches held on both sides of the ledger. There is the hackneyed advertisement of science rising up as humankind's new liberator – empirical and rational and built on common sense, leaving behind the ancient world view of religious superstition and ignorance. There is the competing public relations campaign of religion, which targets science as an atheistic and amoral enterprise, bent on turning men into gods while ironically tracing our origins to the apes.



But while these gross characterizations may still hold sway in some circles, the truth is that enlightened figures from both the scientific and religious communities have drawn attention, for many years, to the education that religion and science can confer upon each other and to the parallel – as opposed to conflicting – routes that each discipline takes in trying to chart a map of a reality. The "how" of science and the "why" of faith are forever locked in a mutually dependent search to define both what we are and what is the meaning of that existence.

The biologist Robert Pollack quotes his teacher, Rabbi Adin Steinsaltz, to the effect that "if you know someone who says the Throne of God is empty, and lives with that, then you should cling to that person as a good, strong friend. But be careful: almost everyone who says that has already placed something or someone else on that Throne, usually themselves."

The idea that once can simply replace religion with telescopes and test tubes, and that such a substitution has no moral implications, is arrogant and deluded in the extreme. By the same token, to act as if the traditional religious understanding of the age of the universe, for example, can defiantly reject all challenges that science can bring forward relegates Judaism to a very sad state indeed. Religion appears like a stubborn and tempestuous infant that one can attempt to placate simply to stop the crying, but for whom one cannot look to for leadership and inspiration.

I know of schools where the very word "dinosaur" is so anathema that teachers wouldn't even be allowed to use it on a spelling quiz, as though the letters themselves are perceived as part of large-scale assault on cherished doctrines. I know of other educators who smugly believe that science is all the knowledge we now need, and that religion serves as a crutch for those unable to make the shift to the post-Darwinian world.

As always, truth laughs at simple formulations.

Franklin Roosevelt's rallying cry – "we have nothing to fear but fear itself" – should be the operative credo for those who would leave Jewish education in the Dark Ages. Radical transformation of curriculum, teaching methods, professional development and overall Jewish vision are necessary, and immediately, if the actual task of bringing Jewish students to the task of negotiating their universe and their faith can be brought into convergence rather than an unnecessary conflict.

Even those schools that proclaim open-mindedness and diversity have failed to grasp the inevitable integration that must take place between God's word and God's world. To put it another way, God exists on the HMS Beagle as much as anywhere else.

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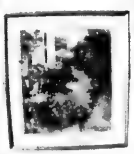
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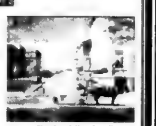
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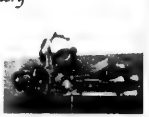
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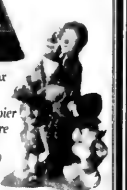
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Chanukah Delights

By JUDY BART KANCIGOR
Special to The CJN

Crostini di Spuma di Tonno, Zuppa di Pesce Passato, Dolce di Tagliatelle. Jewish food? For the Jews of Italy the answer is a resounding "*yes*."

In 1957, Joyce Goldstein made her first trip to Italy and instantly became what she calls a "fanatic Italophile." Daughter of Russian immigrants, this award-winning author, cooking instructor and former chef/owner of the San Francisco restaurant Square One threw herself into Italian art, architecture, language, culture… and food.

Out of her travels and study came *Cucina Ebraica: Flavors of the Italian Jewish Kitchen* (Chronicle Books), an exhaustively researched, beautifully photographed homage to a cuisine dating as far back as Roman times.

But what makes these recipes Jewish? As in every corner of the Diaspora, Jewish cooks throughout the ages have used their creativity to wed regional cuisine to the laws of kashrut. Sometimes a clue lies in what is missing – no besciamella (cream) sauce or cheese on meat, for instance. The names of recipes may contain a telltale ending – "alla Guidia" or "alla Mosaica," denoting "Jewish style," "per Sabato" for Sabbath dishes or "per Pesach."

"These are very regional Italian recipes," says Goldstein, "and often you can tell just by looking at them where the Jews lived.

"Sometimes what makes these recipes Jewish is the name, like Scaloppini di Tacchino Rebecca or Minestra di Esau, but a lot of times you can't tell, unless you see margarine or oil where they might have used butter."

In *Sephardic Flavors: Jewish Cooking of the Mediterranean* (Chronicle Books), Goldstein expands her culinary adventure into Spain, Portugal, Greece and Turkey as well as her beloved Italy. In both books what stands out is her passion for locally grown ingredients.

Despite her Ashkenazi upbringing, Goldstein claims a natural affinity for the flavours of the Mediterranean, the aromatic seasonings, the sweet and sour combinations and tart sauces and vinaigrettes.

"I have always said that if there were no lemons, I would have a hard time cooking," she says.

"The raw materials of the region are fabulous – Italian eggs with red yolks, flavourful, fresh chickens, vegetables that are picked one minute and served the next; whereas if I go to the supermarket, when was it picked? When was it put out? When did I cook it? Three days maybe have lapsed, and it's not as flavourful. Italians are totally driven by the quality of their ingredients."

While both books are thoroughly researched, Goldstein never sacrifices flavour for authenticity. Where she finds a recipe bland, she adjusts the seasoning. "Our palates today are not used to things simple and good; they're a little more stimulated. We're used to eating all kinds of food in this country, so the ante is up, and we want a little bit more flavour."

She also admits she has adjusted cooking times, since many of the oldest recipes were overcooked by today's standards. "These are people that lived without ovens. They brought things to the baker to be cooked and picked up later, and some things were cooked a very long time. Vegetables – in those days you never got a crunch in your life!"

Both books contain menu suggestions for Shabbat as well as the holidays.

"Deep frying is an old Roman Jewish tradition," notes Goldstein, and there are many appetizing choices for Chanukah. Try the Sicilian Potato Croquettes for a nice change from latkes.

"My grandchildren love them," she says. "They're round and small, and they can eat them with their fingers, just pop them in their mouth."

Of course they love latkes too, which Goldstein serves with either applesauce or her favourite topping from childhood, plain sugar.

Some form of Fritto Misto (Mixed Fry) would also be appropriate for Chanukah. "The Roba Fritta is very Jewish. It comes from the tradition in Andalusia in Spain where they had all those fry shops, and it is a classic Italian and Spanish Jewish dish, almost like tempura in a way."

Continued on page 15

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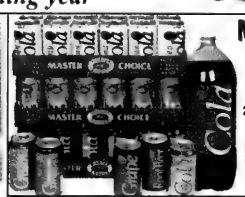

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Cook it in Italian

Continued from page 14

The Chanukah fritters have become another Goldstein family favourite, a Mediterranean dessert offered here with an Italian honey topping, but "as a change of pace, you could dip these briefly in a classic Middle Eastern sugar-and-water syrup seasoned with cinnamon stick and orange zest," she suggests.

Trained and educated as an artist, Goldstein is a consummate historian with an exacting palate, and in her capable hands food and art blend. "When you cook, you are organizing flavours and appearance, colours, smells, tastes. To me that's like organizing a canvas when you're painting, like the composition, choice of textures and colours. With art you don't have smell and taste, so maybe food has an advantage, although art lasts and food gets eaten up. But both make use of creative energy."

SICILIAN POTATO CROQUETTES

From Sephardic Flavors

2 lb. boiling potatoes, peeled and quartered or halved
2 eggs, separated
3 tbsp. chopped fresh flat-leaf parsley
/ cup grated parmesan or pecorino cheese
3-4 tbsp. chopped fresh mint (optional)
/ cup finely minced green onion, including tender green tops (optional)
1 clove garlic (optional)
salt and freshly ground black pepper
vegetable or olive oil for deep frying
all purpose flour for coating
fine dried bread crumbs for coating

Place the potatoes in a saucepan with lightly salted water to cover generously. Bring to a boil and cook until tender, 15 to 20 minutes. Drain well and, while still warm, pass them through a potato ricer placed over a bowl or mash them. Add the egg yolks, parsley, cheese, mint, green onion, and garlic. Stir well to combine. Season with salt and pepper. Form in 1-inch balls or ovals.

Pour the oil to a depth of 3 inches into a saucepan or a deep saute pan, and heat to 375 on a deep-frying thermometer.

Meanwhile, in a bowl, beat the egg whites until soft peaks form. Spread a little flour on one plate and some bread crumbs on a second plate. Dip the balls or ovals first into the flour, then into the egg whites, and finally into the crumbs, coating evenly at each step. Place on racks or parchment paper-lined baking sheets. (These croquettes can be prepared up to this point a few hours ahead of serving and covered and refrigerated until you are ready to fry them.)

When oil is hot, add the croquettes, in batches, and deep-fry until golden, about five minutes. Using tongs or a slotted spoon, transfer to paper towels to drain, then keep warm in the oven preheated to 250 until all the croquettes are fried. Serve hot. Serves 6.

Note: You can also use baked russet potatoes for the croquettes, scooping the cooked flesh from the skins into a bowl, then mixing with the other ingredients as directed.

ROBA FRITTA: MIXED FRY

From Cucina Ebraica

Vegetables:
3 zucchini, sliced or cut into batons, salted, drained for 30 minutes, rinsed and dried
3 artichokes, pared to the heart, sliced or quartered and placed in lemon water until needed
1 eggplant, peeled, sliced, salted, drained for 30 minutes, rinsed and dried
1 or 2 parsnips, peeled and sliced
2 potatoes, peeled and sliced
1 small head broccoli, trimmed into florets
1 small cauliflower, trimmed into florets
1 small butternut squash, peeled, seeded and sliced
2 onions, sliced and soaked in cold water for 30 minutes to sweeten

Batter:
3½ cups all-purpose flour
1 tsp. salt
pinch of baking soda
3 tbsp. olive oil
2 tbsp. red wine vinegar
about 3 cups water
vegetable or olive oil for deep frying

Prepare all the vegetables as directed and set aside.

To make the batter, in a bowl, combine the flour, salt, baking soda, olive oil, vinegar and enough water to make a smooth, dense batter.

In a deep-fat fryer, deep frying pan, wok, or saucepan, pour in oil to a depth of three inches. Heat the oil to 375. In batches, dip the vegetables (reserve the onion) into the batter and slip into the oil. Do not crowd pan or the oil temperature will drop and the vegetables will absorb the oil.

Fry, turning as needed, until golden brown, about 5 minutes. Using tongs, or a slotted spoon, transfer to paper towels to drain, then keep warm on a warmed platter in an oven preheated to 200. Fry the onions last and scatter the slices over the top. Serve hot with the lemon wedges. Serves 6.

Notes: Paper-thin lemon slices, halved mushrooms, and pieces of cardoon and fennel can also be dipped in batter and fried. Cook the cardoon in boiling salted water for 20 minutes and the fennel for 10 minutes before coating with batter and deep-frying.

Continued on page 16

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Chanukah cookie tray ideas for your get-together from *Jewish Holiday Style 1999 Simon & Schuster.*

Continued from page 15

CHANUKAH FRITTERS

2 envelopes (2½ tsp. each) active dry yeast
1 tsp. sugar
1 cup lukewarm water
3 cups all-purpose flour
1 tbsp. aniseeds
1 tsp. salt
2 tbsp. vegetable oil, plus oil for deep frying
grated zest of 2 oranges
1 cup raisins

In a small bowl, dissolve the yeast and sugar in the lukewarm water and let stand until foamy, about 5 minutes. In a large bowl, stir together the flour, aniseeds and salt.

Add the yeast mixture, 2 tbsp. oil and the orange zest, and mix with a wooden spoon or a stand mixer fitted with a dough hook until the dough comes together. Transfer the dough to a floured work surface and knead until smooth and no longer sticky, 5 to 8 minutes.

Knead in the raisins, shape the dough into a ball, place in a oiled bowl, and cover the bowl with a kitchen towel. Let the dough rise in a warm place until doubled in bulk, about one hour.

Turn the dough out onto a lightly floured work surface, punch it down, and flatten it into a square or rectangle ½-inch thick. Let rest for 15 to 20 minutes, then cut into 36 diamonds or triangles.

Pour vegetable oil to a depth of 3 inches into a deep saucepan and heat to 350 on a deep-frying thermometer. Drop a handful of the cutouts into the hot oil and fry until golden, about 5 minutes. Using a wire skimmer or slotted spoon, transfer to a paper towel to drain. Arrange on a serving platter and keep warm. Fry the remaining cutouts.

When all the fritters are fried, make the glaze by stirring the lemon juice into the warmed honey. Drizzle the honey over the fritters and serve warm. Serves 8-10.

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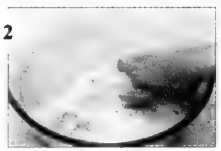
Pie, easy as 1,2,3

By RIVKA TAL
Special to The CJN

Maybe it's because I'm homesick at times for America, but I've spent a lot of time searching for the perfect pie crust for the American-as-apple-pie pie. The flaky, not-too-sweet, not-too-salty piecrust oozing with cinnamon-scented apples. Baked to perfection and crying out for a scoop of vanilla ice cream.

1

But here's my problem: Many pie crust recipes up until the early '60s called for lard. Some still do. Or a combination of lard and butter for some scientific reason. Jewish homemakers, of course, never used lard, but substituted solid vegetable shortening. Butter was a possibility, but for those who keep the Jewish dietary laws and serve dessert mainly on Shabbat and festive occasions featuring chicken or meat, this was a limited option. Lately we have been advised to use vegetable oils to replace all or part of the butter formerly called for. Or unsalted margarine, for those not afraid of trans-fatty acids.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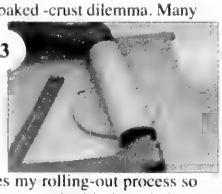
Then there's the unbaked-baked -crust dilemma. Many recipes assume that you know how to make a pie crust, starting off by telling you to have one ready. Some require pre-baking and some, chilling. Some crusts bake along with the filling.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Perhaps the fact that I don't use lard or butter makes my rolling-out process so daunting. I am thoroughly impressed with those bakers who can actually get the dough into the required 9- or 10-inch circle. Not to mention those who can actually execute a double crust. Where did the expression "easy as pie" come from? None of this seems easy to me!

4

Of course, there are the refrigerated pie crusts that come from the grocery store. All you have to do is position the rolled dough into the pie plate. This kind of dough tastes pretty good and save a lot time and energy.

But if you really do want to make your own pie crust, don't be dismayed by some of the instructions in recipes that seem to be aimed at a lab, not a kitchen. Here a few of the experts' hints.

If you use a butter, margarine or shortening based-recipe, measure the dry ingredients into a mixing bowl. To cut the fat into the flour, use a pastry blender, a fork or your fingertips.

When you add the liquid (usually ice water), add only two-thirds of what the recipe calls for. Sprinkle it evenly over the flour mixture. Mix quickly with a fork and try to gather the dough into a ball. If it crumbles and won't hold together, add more water a teaspoon at a time.

5

It's always a good idea to chill the dough before rolling. This trick will make the dough easier to handle, less likely to shrink and the crust will bake up flakier. Make sure that you preheat your oven when baking a crust.

6

Putting the crust into a hot oven causes the fat particles to explode. This process creates steam that lightens and crisps the pastry. At lower oven temperatures, the fat just softens and melts.

Both piecrusts and filled pies should be started in a hot oven (475). The oven should be preheated before the piecrust is rolled out. Pie shells should be baked about 12-15 minutes. When baked at too low a temperature, they shrink and become misshapen; when baked at too high a temperature, the edges burn before the centre of the crust is baked. A perfect pie shell is firm and dry with even golden-brown edges.

Here is a standard 9-inch one-crust piecrust recipe using shortening:

¼ tsp. salt
1 cup all-purpose flour
⅓ cup plus 1 tbsp. shortening
2 to 3 tbsp. ice water

Continued on page 18

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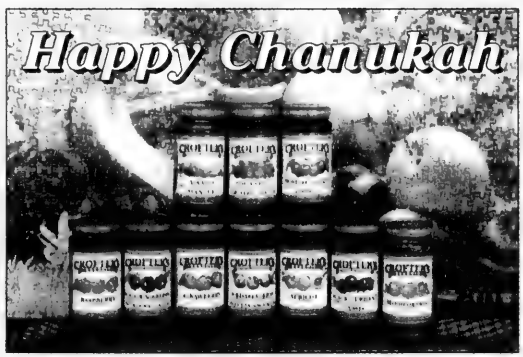

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2 eggs
2 teaspoons each baking powder and cinnamon
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- Beat butter until smooth. Add eggs, sugar, almonds, flour, cinnamon and baking powder and blend well. Butter a round baking dish and put in 2/3 of the mixture. Spread the **CROFTER'S 4 FRUIT** evenly over dough. Place the remaining 1/3 of the dough into a piping bag with a wide decorator's tip. Squeeze the dough on top of the jam, creating a weave pattern.
- Bake at 350°F for 50-60 minutes. Use a wooden skewer or toothpick to test if the cake is ready (toothpick should come out dry).

To serve the cake as a dessert, top with a dab of real whipped cream.

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Home made pie: not only for experts

Continued from page 17

Stir salt into flour. Cut shortening into flour with two knives or pastry blender until shortening is the size of peas. Sprinkle water a tablespoon at a time into flour, adding as much as needed. Blend with a fork to make a stiff dough; wrap with plastic wrap and chill. Press in bottom and up side of pie plate and flute edges. Bake if pre-baking is required.

Make your life easier and try a graham cracker crust. Substitute any plain wafer or cookie.

Graham Cracker Crust:

1¼ cup fine graham cracker crumbs
¼ cup sugar
⅓ stick unsalted margarine or butter, melted

Mix crumbs with sugar. Add butter and stir until butter is evenly distributed. Mixture will not hold together. Press in bottom and up side of a 9-inch glass pie plate. Press crumbs against pan to form a compact crust.

Bake at 350 for 10 minutes, then cool to room temperature while preparing filling.

Here is an intriguing idea for a chocolate crumb piecrust from Nestle.

Chocolate Crust:

Preheat oven to 350. Combine 1 cup graham cracker crumbs, ⅓ cup Nestle Toll House Baking Cocoa and ¼ cup granulated sugar in a 9-inch pie pan. Stir in ⅓ cup melted butter until all ingredients are moistened; press onto bottom and up sides of pie plate. Bake for 8 to 10 minutes. Sprinkle ½ cup morsels over bottom of hot crust; let stand for 10 minutes or until all morsels are shiny. Spread chocolate over bottom and up sides of crust. Cool to room temperature.

And if you don't want to use shortening or butter, use vegetable oil.

Vegetable Oil 9-Inch Pie Crust:

1⅓ cups all-purpose flour, sifted
⅓ cup vegetable oil
½ tsp. salt
2 tbsp. cold water

Mix flour, oil and salt until uniform. Sprinkle with water, 1 spoonful at a time, tossing with fork until all water is absorbed. Form into ball and chill until needed. Bake according to pie directions, or if a baked crust is required, bake in a preheated 475 oven for 10-12 minutes. Cool before filling.

Stay with classics, or try new versions, like these root vegetable latkes from *Jewish Holiday Style 1999 Simon & Schuster.*

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Prep time: 15 min. • Cook Time: 35–40 min. • Makes 8 servings

1 cup 2% cottage cheese
1/2 250g pkg light cream cheese, softened
3 eggs
2-3 tsp chopped fresh dill
1/4 tsp black pepper
2 green onions, chopped
1 can (170 g) **Clover Leaf Chunk Sockeye Salmon**, Boneless and Skinless, drained
1/2 cup crumbled light feta cheese
1 unbaked 9-inch (23 cm) frozen deep dish pie shell, thawed according to package directions

- In food processor or blender, process cottage cheese until smooth. Add cream cheese and process until smooth. Add eggs, dill and pepper; blend until smooth.
- Stir in salmon, green onions and feta. Pour into pie crust.
- Bake at 375°F (190°C) 35–40 minutes or until set. Serve warm or chilled.

HINT *Instead of feta, substitute other favourite cheeses: cheddar or Swiss. This pie may be prepared up to a day ahead; cover and refrigerate. Reheat at 350°F (180°C) about 20 minutes.*

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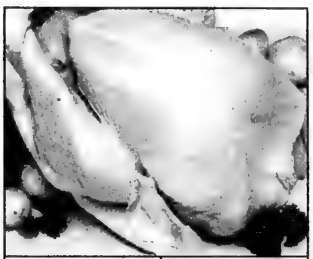

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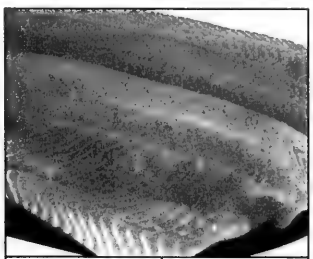

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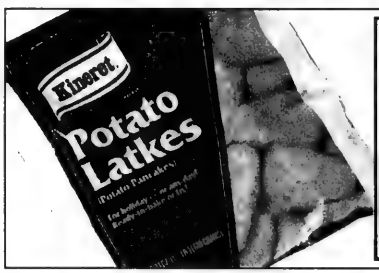

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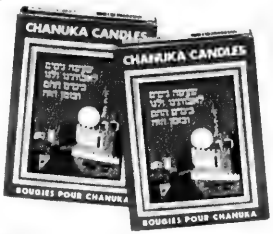

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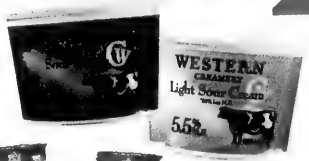

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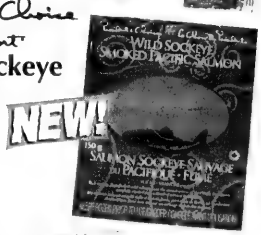

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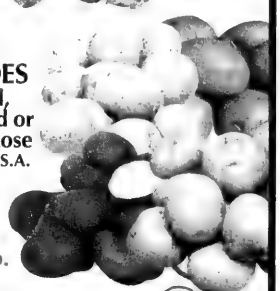

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Your Supermarket with a Heart!

Traditional meals for the Holiday

By RIVKA TAL
Special to The CJN

Where would Chanukah be without eight days of finger-lickin' latkes! Few can resist these hot-from-the-frying-pan delicacies served with the traditional applesauce or sour cream or both!

And those of you with Israeli connections know that Chanukah is soufganiot time! (These are also known as jelly doughnuts.) Fried foods commemorate the Chanukah miracle of the oil that lasted eight days, and the Hasmoneans' victory over the Greeks.

Few people can resist latkes, and you can be assured of meeting them at your Chanukah parties. Not everyone is aware of the Chanukah custom to eat dairy products and cheese, however. This custom stems from the heroism of Yehudit, of the Hasmonean family. Yehudit went to the tent of the leader of the Syrian Greek forces. While she was with him, Yehudit fed him cheese so that he would become thirsty. She then quenched his thirst with copious amounts of wine. When he fell asleep, she took his sword and beheaded him.

She then carried his head back to Jerusalem and displayed it, so that the enemy troops would become demoralized. Her plan worked, and the troops retreated.

To celebrate God's miracles and our victory, here are two new dairy recipes to try, as well as an easy solution for those of us who are latkes-challenged: choose one or more – they burn, they come out raw, too greasy or too dry, or they fall apart.

CHANUKAH NOODLE KUGEL

1 1-lb. package wide egg noodles
2 tbsp.butter or margarine
3 eggs
¼ cup sour cream, yogurt or leben
8 oz cream cheese (regular or reduced fat)
1 tsp. vanilla
1½ tsp. ground cinnamon
½ tsp. salt
½ cup golden raisins
½ cup apricot or strawberry preserves
¼ cup chopped walnuts

For topping:
¼ cup packed brown sugar
¼ cup crushed cornflakes

Preheat oven to 375. Lightly grease a 9 x 13 x 2-inch baking pan.

Cook noodles in boiling, salted water until half done. Drain very well. Toss with butter or margarine. Set aside.

Combine eggs, sour cream, cream cheese, vanilla, cinnamon, salt and raisins in a blender or food processor. Mix very well with noodles. Place half of noodle mixture into prepared baking dish. Top with preserves, spreading gently. Sprinkle with walnuts. Pour remainder of noodle mixture into pan. Top with mixture of brown sugar and crushed cornflakes. Bake for 45 minutes. Yield: 8-10 side-dish servings.

ZUCCHINI LATKES

Latkes may be prepared out of other things besides potatoes!

2 lb. zucchini
1 medium potato
1 tbsp. lemon juice
1 cup finely chopped scallions
½ cup grated mild yellow cheese
1 egg, slightly beaten
1 cup flour
1 tsp. salt
½ tsp. pepper
1 tsp. garlic powder
1 tsp. sugar
oil as needed

Peel zucchini, if necessary; peel potato. Grate finely. Place in a colander and rinse with running water. Drain very well and squeeze out excess water with your hands.

Toss vegetable mixture with lemon juice, scallions, yellow cheese and egg. Stir together flour, salt, pepper, garlic powder and sugar. Combine well with vegetable mixture.

Heat ¼ inch of oil in a large skillet. Drop mixture a tablespoonful at a time into oil. Fry on both sides until golden brown. Drain well on paper towels. Serve hot. Yield: 10-12 latkes.

ROSTI

Rosti is a Swiss latke which can be cut into individual servings after cooking.
3 lb. potatoes
4-5 tbsp. oil for frying
salt to taste

Scrub potatoes. Peel and grate into thin sticks (on a grater or with grater attachment of food processor). Place in a colander, rinse with cold running water to remove excess starch, drain and squeeze out any remaining water with your hands.

Heat oil over medium-high in a large skillet. Add potatoes, sprinkle with salt and turn several times until well coated with oil. Reduce heat, cover and continue to fry for 20-30 minutes, turning twice. Uncover potatoes, increase heat to medium-high and fry an additional 20 minutes, or until crisp and brown. Serve immediately. Yield: 6 servings.

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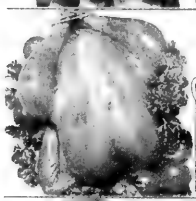

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Chanukah Delights

Marion Kane gets back in kitchen

By ERIN SILVER
Special to the CJN

"I adore cooking and good food and I love writing," says Marion Kane, 55, who is back in the spotlight as a food columnist for the *Toronto Star* after taking a much needed one-year sabbatical from her job as food editor at the paper.

"Being the food editor was a dream job," she says during a mid-morning interview in her cozy mustard and burgundy-coloured kitchen.

From 1989 to last fall, Kane assigned stories to writers, thought of creative ideas, wrote regular features and weekly columns. She also got to meet and even befriend some of the world's most notable cooks, such as Julia Child, Emeril and Sophia Loren, who came out with an Italian cookbook in 1998.

But putting recipes in the paper can be stressful.

"If the recipe isn't good, I feel I wasted people's time and money and I risk damaging my reputation. I get very nervous about recipes being accurate," she says, noting that as a columnist, she tests recipes 12 times before allowing them to be published.

"I know I get angry when I realize that recipes don't work or are just so-so."

Though Kane loved her job as food editor, some time off was just what this award-winning writer and author of the cookbook, *Best of Food*, needed to recharge her batteries.

"My dad died in May [2000], and I was feeling tired and stressed," she said. "I needed to get some sleep, spend more time with my daughter, cook at my leisure – which I hadn't had a chance to do in years – and I needed to reflect on what I wanted."

Now her weekly food column appears in the At Home section of the Sunday paper.

"I use my columns to write about anything that happens to me involving food. I write about interesting cooks, and feature interviews with famous chefs."

The best things about having her own column, she says is that she gets to work from home, which helps keep the pace of life slower than it used to be, and the new arrangement is more efficient.

"If I'm writing in my basement office, I can just run upstairs to the kitchen, test a recipe and go back downstairs to finish the column."

Now that Kane is at home more often, she says she has begun to research her family history. As it turns out, her grandmother was a pediatrician, and other female family members were doctors, chemists and archeologists.

Kane's mother was a biologist and a good cook on the side. Her father taught medicine and did medical research in London, England, where Kane and her two younger brothers were raised, although she was born in Montreal, her father's hometown.

It was in England that Kane developed her love of food. On Sundays, her father would take her for Indian food or smoked meat and the rest of the week, she and her brothers helped their mother prepare meals.

"It was my job to make the vinaigrette for the salad and help set and clear the table," Kane recalls.

"That's why I make such good salad dressings today."

Kane moved back to Canada in 1965 and eventually settled in the Kensington Market area in downtown Toronto, a part of town she loves because she can buy fresh ingredients just steps from her home.

Her first daughter, Esther, was born in 1971, and throughout the 1970s, Kane made money by baking pies and selling them to restaurants.

But with a degree in languages, she decided to earn her bachelor of education and taught English as a second language before she discovered a penchant for food writing.

Kane was a freelance food writer from 1976 to 1983 and wrote restaurant reviews for *Toronto Life* magazine and its gourmet guide – her first foray into the industry.

"I had no formal training in journalism and it turned out to be my forte."

She landed a job as the Toronto *Sun's* food editor in 1983 and stayed on until the *Star* hired her in 1989, by which time she had given birth to her second daughter, Ruth, now 13.

Kane says she it's her goal to get more people interested in cooking, which she acknowledges has become "a dying art" as a result of the fast pace of North American life.

"I want to write another cookbook," she says, adding that if she's going to get people back into the kitchen, she has to induce them with "straightforward, simple dishes – no fusion cooking or pretentious recipes."

She says she has an idea for a top-secret food book she plans to start writing soon. The only thing she's willing to divulge is that the book will be "very personal."

ROASTED BALSAMIC POTATOES

A delectable, easy way to cook Kane's favourite vegetable — the lowly spud. This works best with those small red potatoes that are best cooked in their skins. The trick is that secret ingredient no kitchen should be without: balsamic vinegar.

- 1½ lbs. small red potatoes, scrubbed and quartered
- 2 onions, peeled leaving root end intact, cut in wedges
- 2 tbsp. olive oil
- ¼ cup balsamic vinegar
- 1 tbsp. chopped fresh thyme, or ½ tsp. dried
- ½ tsp. salt
- ¼ tsp. freshly ground black pepper

In 13 inch by 9 inch baking dish, combine potatoes, onions and oil. Cover and bake in preheated 400 oven 30 minutes.

Add balsamic vinegar, thyme, salt and pepper, stirring to coat potatoes well. Increase oven temperature to 450.

Bake, uncovered, 30 to 40 minutes, stirring twice, until liquid has evaporated and potatoes are crisp at edges. Makes 4 servings.

École Polytechnique memorial set for Beth Tzedec

TORONTO — A memorial service for the 14 women murdered at l'École Polytechnique in Montreal in 1989 will be held on Dec. 6 at Beth Tzedec Congregation.

The event, which ran last year for the first time, is co-sponsored by Beth Tzedec, Holy Blossom Temple and the First Narayever Congregation.

The Canadian government declared the date as National Day of Remembrance and Action on Violence Against Women in 1991. More than half of Canadian women have been victims of at least one act of physical or sexual violence, according to event organizers.

Donna Keystone, the driving force behind the memorial, said she would like to bring awareness to the Jewish community that "within our own community, this kind of thing happens."

Participants will include Rabbis Baruch Frydman-Kohl, Elyse Goldstein, Jason Rosenberg and Ed Elkin; Cantor Tobias Gabriel; and children of the Downtown Jewish Day School.

A former victim of domestic violence will share her story, and Adrienne Rosen of First Narayever and the Wildwomen project will also take part. The Wildwomen project involved a car trip from South America to Toronto to raise money for the December 6 Fund, a volunteer organization that provides interest-free loans to women fleeing domestic abuse.

For further information about the memorial service, contact Beth Tzedec at 416-781-3511, ext. 34.

CHILDREN'S BOOK WEEK: **Leo Baeck Day School recently took part in a week long celebration of Canadian Children's Book Week. Kathy Kacer, author of The Secret of Gabi's Dresser, among other books, is seen above with Kailey Citron and Hartley Brown. She was one of several authors and illustrators who shared their creative process and excited children about reading and writing.**

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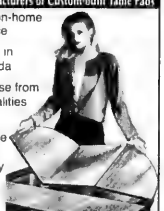
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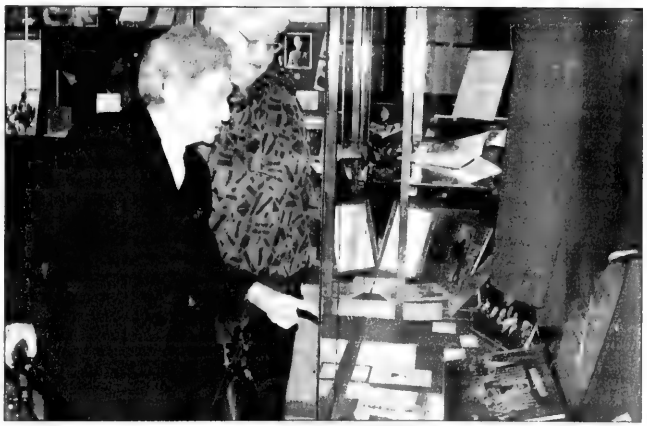

Rita Slutsky (left) points to some of the Russian artifacts on display at the Baycrest Centre museum. **[Paul Lungen photo]**

Russian artifacts on display at Baycrest

By PAUL LUNGEN
Staff Reporter

TORONTO — Rita Shindel couldn't stop a flood of emotions as she gazed upon a fragile and yellowed document from her youth.

Behind a glass case, covered in Cyrillic script, the pocket-sized paper appears innocuous enough to a casual observer.

To Shindel, however, it represented four years of her life, as a soldier in the Red Army fighting her way from the Volga River to Berlin.

As a young woman, Shindel operated a giant searchlight that cast its beam on German aircraft, allowing anti-aircraft fire to take them down. The document was a passport representing her army service.

The document was part of an exhibit titled, Survival & Freedom: A Tribute to the Russian Jewish Community, which opened last week at the Silverman Heritage Museum at the Baycrest Centre for Geriatric Care.

The display features historical memorabilia about Jewish life in Russia, items from an underground yeshiva, antique samovars, Judaica, and a mock-up of a tiny Soviet apartment from the 1950s.

A prominent part of the display focuses on the Great Patriotic War, the Russian life and death struggle against Nazi invaders.

Standing next to Shindel, Maria Waldman, a native of Tashkent, looked at the same glass case and pointed to a black and white photo of a group of Russian army veterans gathered in Kiev in 1978 to commemorate their victory over Nazism.

A translator in the Soviet forces, Waldman's past still plays a prominent role in her life today. She is a member of the Anti-Nazi Combatants and Martyrs Remembrance Committee.

Nearby is a grouping of Soviet-era service and commemorative medals as well as grainy black and white photos from the war era. Semyon Perlamutrov, who serves as vice-chair of the Association of Anti-Nazi Fighters and Veterans of World War II, points to his service photo as a junior lieutenant in the Soviet artillery. He, his brother Yakov and late father Gregory all fought the Nazis and all three survived the war, he said.

With his grandson looking on, he describes his life in Canada and notes proudly his son is an engineer and his grandson an emergency room doctor. "That's everything that I brought to Canada," the Odessa native said.

Tanya Korol's contribution to the display was a vintage photograph of her parents, Alexander and Maria, as well as handwritten letters home from the front from her father to her mother.

Her father was a doctor in the Soviet army and her mother a nurse. They met in Voronich during the war and she was born only two months before her father was killed in action in January 1945.

Rita Slutsky, who immigrated to Canada in 1948, contributed her late step-mother's framed dentistry certificate that she carried with her to Siberia during the war to prove she was indeed a Russian national. Her step-mother, she recounted, was killed by Germans in Novogrudek.

Also part of the display are prayer books and photographs from Rabbi Yoseph Zaltzman's youth, when he studied at a secret yeshiva that was banned by Soviet authorities. "The exhibit shows the contrast between what we had to hide and [life] here in a free country," he said.

Museum co-ordinator Pat Dickinson said the exhibit recognizes that Russian Jews are playing an increasingly important role in Toronto and that there are "significant numbers" of Russians in the Baycrest Centre. Many participate in the centre's ambulatory day programs, she said.

Working through its contacts in the Russian community, the museum gathered artifacts dating back to the 19th century, including samovars and a unique brass menorah with a sliding top that was specially made for a Russian immigrant to safely use on board a ship.

The exhibit, which runs to the end of May, was made possible through a gift from Marty and Susan Goldberg in honour of Lois Buckstein and Rabbi Zaltzman. For more information or to arrange group tours, contact Dickinson at 416-785-2500 ext. 2802.

Greater Toronto Area

Rebbitzen Judy Taub gave to community

By EVELYNE KESLASSY

If you weren't one of the 3,000 attendees at Rebbitzen Judy Taub's funeral earlier this month, you probably read about it: the regal two-hour tribute, the outpouring of emotion and love and the enormous loss to the community. The filled-to-capacity shivah was equally indicative of this admiration, this closeness to a woman of accomplishment who gave on many levels to the Jewish world.

Guest Voice

I was struck by the meaning of such a tribute, such a deep connection from so many to a woman who earned herself, with no intention of course, a mark of distinction in a very complicated religious world. Not because of her position in the public eye, but rather because of her intense work in contributing to others' fulfillment and growth, Judy Taub earned her place in people's lives and hearts in the way we are called upon to earn our eternity: with real, honest giving. A person cannot be so widely loved and so largely missed, far beyond good friends and family, without having made a significant contribution.

Rebbetzin Taub kept her halachot like most religious Jews, but this was not what we heard about that Sunday in the sanctuary of Beth Avraham Yoseph of Toronto, where the aura of her neshamah filled us all. The outpouring of words by her three rabbi sons, Shimon, Shmuel and Moishe, and other notable rabbanim, all focussed on her magnanimous *hachnasat orchim* (hospitality), her chesed (kindness) and the emphasis in her life on kiruv (Jewish outreach).

One of her greatest fortes was teaching *taharat hamishpachah* (the laws of family purity) to countless woman like myself who knew nothing of the mitzvah, and who benefited so much from her generosity in this area. As her son Shimon said in his eulogy, "On Friday nights and yom tov she wanted to be in charge of the mikvah. She didn't want to disturb anybody else to have to leave her Shabbos table to go take care of the mikvah. She wanted to do it herself and give chizuk to those who went on those nights." Indeed, on the last morning of the shivah, I heard one woman say how much she loved going on Friday nights because the rebbitzen looked after her.

Judy Taub

Her youngest son Moishe continued on this theme. "There are people who consciously make the decision to do a chesed – 'I'm going to do the right thing' – but there are other people like my mother whose true nature is this way. In the hospital, the nurses would come in to wake her up 'Mrs. Taub, have some lunch.' Her first reaction would be, still half asleep, 'Did you eat lunch?' She wasn't thinking when she said this. It was a reflex."

It may have been in her nature, but the rebbitzen worked on this reflex her whole life. Nothing special comes easily. The Shabbat table that was usually full with guests, she prepared. The pressures she took on in order that her husband, Rabbi Taub, should learn and build a community, she took on with pleasure.

I learned from the rebbitzen's life what it truly means to take one's gifts and draw on them for good. She used all her strengths for the sake of a higher purpose. "Her perception and understanding gave all those around her the ability to grow in what is important in life," remarked her son Shimon. "Her easygoing approach, the way she reached out to people, was so unique... she loved it and she loved what she was doing," Shmuel said.

Her youngest son Moishe recalled the many people she had turned on to Judaism, especially in New York over a cup of coffee, "always happy, always in good cheer. Who could forget her smile?" She used all her talents to this end.

As Rabbi Yochanan Zweig, rosh yeshiva of Talmudic University of Florida in Miami Beach and a good friend of the Taubs, commented, the genius in her aptitude for Jewish outreach was in her completely non-judgmental approach. "She accepted everybody for what they were, she understood where people were coming from. Nobody ever, ever felt she was doing them a favour with her chesed." On the contrary, Rabbi Zweig said, the rebbitzen herself was energized by the giving and always running around to help. She did it "with the wisdom and the understanding of meaning and truth," he said. "That empowered her, and she did it, and she ran, and it was always with a smile."

I remember the running, and the energy and the smile. Rebbitzen Taub was my neighbour. Very often as my car backed out of my driveway, I'd cross hers. She'd usually be scurrying with an inordinate number of shopping bags. I couldn't imagine how much company she was having. But no matter how rushed she was, she would always stop – with sincere happiness – to talk with me. This was her impact.

As Rabbi Sheftel Neuberger, menahel of Yeshivas Ner Yisrael of Baltimore, put it: "She connected with everyone. It was the essence of her being. We have lost a part of ourselves because everyone felt a kesher to her."

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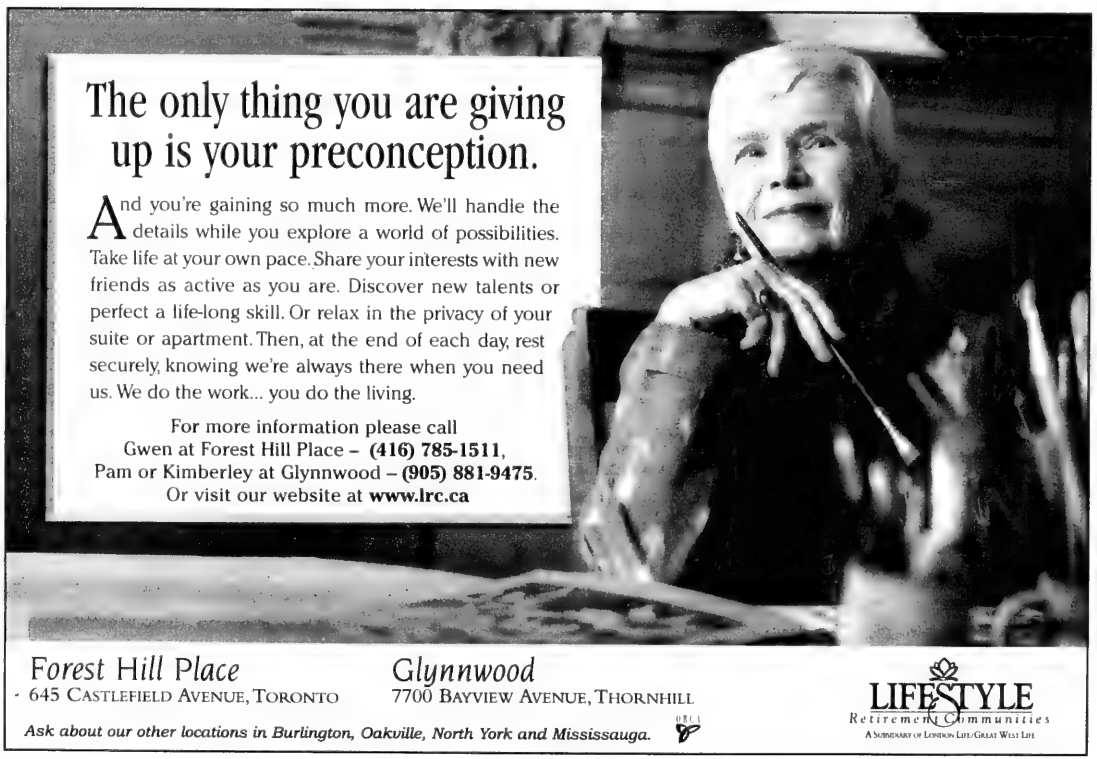
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Greater Toronto Area

Pre-teen violinist chooses Shabbat over Carnegie Hall

By LEILA SPEISMAN
Staff Reporter

TORONTO — Twelve-year-old Ben Sanders recently faced a decision that for him wasn't anything particularly special. It was all a matter of priorities.

The talented violinist, who has been playing since he was three, was given an opportunity that few get – to play at New York's Carnegie Hall.

Ben said he was "very happy. I knew how important it was."

The only problem was that the concert was scheduled for a Saturday, and Ben and his family are shomer Shabbat.

Although he confesses he was disappointed, "I just accepted it," he said.

When Rabbi Aron Hoch, spiritual leader of the Village Shul, heard about it, he called the decision a kiddush HaShem – a sanctification of God's name. And when Zale Newman, a stalwart of Toronto's Jewish music scene, heard about it, he asked Ben to play at the annual NCSY concert, to be held Dec. 3 at Roy Thomson Hall.

Ben spoke to *The CJN* at his home during the filming of a video to be shown at the concert.

He started playing the violin when a number of musicians playing different instruments, came to his preschool. "My mother asked me which instrument I would like to play, and I said the violin," he said.

His mother, who plays the piano, is a firm believer in music lessons for children, saying that it builds self-esteem, and helps develop both social and academic skills.

Four of the family's five children also play instruments – three play the violin and one plays the cello.

Ben Sanders

Ben, like his brother and sisters, studies by the Suzuki method, which initially teaches children to play by listening and watching and only later teaches them to sight-read music.

It also presupposes that every child has the potential to play an instrument, provided they are exposed to it and their environment and parents are supportive.

This is certainly the case in the Sanders family, where their mother takes them to lessons and practises diligently with them at home.

Ben, a grade 7 student at Eitz Chaim, said he practises about 12 hours a week. The rest of the time, he said, "When I'm not playing the violin, I'm doing homework. When I'm not doing homework, I watch TV."

He also likes in-line skating, basketball and surfing the Internet.

Ben especially likes music by Bach, Mozart, and Vivaldi, he said, although he also likes playing Jewish music.

While his friends think his playing is "cool," and he finds it "fun" and something he wouldn't stop doing, Ben said he doesn't think he would play professionally when he grows up.

The 21st annual NCSY Festival of Lights Concert will also feature popular Jewish music star Avraham Fried, accompanied by the Toronto Kol Chaverim Choir, as well as Yaakov Shweke and the Nafshenu Orchestra.

For more information, call NCSY at 905-761-6279.

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Greater Toronto Area

Vaughan sign blitz

Continued from page 3

or religious groups," explains Vaughan's Ward 5 councillor, Susan Kadis. "We have to distinguish between illegal commercial signage and those used by religious groups."

Kadis said that extending the crackdown from commercial signs to those at synagogues and Jewish buildings was the result of "some type of misunderstanding."

She said the reprieve was issued to give the city time to reconsider. "I'm confident we'll find a way to accommodate religious institutions. In some ways, this is positive because it could put an exemption in place."

Vaughan's bylaw is intended to curb illegal signs and "eyesores," Kadis said, adding it's her understanding that the city can enforce the law even on private property.

Vaughan issued the same order to Jewish organizations two years ago, but nothing came of it. Institutions that received the notices this time included Beth Avraham Yoseph of Toronto Congregation, Aish HaTorah, Associated Hebrew Day School, Reena, the Joseph and Faye Tanenbaum Residential Centre, Leo Baeck Day School and Netivot HaTorah.

But the Ontario region of CJC believes most synagogues and Jewish facilities in Vaughan received the citations.

Bernie Farber, the region's executive director, says he knows of no other religious groups that received the notices.

"We can't be certain, but there was the appearance that Jewish institutions were visited almost exclusively," Farber said.

For CJC Ontario region chair Ed Morgan, a law professor, Vaughan's short-lived move presents a clash between freedom of expression and the right of governments to enforce laws.

The signs in question "present both a fundraising pitch and a political message," Morgan feels. He cited a 1995 Supreme Court of Canada ruling which found that the City of Peterborough could not remove electoral signs from private lawns.

The UJA, Bonds and JNF signs are "close enough to protected speech that there would be a pretty good challenge [to Vaughan] if we went ahead."

Beth Radom welcomes new rabbi

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Steven Schonblum may be the only rabbi in town who floods his backyard every winter to make an old-fashioned skating rink – and invites congregants for an evening of skating and hot chocolate.

He began the tradition as ritual director of Pride of Israel Synagogue, where he served for 15 years before earning his smichah last April.

In August, the 40-year-old father of three became spiritual leader of the 350-family Beth Radom Congregation, replacing Rabbi (and Cantor) David Bagley, who retired due to ill health. York University student Rudy Bromberg now serves as the congregation's chazzan.

Rabbi Steven Schonblum

Beth Radom, like Pride of Israel, is unaffiliated but traditional Conservative in practice. (Beth Radom used to be affiliated with the Conservative movement's umbrella, United Synagogue.)

The late Rabbi Harold Lerner, former spiritual leader of Pride of Israel, encouraged his then ritual director to consider a career in the rabbinate.

Rabbi Schonblum studied for a decade in a program run by Tifereth Yisrael Rabbinical Yeshiva in Long Island, N.Y. for people already involved in a career and possibly living at a distance. Most of his studying was done in Toronto, much of it with a chevruta partner.

Coincidentally, he was able to gain practical experience as a ritual director, and served, in effect, as acting spiritual leader on three occasions – giving sermons and presiding at life cycle events – when the congregation was between rabbis.

Despite the long haul, Rabbi Schonblum is glad he waited to get his smichah. "At the age I am, I feel I have the maturity and experience. I'm more comfortable now. There's something to be said for taking your time."

He particularly enjoys the interaction with people, he said.

Originally trained as a respiratory therapist, Rabbi Schonblum realized within a year that wasn't the career for him. He spent a few years working in his family's retail business before finding a career in synagogue life.

In his spare time, he enjoys woodworking, and his children play on a 1,000-square-foot jungle gym that he constructed.

Rabbi Schonblum, a graduate of the Community Hebrew Academy of Toronto, grew up at Clanton Park Synagogue and still studies daf yomi there on a regular basis.

He made his first foray into the Jewish career world as a high school student, when he served as a bar mitzvah teacher at the now-defunct weekly North York Community Hebrew School.

He said he wants children to feel that the shul is their second home (he noted that youngsters are welcome on the bimah during Shabbat and that little ones can attend story hour downstairs), and he also hopes to increase Beth Radom's membership.

Computer hook-ups to connect to other congregations with the name Beth Radom, as well as other synagogues, are in the works, he said.

Among his early initiatives are Hebrew reading classes and a father-son tallit and tfillin club, which includes a round of ball hockey after davening.

The skating parties at his home are generally held on Saturday nights, preceded by Minchah services. It's another way to get people to come to shul, he said.

Coast to Coast

Symposium explores stolen Holocaust-era art

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Canadian Jewish Congress (CJC) and the Canadian Museums Association (CMA) recently hosted a groundbreaking symposium on Holocaust-era cultural property.

Over 75 delegates from across Canada, the U.S. and overseas representing public institutions, museums and art galleries, as well as Sotheby's and Christie's, gathered to discuss the issues surrounding identification and restitution of cultural property stolen by the Nazis between 1933 and 1945.

Experts on provenance research and its legal and historical aspects met at the National Gallery of Canada in mid-November.

In his keynote address to open the conference, Neal Sher of the International Commission on Holocaust-era Insurance Claims implored delegates to keep in mind the aims of the process.

"It is important to look at things from a historical and moral perspective," he said. "The objective is to do what is just and fundamentally fair, as difficult as that may be.

"Never can one achieve full justice in any arena involving the Holocaust; it simply is not possible," Sher said. "There will never be perfect justice, but the pursuit of justice, the pursuit of fairness, is in and of itself a worthy and a noble cause."

He urged delegates to remember that "no one, no person, no institution, should reap either profit or benefit to the detriment of the victims."

CJC President Keith Landy praised the CMA for its partnership in organizing the symposium.

"There is no shortage of controversy surrounding the issue of Nazi-looted art, but the CMA did not shrink from their responsibility to deal with this topic in such an effective manner," he said. "It is a demonstration of true leadership."

The results of the deliberations, as well as a plan of action for future consideration, will be compiled and distributed to participants.

Birthright hosts Israeli educators

OTTAWA — A delegation of six Israeli educators recently spent two weeks in Canada on behalf of the Birthright Israel program.

The six, all of whom had worked with Birthright groups in Israel, visited a number of Canadian cities where they initiated programming to reinforce the Israeli experience of Birthright participants.

"One of the main objectives of the Birthright Israel program is to have the young people who go on the program become involved in their local communities afterwards and to provide them with follow-up programming," said Adam Minsky, director of Israel and overseas programs for UIA Federations Canada.

While in Canada, the educators split up and visited Toronto, Ottawa; Winnipeg; Calgary and Vancouver, as well as smaller communities in Ontario. The Ottawa portion of the trip was organized by Birthright Israel local co-ordinator Howie Osterer. The two educators who came to Ottawa visited Yitzhak Rabin High School, Hillel Academy and the University of Ottawa. "They were also very fortunate to be the guests of Canada's deputy prime minister" Osterer said.

The two-week program, which ran to Nov. 5, ended with a retreat at Geneva Park, near Orillia, Ont., for program staff and volunteers from across Canada. During the 3-day training session, the educators worked on leadership skills so Canadian staff will be as prepared as Israelis to lead the trips. – **D.K.**

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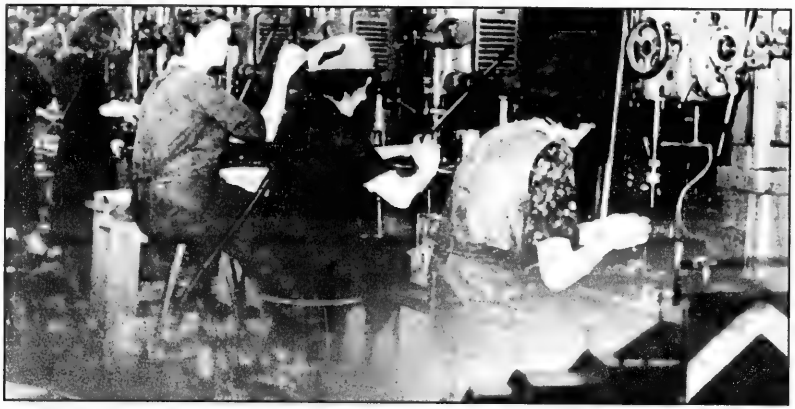

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Winnipeg Jewish community seeks to expand

By MYRON LOVE
Prairies Correspondent

WINNIPEG — This city's Jewish community, which has been slowly declining for 40 years, has unveiled a new three-pronged strategy community leaders hope will attract new residents and keep Jews in the city.

The plan to increase the city's Jewish population beyond its current 14,000 people was unveiled at a federation meeting last month. At that time the federation board approved $118,000 of a projected $168,000 for its first year. The rest of the funding will be sought from government, foundations and other sources.

"We think now...is the time to do something about it and we think that aiming to grow our population to 18,000 by 2010 is doable," says Bob Freedman, executive director of the Jewish Federation of Winnipeg/Combined Jewish Appeal. "If we don't take a proactive approach, we will continue to slide backwards."

The plan – called Grow Winnipeg – seeks to build on the increasingly successful recruitment of Argentinian Jewish families.

The federation began promoting Winnipeg as a destination for distressed and anxious Argentinian Jewish families five years ago. So far, about 20 families have immigrated here from Argentina and dozens more are waiting to clear immigration.

Grow Winnipeg also calls for stepped-up efforts to attract Jewish immigrants from regions such as South Africa and the former Soviet Union.

But the plan also emphasizes efforts to lure back former Winnipeggers and to encourage younger members of the community to put down roots here by helping them find employment.

Grow Winnipeg will be officially launched in the spring.

At its peak around 1960, Winnipeg's Jews numbered about 19,000. While there was always an outflow, the Jewish community was able to look to new immigrants and, more importantly, large number of Jews from small towns on the Prairies as a source of new members.

But by the mid-1960s, that latter source had all but dried up and the city's Jewish population has since dropped, with a quarter now over 65.

"We are not being Pollyannaish is our expectations. We live in a mobile society. People move for different reasons," says Freedman.

"The reality is that we are a mid-sized centre and there will always be people leaving for larger cities. Still, with the 25-60 cohort shrinking, if we don't try to do something, we will eventually be in a position where we don't have the critical mass to support all our community programs."

Toronto rabbi now in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — Congregation Beth-El's new rabbi believes people are looking for spirituality more than ever in these uncertain times.

Rabbi Ronnie Cahana, who was born in Sweden and grew up in Texas, comes to the 50-year-old congregation in the Town of Mount Royal after three years at the Lodzer Centre Congregation in Toronto.

"Judaism is so spiritual," he says. "It teaches that there is spirituality in every aspect of living. I want people to know what a treasure they have."

Religious leaders must be available "to speak about what matters in life, to ask the bigger questions, even to introduce a sense of the magic of life, and to restore a sense of calm," Rabbi Cahana, 47, says.

After graduating from the University of Texas with a degree in philosophy, Rabbi Cahana went to Israel where he worked in development towns as a social worker for a Young Judea leadership course and studied at Ohr Somayach.

In 1985, he received his ordination from the Academy for Jewish Religion in New York.

"I came to realize that being a rabbi is a privilege," he says. "It's a privilege to be involved in people's life-cycle events and to interpret God's presence in their lives."

Rabbi Cahana hopes to make Beth-El's more than 500 members feel they are entering a place of holiness and beauty where they can be close to God.

"We are very vulnerable when we pray," he says. "A community allows that kind of vulnerability because there is a real trust among each other."

Rabbi Cahana spent the first two years of his rabbinate travelling with his wife, Karen Knie-Cahana, through Mexico and South America.

"Along the way we stopped at Jewish communities and asked if they needed my services," he says. "I [came] without knowing Spanish but by the end was able to give sermons in the language."

Since then, Rabbi Cahana has served congregations in Galveston, Tex., Miami Beach, Fla., Vancouver, B.C. and Gothenburg, Sweden. The synagogue he led in Gothenburg, the only shul within a large area, catered to a wide range of customs.

"We had a mechitzah and an organ," he says.

He toured Sarajevo during the war with a Swedish minister and an imam, preaching religious tolerance in a synagogue, mosque and at Orthodox and Catholic churches.

His time at the Lodzer shul in Toronto, whose membership is primarily made up of Holocaust survivors, was especially rewarding, he says, because it deepened his knowledge of that generation.

Rabbi Cahana, who, along with his wife, has five children, aged four to 14, will be officially installed Dec. 1.

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Strategic Action Committee plan launched

By DAVID LAZARUS
Staff Reporter

MONTREAL — Several major Jewish organizations here are mobilizing the Jewish community to counter what they see as extraordinary efforts to undermine Israel's legitimacy.

FEDERATION CJA and the Quebec regions of the Canada-Israel Committee (CIC-Q) and Canadian Jewish Congress (CJC-Q) have launched an unprecedented action plan to arm the Jewish community with the tools needed.

"In the aftermath of the Sept. 11 tragedy, the already challenging task of explaining the integrity and the current actions of the State of Israel has only increased," says a Strategic Action Committee (SAC) document detailing the plan.

"There's a sense that the Jewish community has not been doing enough of what it should be doing," said federation president Steven Cummings, "that we're not getting across a powerful and potent message."

At the same time, the Palestinians have appeared to be winning the public relations war, he added.

To be in effect from now to the end of the federation's fiscal year next March, the tripartite effort will be based on the work of four SAC subcommittees: for students, synagogues, community liaison and media monitoring/public affairs.

Each will be devoted entirely to advocating for the Jewish State in the Jewish and wider communities.

Special federation funding, the amount of which was not disclosed, has also been allocated for the plan.

Leaders of the three organizations, said last week at a press conference that the SAC plan was extraordinary in scope and was taken as a response to cumulative events dating back to September 2000 that have put "intense pressure" on Israel, including the intifadah, the Durban conference on racism in late August and the Sept. 11 tragedy.

Sept. 11, the SAC document says, resulted in the U.S. government's exerting "intense pressure" on Israel to resolve the conflict with the Palestinian Authority, in an effort to solidify "moderate" Arab support in the international coalition against terrorism.

"The fact that acts of Palestinian terrorism have not abated since Sept. 11 has failed to elicit – in Canada, Europe or America – meaningful recognition of Israel's right to defend itself," the document says.

"Consequently, the job of explaining Israel's legitimacy to the larger world is now more crucial than ever."

The students' committee will be given the highest priority. Its work will include organizing a weekend retreat, arranging campus-based Israel Days at three CEGEPs and three universities, planning rallies, and using "student-friendly" materials, Web sites and newspaper ads to reach "less affiliated" and non-Jewish students.

"This is doubly important," the SAC documents says, "in light of constant and aggressive Palestinian student activity."

The synagogue committee's work will include developing a rapid response team to deal with media coverage; organizing a teach-in at synagogues, planned for Jan. 22, 2002; and preparing timely correspondence to government officials.

The community liaison committee will work on simultaneous teach-ins at Jewish schools and other Jewish institutions across the Jewish community, as part of a one-day "blitz."

The teach-ins of both committees "will offer a clear and focused and brief message on the basic right of Israel to exist, explain its need for security and rebuff falsehoods about its history and current policies."

The community liaison committee will also provide senior leadership briefings and outreach to other religious and ethnocultural communities.

The activities of the media monitoring/public affairs committee will include preparation of a speakers' bureau, arranging leadership news conferences and briefings and the publication of an Israeli action guide.

The SAC also plans to hire a temporary staff to work on the teach-in project and guide.

Those attending the meeting with the media included Cummings, federation executive vice-president Danyael Cantor, CJC-Q president Joseph Gabay and CIC-Q chair Thomas Hecht.

"This can no longer be the affair of the CIC-Q, CJC or federation," Gabay said, "but of everybody."

Hecht said the "number of synergies" related to the plan also augurs well.

"We want to have an engaged community in the media struggle of deciding whether Israel is the victim or 'victimizer,'" he said. "Jewish history cannot be made into a myth."

Cummings said the plan presented is short term, as its funding runs only until the end of the federation's fiscal year. But a longer-term plan with attached funding is expected for the 2002-2003 year.

The plan grew out of Jewish community activities dating back to the start of the intifadah, he added.

In October 2000, he said, a crisis committee met on an ad hoc basis to develop a community response to the intifadah. This led to more regular, bi-weekly meetings and to the formation of the SAC and a "summit meeting" Oct. 30 that put the SAC plan into place.

Cummings said he was pleased with the "content, depth and reach" of the plan.

Those involved with the SAC were optimistic that the activities of the plan would serve as important "building blocks" for future community action, he said.

"In the post-Durban environment," he said, "the basic legitimacy of the Jewish nation and the legitimacy of the Jewish people have been called into question. And it's all been ratcheted up by our enemies.

"Since Sept. 11, some people have been saying that 'if there were no Israel, there would be no problem.'

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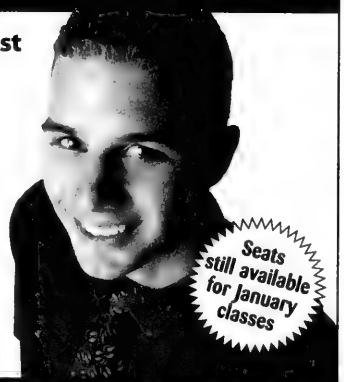

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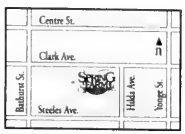

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Coast to Coast

Interfaith conference draws over 80 participants

By JENNIFER PAQUETTE
Special to The CJN

BRAMPTON, Ont. — The Brampton Multifaith Council's recent Unity in Diversity conference drew more than 80 participants, including clergy from nine Christian denominations and Islam.

They all wore badges identifying themselves by name and with a symbol of their faith: a cross, a crescent, or a Star of David. But during a keynote speech delivered by Richard Landau, executive producer of balanced programming for Crossroads Television (CTS), there were only two wearing Stars of David.

Landau said that left many participants wondering why more Jews weren't at the conference.

After being burned by past experiences, he said, Jews typically limit interfaith exchanges to one-on-one encounters with specific faiths – such as Jewish-Christian or Jewish-Muslim exchanges, or programs run by Jewish organizations like B'nai Brith's League for Human Rights, rather than venturing into arenas where diversity itself is on the agenda.

Historically, interfaith groups including Jews have usually either degenerated into what Landau calls "a let's bash Israel party" or "there are people trawling for converts; people are going to target you, say 'There's a Jew' and 'Let's get that Jew'... so why would you want to get involved?"

But he remains optimistic, and said he is working to right past wrongs in his role with CTS.

CTS's original application to be an all-Christian broadcaster was rejected by the CRTC in 1996. It was later granted a licence on the condition that it provide 20 hours a week of "balance programming," including 12 hours during prime time.

In his address, Landau said the public misjudges religions based on sensationalized news reports. To illustrate the point, he asked rhetorically what non-Muslim participants knew about Islam before Sept. 11.

He said the goal of interfaith groups such as the Brampton Multifaith Council is to see other faiths at their best, rather than judging them at their worst.

Landau used the analogy of a car broken down on the highway. When someone stops to help you, he asked, "do you ask what religion they are, before accepting their help?"

Interfaith dialogue, with its aim of mending rifts between groups within our diverse society, must go beyond looking at labels to "looking at how [people] live their lives," he said.

Sept. 11 has increased the need for good interfaith dialogue towards shared goals, Landau said.

Even before, Landau said he had noticed "a real hunger for public prayer... for genuine spiritual devotion," but now "things have accelerated" and he sees a real "opportunity for people of faith to heal one another."

Jews in particular, Landau said, stand to benefit from interfaith encounters, "as long as... the forum is fair."

His said his role at CTS, through such things as his weekly interfaith newscast and his *Israel Today* program, is to offer that forum, bringing together good people of all religions to share their unique beliefs.

Landau outlined a plan of action for conference attendees, practical points to inspire interfaith programs in their own communities.

Rather than just dialogue, he said, groups must take on large tasks in their communities, such as meaningfully executed peace garden projects, as well as small ones, like working with local school boards.

Interfaith work – however insignificant it may seem – can change the world, Landau said. "Some tasks may be thankless, but we do them because they are holy things to do."

Landau concluded his speech with a challenge to participants and their faith communities. Although he said he can't promise an entire program, he vowed to dedicate one or two eight-minute segments to any worthwhile faith groups (he doesn't offer airtime to "messianic" Jews, for instance) willing to discuss their activities on the air.

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Coast to Coast

The Bloc's Jewish bipolarity

Historically, Jewish relations with the forces of extreme nationalism have always been uneasy and, at various times, Quebec nationalism has revealed disquieting anti-Semitic tendencies. One would therefore expect that Quebec nationalism's proxy in federal politics – itself a paradox worthy of lengthy study – the Bloc Quebecois, would not be a likely source of support for Jewish concerns.

However, like their senior partners in the "sovereignty project," the Parti Quebecois, the Bloc caucus is home to some of the most supportive MPs on the hill. In Quebec, Parti Quebecois governments, both past and present, have been substantially more generous and supportive of Jewish education, for example, than any Liberal government over the past 40 years. In Ottawa, some Bloc MPs – including some of the most influential within the party – are counted among the closest allies of the pro-Israel community.

Scene in Ottawa

By G.K. SIMCOE

Conversely, the Bloc is also home to a handful of the most outspoken critics of Israel, individuals who, not coincidentally, would prefer to see a "pur laine" francophone population in la belle province. How can we make sense of this?

Perhaps an important clue rests in an examination of what common traits are to be found in the friendly Bloc MPs that set them apart from their less friendly caucus colleagues. In fact, such an examination reveals a startling dichotomy within the nationalist movement in general.

A close inspection exposes two nationalist types within the Bloc. The first represents the old-time, "fought-in-the-trenches" separatists. These are the Quebec union activists whose political identities were formed during the Quiet Revolution. In their worldview, there is little room for consideration of others or their needs. "Either you are with us in our quest, or your are against us." Jews, identified for the most part as opposed to Quebec sovereignty, do not merit support or consideration.

But the second type within the Bloc – equally as passionate regarding Quebec nationalism – is anchored in an entirely different era. This group is younger and grew up in a Quebec where the francophone population had already achieved primacy – in language, political power and social standing. For them, the struggle for independence is not an existential enterprise so much as a logical means to protect the gains made over the last few decades. Not only are they not threatened by the presence of minorities, they see in minorities a validation of their cause.

The greatest irony here is that there is a parallel within the Jewish community. There still exists a component of Jewish leadership in Quebec that eschews any interaction with the separatists. However, a younger, more progressive leadership has emerged that has fostered relationships with the likes of Gilles Duceppe and Yvan Loubier.

Quebec's Jewish community should be grateful that they have!

Mazel Tov

מזל טוב

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Family and friends attended a surprise 80th birthday party for Florrie Kay given by her husband Ralph, daughters, sons-in-law and grandchildren.

Mazel tov to Shawna Weber & Jeff Novak who were married recently. Proud parents are Paula & Gil Weber and Linda & Brian Novak.

Mazel tov to Stacey Schneider & Joel Cornberg on their engagement. Parents Sharon & Ivor, Toronto, and Hillary & David, Calgary, and grandparents are overjoyed.

Happy second birthday Jordyn Bailey, daughter of Fara & Michael Forman. Proud grandparents Alan & Elaine Rubinoff and Don & Wendy Forman.

Mazel tov to our granddaughter Ruthie who recently got married, from Bubbie and Zaide and grandparents Barna.

Mazel tov on the marriage of Carrie, daughter of Edward & Shelley, to Sean, son of Zuzik & Hy. Grandparents, Rose and the late Leo Romberg, and Lil & Jack Gayne.

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By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Dec. 3, is deadline for Dec. 13 issue and Monday, Dec. 10 is deadline for Dec. 20. I receive calls and sort my mail on deadline days only. Phone 416 -391-1836, fax 416- 391-0829.

Saturday, Dec. 1

HUMAN SEXUALITY

Canadian Region, United Synagogue of Conservative Judaism Torah'N T.O presents Human Sexuality in the Biblical Narrative with **Seymour Epstein,** executive director, Board of Jewish Education and vice-president for Jewish education, UJA Federation, 7 p.m., Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. 905-738-1717.

BENEFIT PERFORMANCE

The Downtown Jewish Day School hosts a benefit performance of *Picasso at the Lapin Agile* at 8 p.m. at the Bluma Appel Theatre. **Alon Nashman,** who portrays Einstein in the play, is also a DJDS parent and will talk about his experience with actor, comedian and writer **Steve Martin.** For tickets, **Judy** 416-928-3537.

Sunday, Dec. 2

SOVIET YIDDISH WRITERS

Friends of Yiddish series, Soviet Yiddish Literature and Culture, continues with Survey of Soviet Yiddish Writers with **Prof. Norman Shneidman,** at Antibes Community Centre, 140 Antibes 9:45 a.m., breakfast 10:15, lecture 10:30.

THE MIDDLE EAST

The Middle East: Arab & Jew pre-1948, breakfast and discussion with **Prof. Derek Penslar** at 9:30 a.m., Temple Har Zion. RSVP **Paulette Volgyesi** 416-222-7033.

EMBRACING JUDAISM

Beth Emeth Bais Yehuda Synagogue's An Introduction to Judaism in 9 Sessions on the text Embracing Judaism by **Simcha Kling** starts with What Does Judaism Teach?, at 9:30-10:45 a.m. Instructors **Rabbi Howard Morrison** and **Rabbi Aubrey Glazer.**

HUMANISTIC JUDAISM

Oraynu Congregation for Humanistic Judaism presents An Introduction to Humanistic Judaism, 10:15 a.m., St. Andrews Junior High School staff room, 131 Fenn Ave. RSVP 416-385-3910.

HABONIM BREAKFAST

Congregation Habonim Breakfast with Sylvia Lennick, theatrical anecdotes and original sketches. 10 a.m. at Beth Habonim, 5 Glen Park Ave.

A HUMANE ISRAEL

At United Jewish People's Order **Ronnee Jaeger** discusses The Ongoing Struggle for a Humane Israel: From Achad Ha'am to Today, 11 a.m., Winchevsky Centre, 585 Cranbrooke Ave. 416-789-5502.

JEWISH HEALING PROJECT

A healing service for people seeking comfort, hope and support in the face of difficulty. Leaders **Rabbi Jason Rosenberg** (Holy Blossom Temple) and music therapist **Mary Rykov**, 3-4 p.m., Lipa Green Building, 6th floor. **Etta** 416-944-3359.

BOOK DISCUSSION

A Passionate Sisterhood by **Kathleen Jones** is discussed by the Feminist Book Discussion Group, Older Women's Network, 1:45 p.m., Barbara Frum Library. **Ruth Goldsmith** 416-782-6414.

MUSIC THEATRE

A music theatre called *Seder*, written by **Jonathan Garfinkel,** music composed by **Josh Dolgin**, directed by **Rebecca Brown**, 6 p.m. at Miles S. Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

MORDECAI RICHLER

Mordecai Richler Film Retrospective second film, *The Apprenticeship of Mordecai Richler* (1985), 8 p.m., Beth Tikvah Synagogue. Insight and introduction by **Larry**

Continued on page 37

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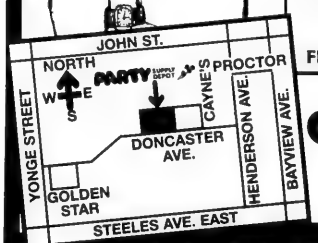

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Continued from page 36

Anklewicz, programmer, Toronto Jewish Film Festival.

LESSONS OF MIDRASH

Kehillat Shaarei Torah features Prof. Rachael Turkienicz speaking on The Lessons of Midrash, 8 p.m., 2640 Bayview Ave. 416-229-2600.

OPEN AUCTION

Carmel Chapter of Hadassah-WIZO, light supper 6:30 p.m. auction of dinners, weekends, ceramics, etc., at Earl Bales Community Centre. **Anna Pearl** 416-926-0034 or **Elva** 416-416-665-2096.

JEWISH SINGLES

Games Jewish Singles Play (Who Wants to be a Millionaire?, Chutzpah, Trivial Pursuit). Group A ages 21-39, Group B ages 40-69., 7:30 p.m., Beth Torah Synagogue, 47 Glenbrook Ave. Early bird bingo, 7:30-8 p.m. **Mollie** 416-733-3634.

Monday, Dec. 3

TORAH, LITERATURE, LAW

Prof. Arnold Ages' series, The Torah, Literature, Law and the People of Israel, concludes with The Difference Between Rational Laws-Mishpatim and Non-Rational Laws-Hukim and Why the Latter Are Important, 8 p.m., Temple Har Zion, 7360 Bayview Ave. 905-889-2252.

Tuesday, Dec. 4

FAMILY DYNAMICS

Family Dynamics: The Rabbinic Prism series with **Prof. Rachael Turkienicz** concludes with Jewish In-laws: Do You Marry the Person or the Family?, 7:30 p.m., Beth Tzedec Congregation. 416-781-3511.

Wednesday, Dec. 5

CLEARANCE SALE

Baycrest's Holiday Clearance Season Sale, 10 a.m. to 4 p.m., includes knitting needles, crochet hooks, wool and handcrafts made by residents, such as afghans, baby items, pottery, ceramics, 416-785-2500, ext. 3574 or 2549.

BEREAVED FAMILIES

Bereaved Jewish Families of Ontario Family Night, Coping with Loss Around the Holidays: A Parent's Perspective, 8 p.m., Adath Israel Synagogue. **Sheila Browne** 416-638-7800, ext. 202.

ORIGINAL ART

Original art from *Rachel Captures the Moon*, **Richard Unger's** new children's book, with Unger in attendance, 7-9 p.m., Holy Blossom Temple. Show runs to mid-January.

Thursday, Dec. 6

AUTHOR TO SPEAK

Temple Sinai Library Committee, in conjunction with the Jewish Book Fair, presents **Rabbi Harold Kushner**, author of *When Bad Things Happen to Good People*, speaking on his new book *Living a Life That Matters*, 6 p.m.

And What Else Is New

CHANUKAH EVENTS

Chanukah Variety Show, presented by **Adath Israel Brotherhood** and **Congregational School**, Sunday, Dec. 9, 10:30 a.m., featuring musical entertainer **Lenny Graf**, The Magic of Orion (**Ryan Neary**) and Aristov & Company, juggling and acrobatic duo. 416-635-5340. Please bring non-perishable kosher food for the kosher food bank.

Adath Sholom Sisterhood Chanukah party, Tuesday, Dec. 11, 7 p.m., at 864 Sheppard Ave. W., features **Cantor George Koenigsberg;** "King of Comedy" **Morey Eckler**; a skit directed by **Viki Rumack**. Reserve 416-635-0131.

Entertainment, music by **Yitzhak Argaman** at **Lodzer Centre Holocaust Congregation**, 12 Heaton St., Sunday, Dec. 9, 1-3 p.m. 416-636-6665.

Annual Chanukah party at **Am Shalom/Simcoe County Jewish Association**, Sunday, Dec. 9, 4 p.m. For information, leave message on the voice mail 705-721- 6126.

JEWISH STORYTELLING

Jewish Stories by Candlelight, hosted by **Alec Gelcer**, Sunday, Dec. 2, Beth Habonim, 15 Glen Park Ave: Sunday, Dec. 9, Riverdale Jewish Community Centre, 179A Danforth Ave., Sunday, Dec. 23, Riverdale Jewish Community Centre. All programs begin at 7:30 p.m. For information, 416-699-8914 or 416-398-2614.

MUSICAL COSTUME SHOW

Masquerade Theatre International presents Russian performers in *The Elegance and Splendor of a Bygone Era*, opera, ballet, circus, musicians, musical theatre, Sunday, Dec. 9, 8 p.m. at Leah Posluns Theatre. For tickets, 416-767-3301.

JF & CS WORKSHOPS

Jewish Family & Child Service workshops. For information and to register, **Shawna Sidney** 416-638-7800, ext. 215.

Birthdays, Hockey Games & Holidays: Making It Work After Divorce, Monday, Dec. 3, 7-9 p.m., Promenade Mall branch, suite 313.

Grandparents Are Forever: Grandparents' role for grandchildren after a divorce. Tuesday, Dec. 4, 7-9 p.m., Lipa Green Building.

Developing a Successful Parenting Plan for Your Children, Tuesday, Dec. 4, 7-9 p.m., Lipa Green Building.

High Conflict Divorce: Developing Strategies to Take Charge of Yourself and Distance Yourself From the Conflict, Tuesday, Dec. 11, 6:30-8:30 p.m., 4600 Bathurst St., 6th floor.

Adolescents and Divorce: A Trying Time for Teens, Wednesday, Dec. 12, 7-9 p.m., Promenade Mall branch, suite 313.

TASTE OF KABBALAH

Mystical Moments at Minchah of Shabbat. Join **Rabbi Aubrey Glazer** for a Taste of Kabbalah. 1 hour before afternoon services in the chapel Dec. 8 and 15, Beth Emeth Bais Yehuda Synagogue. 416-633-3153.

THE SISTERS ROSENSWEIG

Stagecraft Theatre presents *The Sisters Rosensweig*, award-winning play by **Wendy Wasserstein** Dec. 6, 8 and 9 at 7:30 p.m. at Holy Blossom Temple. 416-789-**3291.**

FOR SENIORS

Holy Blossom Temple Lunch and Learn in Retirement is joined by **Beth Tzedec Senior Haverim** for *If Not Now/When?* performed by Ryerson Players, Act II. Wednesday, Dec. 5, 1:30 p.m. at the temple. High tea, co-sponsored by Forest Hill Place Retirement Residence, served after the performance. RSVP to **Shelly Berenbaum** at the temple 416-789-3291, ext. 233

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Tickets are now on sale for the Chanukah party for Dec. 16, 7 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club Thursday, Dec. 6, Bramalea City Centre; Dec. 31, New Year's Eve dinner and dance with live band; Casino Rama Dec. 12, 27; Dance Dec. 16. Bingo every Tuesday 1-3 p.m.; membership open for 2002. 416-395-7881.

LZA Seniors Club has rooms available for 4, 6 and 8 weeks stay in Miami. Register now. For information, **Libby** 416-782-2059 or **Stanley** 905-669-1347. Seniors Cultural Club meets Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

The Bubies and Zaidies need a guitarist or string instrument player to make beautiful music together. **Fred** 416-633-2877.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Low Vision Group meets Tuesday, Dec. 4, 1:15-2:15 p.m. **Bruno Laboni,** rehabilitation teacher, CNIB, provides A Personal Perspective on Blindness.

Casino Rama, Thursday, Dec. 6. Depart 8:30 a.m. Free lunch coupon. Bring your players card. **Barbara Zigler** ext. 134.

Israeli Club Etrog for Hebrew-speaking people meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-a-longs, bingo. Dec. 4, movie; Dec. 11, Chanukah party; Dec. 18, lecture. **Anna**, ext. 110.

Movie, *Life Stinks*, Sunday, Dec. 2, 2:30 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St., 416-636-1880.

Dec. 2: Jewish Discovery Place Children's Museum Chanukah event, 11 a.m. to 4 p.m., make holiday treats, send secret messages to Maccabees; scavenger hunt for Shamash, dreidl games, ext. 456.

Dec.8: 8 p.m. Leah Posluns Theatre. Toronto Orchestra concert.416-467-7142.

Dec. 15 and 16: **Judy** and David Chanukah show featuring launch of their first Jewish CD *Rock N Roll Matzah Ball* Dec. 15. 1:30 and 4 p.m., Dec. 16, 10:30 a.m., 1:30 and 4 p.m. Ticketmaster 416-870-8000.

Dec. 22: 8 p.m., Leah Posluns Theatre, Israeli pop singer **David Broza,** concert sponsored by Koffler School of Music, ext. 228.

Centre Camp open house Dec. 2, 1-3 p.m. Campers 2½ to 15 years. Specialty camps in sports, the arts, nature. **Andrew Levy** ext. 265.

Koffler Centre School of Dance has appointed three exceptional teachers to the dance faculty: **Stefanie Ang** specializes in acrobatic dancing, hip hop and jazz; **Stacey Aquila** teaches musical theatre jazz and hip hop; **Jason Twardowski** teaches jazz and tap.

For information on existing and new classes, ext. 273 or 359.

MILES S. NADAL JCC

Miles S. Nadal Jewish Community Centre, 750 Bloor St. W. 416-924-6211.

Music theatre called *Seder. See* What's New, Sunday, Dec. 2

Books and Bagels Sunday, Dec. 2, 11 a.m. Journalist Allen Abel reads from *Abel's Outback*, drawing on his writing of the past decade.

Register now for Winter Break camps, Dec. 26-28, Jan. 2-4, for ages 4-11.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

On Campus

Tension at York University being addressed

By FRANCES KRAFT
Staff Reporter

TORONTO — Recent pro-Palestinian and anti-Israel articles in York University's *Atkinsonian* newspaper have "not helped" the atmosphere in the halls and classrooms on that campus, according to Shayna Allen, director of the Centre for Jewish Campus Life at York University (JSF).

Anti-Semitic and anti-Israel comments have been made to Jewish students by their non-Jewish peers, and anti-Semitic graffiti has appeared in an elevator, said Nikki Greenspan, JSF president. Some students don't feel comfortable wearing a Magen David or a kippah, she said.

In the past, York's campus has been "very welcoming," said Greenspan, a third-year student. Recently, however, it's become "a little tense" for anyone seen to be a visible adherent of a religion, she added.

She believes the comments result from ignorance, and tries to educate others when the opportunity presents itself. In January, to that end, she will join students from other religious groups at an interfaith council table.

A JSF delegation consisting of Allen, three of her colleagues, Greenspan and one other student met with Stephen Kerr, editor of the *Atkinsonian*, and two of the paper's writers last week to discuss the implications of articles that appeared in the October issue.

The JSF took particular exception to a photograph of three haredi rabbis wearing shtreimls and holding anti-Zionist signs. An article by Angela Aujla, who attended the UN World Conference Against Racism that took place in Durban, states that "Chassidic Jewish rabbis were among [the Palestinians'] most noticeable supporters, wearing placards which read 'Authentic Rabbis have always opposed Zionism and the State of Israel.'"

Those particular rabbis happen to represent a very small sect of Judaism, noted Allen. "I said that that is poor reporting. They need to get their facts straight. They are swaying their readers to believe what they believe."

"If [representatives of the *Atkinsonian*] say they're an organization that helps people society deems as in conflict, they need to recognize the Jewish students on this campus are having problems," Allen told *The CJN*.

"Being Jewish is a bit of a problem on campus. People do associate us with what is happening in the Middle East [and see] Jews as being the cause of the problems in the Middle East."

At the meeting, the JSF agreed to stop circulating a petition to shut down the paper. In return, the paper will interview both Jewish and Muslim students for future articles, said Allen.

Atkinsonian editor-in-chief Stephen Kerr was not reachable before this paper's deadline; however, according to an article in the Nov. 21 *Excalibur* (also a York University newspaper) he said that the *Atkinsonian* is an anti-racist newspaper. "We're against anti-Semitism. We're against racism. The state is not the same thing as the people," he was quoted as saying.

Although the meeting was "reasonably cordial," there were certain points – among them, whether Jewish students should even associate themselves with Israel – on which JSF and the *Atkinsonian* would never meet, said Allen.

"They only thing I'm really disappointed about was that they do not understand that Jewish people relate themselves to the State of Israel, and they feel strongly that we shouldnt.'"

Jewish students were also distressed about an "anti-racism" rally Nov. 8 during which posters and pictures offensive to Jews and Israel were distributed, said Allen.

"While we agree with messages such as Stop the Killing, the images that informed this were very selective," said Len Rudner, director of community relations, Canadian Jewish Congress, Ontario region, who met with the JSF about their concerns.

The JSF has followed up with the university's office of student affairs, and a complaint has been filed by a student.

At the request of students, the JSF has inaugurated an advocacy group, which now has 25 members to write articles, work on posters and staff tables two to three times a week to hand out literature about the JSF and Israel in a high-traffic area.

York University is not Concordia University, stressed Rudner, referring to controversy over extreme pro-Palestinian, anti-Israel activity on that campus. However, he added, the situation in Montreal "weighs on people's minds. People now have an image in their head of how a bad situation can get worse if not properly managed."

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On Campus

Birthright inspires twins to plan BGU fund-raiser

By FRANCES KRAFT
Staff Reporter

TORONTO — York University students Hannah and Rebecca Wortzman have never planned a party for more than about a dozen people, but they're now organizing a fund-raiser for up to 800 that they hope will raise between $8,000 and $10,000.

Hannah, left, and Rebecca Wortzman are excited about the upcoming BGU fund-raiser they are planning. [Frances Kraft photo]

The event, being billed as Mayim (Hebrew for water), will be held at Inside Nightclub & Lounge, 218 Richmond St. W., on Dec. 16, from 10 p.m. Tickets are $10 in advance, $15 at the door. There will be dancing, as well as a separate lounge where people can talk. Funds raised will support water research at Ben-Gurion University of the Negev.

The 22-year-old twin sisters were inspired to do something to help Israel after returning from Birthright Israel trips earlier this year (Rebecca in January; Hannah in June). The 10-day trips are free to young Jewish adults, age 18 to 26, who have never been on an educational trip to Israel.

For Rebecca, Birthright Israel played a major role in her decision to enter York's Jewish Teacher Education Program instead of becoming an art teacher. Her artistic eye is evident in the photo she took at Ein Gedi, which appears on the Mayim flyer.

Hannah is in the same program, a year ahead of her sister. Both are alumnae of Or Haemet Sephardic School and Vaughan Secondary School.

Hannah followed up her Birthright trip with a visit to UJA Federation of Greater Toronto, to find opportunities to help Israel as a volunteer.

Coincidentally, Janice Freedman, executive director, Canadian Associates of Ben-Gurion University, Ontario region, had just sent the Federation a letter seeking volunteers for the New Ben-Gurion Associates, the organization's young leadership division.

The letter read in part, "Commitment to supporting Israel, BGU's growing student body of over 15,500 students, faculty and research is all that is required."

It sounded like just what Hannah was looking for. There was an added appeal, too, because Hannah and Rebecca had worked on a kibbutz in the Negev in 1997.

Their guide on the Birthright trips (by coincidence, the same one for both of them) "made it clear that not enough attention was paid to water research because of the political situation in Israel [taking precedence]," said Hannah.

Some of the BGU water research has to do with reusing and purifying water for agricultural or other purposes, she said.

The research will help alleviate hunger and malnutrition in desert areas around the world, Freedman told *The CJN*.

Speaking for the university, she said she was "more than thrilled" by the new exposure the university has to students, noting that BGU has an overseas students program.

When Hannah attended her first New Associates committee meeting, she realized – and said – that for university students to support or attend fund-raising events, tickets would have to be priced much lower than they were for BGU's most recent fund-raiser (a gala screening of Simcha Jacobovici's *The Struma*), which also raised money for water research.

Next thing she knew, she and Rebecca (now the nucleus of a new, university chapter of the New Associates) were planning a fund-raiser.

Although they had no experience, they did have some contacts – a disc jockey and promoter who was also a Birthright madrich (leader), and a friend's brother-in-law who is in the printing business, for starters.

They also made new contacts, bringing on board Jewish fraternity AEPi, Jewish sorority Delta Pi, Aish HaTorah, Giving Opportunities (a small student group), Canada Israel Experience and the Jewish student organizations at both York University and the University of Toronto. Neither sister had been involved with York's Jewish Student Federation previously.

They arranged to have most of the services donated, so that the maximum amount possible would go to the university, and they are encouraging people who cannot attend to buy tickets, for tzedakah.

Hannah said she is also spreading the word about Birthright, which she credits for making her into an activist for Israel. "I think everyone should go."

The CJN: Your source for campus news

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OBITUARY

DONALD BERMAN

He brought joy to thousands of children, young and old, at carnivals, Expo '67 and La Ronde.

On Saturday, November 17, 2001, after a lengthy illness, Donald Berman died peacefully at the Jewish General Hospital in Montreal. He was in his 75th year.

Born in Fort Erie, Manitoba on November 25, 1926, Mr. Berman was only 14 when his father died. He was forced to leave school and started working to support his family. He joined a travelling carnival at age 15, tried his hand at selling dry goods, but soon returned to the carnival and fanfare circuit. A man of energy and vision, he was an early believer in the potential of Montreal's World Fair, Expo '67, and a became a major concessionaire there. The fair was a huge success and Mr. Berman stayed on at La Ronde operating some twenty rides and games there until the mid 1980's.

Mr. Berman was President and C.E.O. of several other companies including Maple Leaf Toys and Donald Berman Enterprises, a major Canadian importer of toys, games, and giftware.

Mr. Berman never forgot the difficult time of his teenage years and was well known for his generosity. At Expo and La Ronde, he regularly sponsored visits by the children from the city's orphanages and poor neighbourhoods. Mr. Berman was a large benefactor to the Jewish General Hospital and numerous children's organizations.

Self-made and self-taught, Mr. Berman served twice as president of the Canadian Chapter of the Showmen's League of America, and was twice chosen by that group as Showman of the Year.

He is survived by his brother Lawrence (Larry) Berman, of Winnipeg. He will be sadly missed by his cousins, many close friends, and colleagues in the carnival and importing industries.

Funeral took place at Paperman & Sons, 3888 Jean Talon St. W. on Tuesday, November 20th, at 10:00 a.m. A graveside service and burial at the Hebrew Sick Benefit Cemetery in Winnipeg on Wednesday November 21st at noon. (204) 582-2353. Shiva at the home of Lawrence Berman, 680 Niagara St., Winnipeg.

In lieu of flowers, donations can be made to the Jewish General Hospital Department of Hematology. (514) 340-8251.

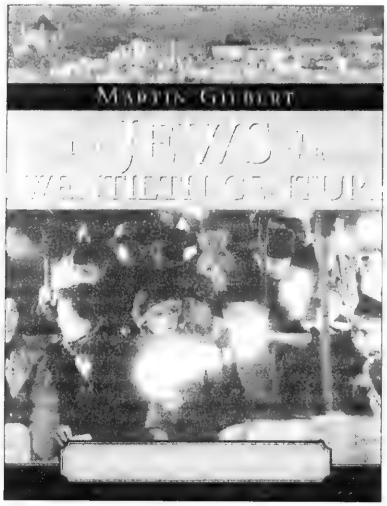
Chanukah Gifts

A history book that focuses on ordinary men and women

By BILL GLADSTONE
Special to The CJN

The Jews in the Twentieth Century: An Illustrated History, by Sir Martin Gilbert, is a beguiling marriage of photographs and text. Many of the photographs in this coffee-table volume are rare, and most are so interesting that perusers may first flip through every one of the 376 pages before turning to the balanced history by the distinguished British historian.

Gilbert is the official biographer of Winston Churchill and a foremost chronicler of the Holocaust. As a writer, he seems in full control of the vast sweep of Jewish history, both the tears and the triumphs, in the turbulent century just past.



The photos and text are equally adept at bringing the saga of the Jewish people to life, especially around those two central pillars of destruction and redemption, the Holocaust and the birth of Israel. The photos seem particularly dramatic: for instance, the wonderful 1909 photo of a group of Zionist pioneers on a sand dune north of Jaffa, holding a discussion about the city (Tel Aviv) they planned to build on the spot. The editors are to be commended for their fine choice of visuals, and for treating them as narrative historical documents in their own right.

This is a people's history that focuses on the ordinary men and women as well as on the leaders. It also includes the myriad of brilliantly creative Jewish writers, composers, actors, scientists, judges and other achievers who helped shape the modern era. Although the roughly 500 photographs are all in "glorious" black and white, the story they tell is rich in colour.

The Jews in the Twentieth Century is published by Key Porter Books.

* * *

Sampler of Modern Jewish Writing: There is a profusion of worthy Jewish writing of all sorts streaming forth continuously from our vibrant culture: fiction and non-fiction, spiritual and secular, politically left and politically right. How do we acquire a sampling of the many good things that might otherwise pass by unnoticed?

One method is to read *Best Contemporary Jewish Writing*, a surprisingly inclusive collection edited by Michael Lerner. These 434 pages are packed with a diverse assortment of worthwhile poetry, fiction, memoirs and essays.

Chapters on Israel and the Holocaust include penetrating pieces by Daniel Pipes, Aharon Appelfeld, Jonathan Rosen and others, as well as poetry by Yehuda Amichai. Nathan Englander, Anita Diamant, Marge Piercy, Philip Roth, William Safire, Rebecca Goldstein and Norman Podhoretz are also represented.

Lerner explains that he sought as wide a cross-section of voices as possible. The sole criterion for inclusion was that each writer had to "transcend the cynicism and narcissistic self-indulgence of contemporary culture and contribute to the kabbalistic vision of a world that has been shattered but can be healed."

Some pieces focus on the healing of the self, others on the world; some aim to increase our personal sense of holiness and connectedness to our ancient traditions. There's a ton of good reading in this inviting softcover collection (John Wiley & Sons).

* * *

New and Noteworthy

• Harold S. Kushner, whose popular work *When Bad Things Happen to Good People* recently appeared in a 20th anniversary edition, has come out with a new work, *Living A Life That Matters: Resolving the Conflict Between Conscience and Success* (Knopf). In doing good for others, we can make a difference in the world and prove that we do in fact matter, Kushner explains.

• *The Inextinguishable Symphony*, by Martin Goldsmith, is a true story of music and love in Nazi Germany. The author tells the extraordinary story of his parents, members of an all-Jewish orchestra, during the Holocaust era (John Wiley & Sons).

• Literary neurologist Oliver Sacks, who has written fascinatingly about the human brain and consciousness in books like *An Anthropologist on Mars* and *The Man Who Mistook His Wife for a Hat*, now turns to explicating his own original mental processes in the autobiographical work *Uncle Tungsten* (Knopf).

• New in paperback is *The Storyteller: Memory, Secrets, Magic and Lies* (Anchor). Toronto publisher Anna Porter's award-winning memoir of her family's experiences in her native Hungary. Vintage Canada has also produced an attractive paperback edition of the late Canadian writer Matt Cohen's touching memoir, *Typing: A Life in 26 Keys*.

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Quit kvetching and shlep over to your bookstore right away

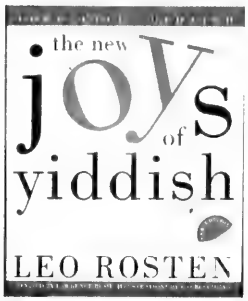
By SHELDON KIRSHNER
Staff Reporter

You may ask: What is a shlimazl?

A chronically unlucky person. A born loser. A shlimazl never gets it right. When he winds a clock, it stops. When he sells umbrellas, the sun suddenly shines.

Clearly, only a shlimazl believes in mazel.

In case you were wondering, shlimazl is an amalgam of German and Hebrew words: *schlimm* (bad) from German and *mazel* (luck) from Hebrew.



Shlimazl comes from Yiddish – a melange of Middle High German and Old German, with smatterings of Old French and Old Italian thrown in, leavened by fragments of Hebrew and eastern European languages such as Polish and Czech.

Informational nuggets like these, served with a dash of wit and a dollop of erudition, are what readers can expect to find in *The New Joys of Yiddish* (Random House, 2001).

Leo Rosten's beloved classic, originally published in 1968, has been skilfully revised by Lawrence Bush, the editor of *Reconstructionism Today*.

What is more, the text is now peppered with R.O. Bechman's adorably looney illustrations.

The New Joys of Yiddish, like its mordant forerunner, is thorough, glints with originality, and is pure, unadulterated fun.

When Rosten, *a lebn af dayn kop*, wrote his lexicon, he was really mapping out the Yiddish genome.

He was trying to show how Yiddish, vital and earthy, had influenced English.

In essence, Rosten's book was an amusing and enlightening examination of words and phrases that have gradually seeped into English.

It was not, as he hastened to point out, a dictionary of or guide to Yiddish.

And, perish the thought, it was not written for experts in, or students of, Yiddish.

In its steady march toward expropriating Yiddishisms, English has snapped up expressive Yiddish words like chutzpah, shlep, kvetch, ganef and shlemiel.

English has also adopted a myriad of Yiddish-tinged phrases, from "You should live so long" to "He knows from nothing."

For all its thoroughness, *The Joys of Yiddish* was incomplete. Rosten left out Yiddish literature and poetry as well as Yiddish political rhetoric and social criticism.

And, as Bush observes, he ignored most of the non-American strains of Yiddish culture.

In the new edition, which runs to 458 pages, Bush not only remedies these omissions, but also takes note of major changes in the Jewish world.

When Rosten put pen to paper more than 30 years ago, Israel was united by its Six Day War victory and Jewish identity was stirring in the Soviet Union.

In addition, women had not yet been ordained as rabbis, and discriminatory barriers that had kept Jews out of elite circles were just beginning to erode in the United States, the goldene medine.

Faithful to the nuances of Rosten's masterpiece and perennial bestseller, Bush has successfuly brought *The Joys of Yiddish* up to date.

As Rosten himself might have put it, he's a regular genius.

Mazel tov!

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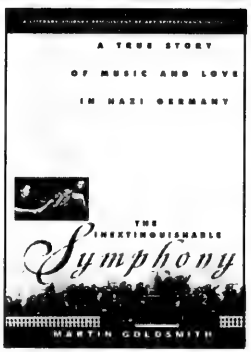
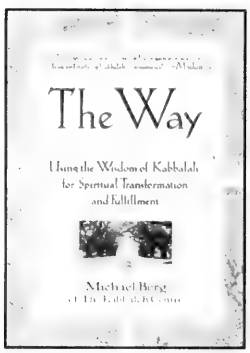


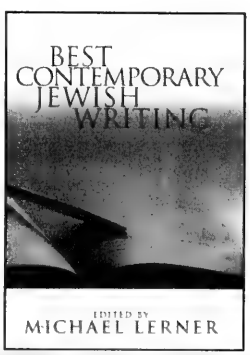
The Inextinguishable Symphony
A True Story of Music and Love in Nazi Germany
By Martin Goldsmith

"A fascinating insight into a virtually unknown chapter of Nazi rule in Germany, made all the more engaging through a son's discovery of his own remarkable parents."
—Ted Koppel, *ABC News*

The Way
Using the Wisdom of Kabbalah for Spiritual Transformation and Fulfillment
By Michael Berg



"The simple and practical wisdom I have gained by reading this book and studying Kabbalah is immeasurable."
—Madonna



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—Merle Rubin, *LA Times*

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Chanukah Gifts

Tapestries: They're not just for royalty anymore

By CYNTHIA GASNER
Special to The CJN

If you're looking for an unusual gift for the discriminating individual, consider a tapestry.

For centuries, only royalty and the very rich could afford the luxury of hangings, rugs, throws and other tapestries.

Not anymore, says Suzanne Benchimol of Le Bouquet, the exclusive Canadian distributor for CSI Creations de France tapestries and chenilles, which are sold worldwide.

Benchimol, who was born and raised in Morocco, came to Canada in 1964. She established Le Bouquet 14 years ago as a company that created floral designs.

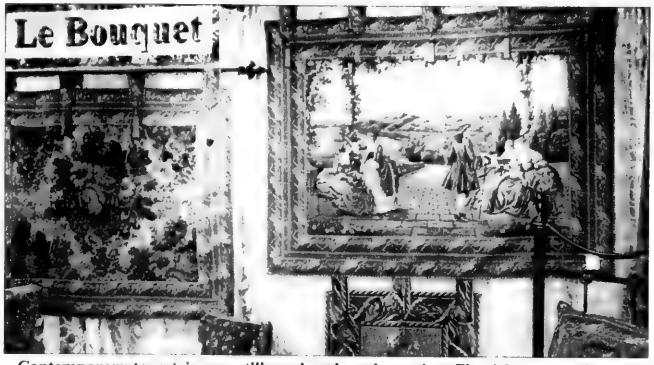
Two years ago her son Eric joined her in Le Bouquet and they established a full line of imported French tapestries and chenilles that symbolize tradition.

"I love the look and warmth of these fabrics," says Benchimol. "We help designers and decorators choose the colours and styles they need to complete their projects. It is the new look for Canadian consumers."

There is a mystique to tapestries, she says. It is an ancient art that can be traced back to before the Middle Ages and many current designs depict historical scenes.

Contemporary tapestries are still produced on the ancient Flemish tapestry looms, which are the key to CSI Creations' success.

"But, today there are also machine-made tapestries manufactured on mechanical looms that can achieve a high-quality reproduction at a fraction of the cost," Benshimol says.



Contemporary tapestries are still produced on the ancient Flemish tapestry looms.

She has more than 200 patterns to choose from – including Victorian, Byzantine, natural flowers, French Versailles, African safari, fruits and fleurs de Provence, the manor, sceneries, and many more.

They can be incorporated into pillows, bell pulls, tablecloths, table runners, benches, throws, bedcovers, wall hangings and other products.

She says the pieces often become treasured family heirlooms.

The tapestries and chenille items are available at high-end stores across Canada.

For more information on where to view or purchase them, call Le Bouquet, 905-660-0512.

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Photographer captures the beauty of Israel at night

By SHELDON KIRSHNER
Staff Reporter

"I am drawn towards the horizon and to the stars we meet at the human edge of the cosmos," writes Neil Folberg in his handsome coffee-table book, *Celestial Nights: Visions of an Ancient Land* (Aperture, 2001).

In this extraordinary volume, Folberg captures exquisite images of Israel – and of the Sinai Peninsula – against the backdrop of an awesome night sky flecked with the eternal spectacle of twinkling stars.

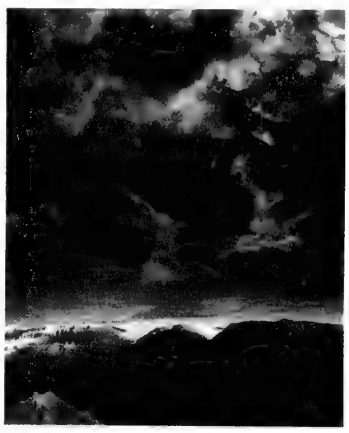
A student of Ansel Adams, Folberg is best known for his colour photography of Middle East and Mediterranean landscapes. Readers may recall his previous works: *And I Shall Dwell Among Them: Historic Synagogues of the World* (Aperture, 1995) and *In A Desert Land* (Abbeville Press, 1987).

In *Celestial Nights*, a compendium of stirring black and white photos, Folberg, a resident of Jerusalem, returns to a region that moves his spirit and heart.

It opens, in dramatic fashion, with a two-page spread of nocturnal heavens.

Having whetted your appetite, Folberg offers up striking photographs of, among other Israeli sights, the Sea of Galilee and Nahal Nativ.

There are also views of the Temple Mount and ancient shuls in Gush Halav and on the Golan Heights.



Clouds hover over the Negev Desert.

The pièce de resistance of this collection is an unimaginably beautiful picture of the Dead Sea, its opaque waters illuminated by a full moon. It takes the breath away.

There are just a few photographs of the Sinai, still a favourite destination of Israeli campers and backpackers since its handover to Egypt.

The finest one is of Wadi Zawatin at first light.

You may ask how Folberg manages to take these technically difficult photographs.

He reveals his secret: he uses infrared and high-speed film in tandem with the time-honoured technique of double exposure.

The formula is prosaic. The result is magical.

Chanukah Gifts

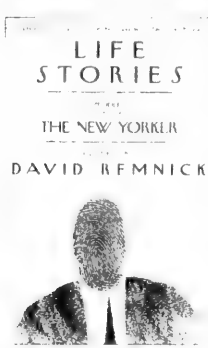
Rich collections for magazine lovers

By BILL GLADSTONE
Special to The CJN

The *New Yorker* or *Maclean's* magazine: which has perfected the art of the magazine profile?

Magazine lovers will recognize that the question doesn't require an answer. After all, it was *The New Yorker* that invented, about 1927, the modern, intimate journalistic essay we recognize as a magazine profile. The format quickly gained such a hallowed place in the magazine that it actually tried to trademark the word "profile" in the 1930s.

As a recent paperback edition of *Life Stories: Profiles from The New Yorker* easily demonstrates, nobody does it better than *The New Yorker*. However, a recent anthology from *Maclean's* – *Maclean's People: A Gallery of Canadian Greats* – offers persuasive evidence that the art of the magazine profile has some worthy practitioners in Canada, too.



An inviting collection edited by David Remnick, *Life Stories* contains pieces that steadfast *New Yorker* readers will be glad to revisit. Kenneth Tynan's lengthy and masterful study of Johnny Carson first appeared in 1978: the writing holds up exceptionally well, even if the topicality does not. Ditto for John McPhee's immortal study of a geologist (*Travels in Georgia*) and Calvin Tomkins's take on Philippe Petit, the man who once held the world's attention by walking a tightrope across the twin towers of the World Trade Center.

Many other treasures await: Lillian Ross on Ernest Hemingway, Truman Capote on Marlon Brando, Nicholas Lemann on George W. Bush, and John Lahr on Roseanne Barr – whom he called "the radical feminist disguised as a faux naif who would become an iconoclast the like of which had never been seen before on TV." Hyperbole? Certainly, but irresistible nonetheless.

Remnick's personal favourite is *Mr. Hunter's Grave*, an obscure and charming word-portrait from 1956 of an obscure and charming man, George F. Hunter, by an obscure and charming writer, Joseph Mitchell.

That piece is a wonderful reminder of the essential eccentricity and creativity of *The New Yorker* profile, which often seems to snub our high-falutin' notions of what and who is most deserving of attention. In condescending to focus upon obscure and seemingly commonplace subjects, such pen portraits often elevate themselves into true literature. The country-bumpkin slowness of some of the pieces stands in delicious contrast to the hectic pace of city life.

Wonderfully readable, *Life Stories* (Modern Library, 2001) should deliver hours of joy to any inveterate reader.

Not surprisingly, *Maclean's People: A Gallery of Canadian Greats* (edited by Michael Benedict, Viking/Penguin, 2001) is much more structured. It sequentially offers essays on political leaders, sports heroes, tycoons, entertainers, artists and writers. Only in the last category – "rogues, royals, heroes and heroines" – does it seem to allow a touch of genuine creative quirkiness to creep in.

That's not to deny that many of the pieces are very good. Who can resist Mordecai Richler on Mordecai Richler, or Robert Fulford on Lester Pearson, or Judith Krantz's early profile of Norman Jewison? Krantz later became a best-selling novelist; pity is, she caught Jewison at an equally incipient phase of his career. In journalism, as in life, timing is everything; and *Maclean's* spotlight does not always land upon its subject at the most propitious moment.

Many of the recent pieces are written in the newsmagazine's colourful, adjective-heavy house style. In most cases, the subject matter carries the day.

The book delivers enticing introductory portraits of Queen Elizabeth II (1953) by Pierre Berton, Margaret Trudeau (1974) by June Callwood, and Princess Di (1981) by Carol Kennedy.

Pieces on historic figures like Nellie McClung, Billy Bishop and the Dionne quints are neatly counterbalanced with more recent figures like Margaret Atwood, Conrad Black and Shania Twain.

Profiles of Irving Layton, Wayne and Shuster, Gordon Sinclair, Prince Charles, Wayne Gretzky, Gordon Lightfoot and Morley Callaghan further demonstrate the variety of the collection. With a foreword by Fulford, *Maclean's People* is available in hardcover.

* * *

Speaking of profiles, Knopf has published the first full-scale biography of a legendary "prince of Broadway." *Dazzler: The Life and Times of Moss Hart*, by Steven Bach, tells the story of the Pulitzer Prize-winning playwright-director who gave us *You Can't Take It With You, The Man Who Came to Dinner, Gentleman's Agreement, A Star Is Born* and, in his later years, *My Fair Lady* and *Camelot*.

Hart, whose autobiography *Act One* told only of his impoverished youth and his early success on Broadway, was part of the Algonquin Round Table and a confrere to the Gershwins, Irving Berlin, Noel Coward, Cole Porter and the Hollywood moguls. Despite his many triumphs, he was tormented by debilitating mood swings of what was known then as manic depression.

He died in 1961, at age 57. Bach's intriguing account of his life should appeal to any devoted fan of American show business and theatre.

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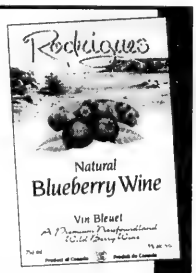

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The Holocaust from a child's eyes

By SHELDON KIRSHNER
Staff Reporter

Georgy Halpern was a Jewish boy in France who was sucked into the maelstrom of the Holocaust.

Torn from his parents' grasp in 1943, he spent the last year of his abbreviated life in a children's home in Izieu before being shipped to Auschwitz and gassed.

One of approximately one million Jewish children devoured by Hitler's Final Solution, Georgy regularly wrote letters and sent drawings to his parents describing his life, dreams and sorrows.

Thanks to Nazi hunter Serge Klarsfeld, his collection of letters and drawings, now permanently exhibited in the Holocaust section at the Imperial War Museum in London, have been memorialized in *Remembering Georgy* (Aperture, 2001).

Klarsfeld, an expert on the Holocaust in France, found the cache while doing research on the fate of several thousand French Jewish children.

The letters are simple and suffused with a love of nature and an attachment to family.

"There are big mountains and the village is very beautiful," he observes. "There are many flowers and trees and farms where we take walks."

In another letter, he writes: "Thank you very much for the package you sent for my birthday. It gave me great pleasure."

The drawings, mainly of ships, presumably speak to his longing to be reunited with his parents.

Lamentably, Georgy never saw them again.

He was nine years old when he was taken away.

Remembering Georgy not only preserves his memory, but reminds us, yet again, of the countless lives snuffed out by the Nazis and their collaborators in a mindless orgy of hatred and violence.

Georgy Halpern

Books for fans of Mordecai Richler

By BILL GLADSTONE
Special to The CJN

Thirty years after it won a Governor General's Award for fiction, Mordecai Richler's deliciously satirical novel *St. Urbain's Horseman* is back on prominent display in Canadian bookstores, courtesy of a handsome new trade paperback edition published earlier this year by McClelland and Stewart of Toronto.

Soon after Richler's seventh novel appeared in 1971, the *New York Times* called it "nastily witty, scatalogically outrageous, sometimes poignantly moving and deeply serious in a defensively light-hearted way." It was also nominated for a Booker prize (it lost out to *In A Free State*, by V.S. Naipaul).

One of three Richler novels that M&S reprinted this year – the others are *The Apprenticeship of Duddy Kravitz* and *Joshua Then and Now* – *St. Urbain's Horseman* shows the Montreal writer at or near the top of his form. In rereading it, we are reminded of the author's hilarious irreverence and his affinities to both Philip Roth and Franz Kafka as he paints a picaresque, guilt-ridden, and sometimes tortured court jester of an anti-hero.

The book focuses on Jake Hersh, a 37-year-old film director with a young family, undergoing a trial for scandalous misdeeds in London. As his troubles deepen, Jake increasingly idolizes his cousin Joey, a Nazi hunter, adventurer and war hero who was a horseman on St. Urbain St. in Montreal.

Richler's pen is robust, exuberant and wickedly funny. The novel is worth revisiting. It stands as a worthy reminder of the powers of a much-loved scribe cut down before his time.

* * *

Among the many passions Richler shared with Ernest Hemingway were his love of fine cigars, good liquor, and sports. Whereas Hemingway favoured bull fights and boxing and deep-sea fishing, Richler was a devotee of snooker from his youthful days at Baron Byng High School, when he would skip class to be a poolroom hustler.

Richler left an elegant, wide-ranging memoir, *On Snooker*, which Knopf Canada published last summer. The book was well into production when its author died last July; it appeared posthumously.

"Obviously snooker was a hell of a lot more fun than Talmud classes with Mr. Yalofsky in a back room of the Young Israel Synagogue," he wrote.

Even when writing on a subject lacking universal appeal, Richler rarely miscued and almost never scratched.

* * *

Richler figures prominently in another recent title – *Getting Started: A Memoir of the 1950s*, by William (*Why Rock the Boat?*) Weintraub. As a young print and radio journalist stationed in Europe, Weintraub kept up a lively correspondence with Richler, Mavis Gallant and Brian Moore during a period of heightened literary creativity for all of them.

Published by M&S in October, *Getting Started* is an immensely readable memoir about friendship and the craft of writing, and delivers many fresh glimpses and revelations. Regarding his first novel *The Acrobats* (1954), which Richler himself later regarded as flawed, he wrote to Weintraub that the *Liverpool Jewish Gazette* had chosen not to review it.

"They've returned a copy of my book with a letter. They said their reviewer could only review the [book] in the most scathing terms. So perhaps they'd better just give the [book] back. Honest."

As Weintraub notes, it was one of many instances in which the Jewish press would remain unappreciative of Richler's comic compulsion to wash dirty Jewish laundry in public.

* * *

Another worthy Richler book appeared earlier this year – *Sister Crazy*, by Mordecai's daughter, Emma Richler. This first novel, which focuses on a young woman as she grows up in an eccentric family, reveals that biting comic wit may be hereditary after all. Published by Knopf Canada.

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U.S. Mideast envoys face challenge

Jewish Telegraphic Agency

JERUSALEM — The two peace envoys U.S. President George W. Bush has dispatched to the Middle East have their work cut out for them.

Violence continued unabated for days before the slated arrival Monday of the envoys, former Gen. Anthony Zinni and the assistant secretary of state for Near Eastern affairs, William Burns.

Last weekend, Israel and the Palestinians engaged in tit-for-tat strikes that have been a familiar part of their more than 14 months of violence.

On Saturday night, an Israeli soldier was killed in a Palestinian mortar attack in the Gaza Strip.

Hamas claimed responsibility for the attack near the Israeli settlement of Kfar Darom. Hamas officials said they were avenging last Friday's slaying of Hamas leader Mahmoud Abu Hanoud in an Israeli helicopter attack.

Hanoud, killed along with his deputy and another man, topped Israel's most-wanted list for allegedly planning terror attacks that killed dozens of Israelis.

Israel said Hanoud was behind the June suicide bombing outside the Dolphinarium disco in Tel Aviv and another suicide attack in August at the Sbarro pizzeria in Jerusalem.

Hanoud, the No. 1 Hamas fugitive, had evaded two earlier Israeli attempts on his life. A Palestinian court sentenced him to 12 years in prison for his involvement in Hamas' military wing, but he escaped from jail last May.

His funeral Saturday in the West Bank, attended by 50,000, was punctuated by vows to avenge his death.

Israel retaliated for the Saturday mortar attack with missile strikes that reportedly demolished intelligence, navy and police positions of the Palestinian Authority, as well as offices used by PA Chairman Yasser Arafat's Fatah faction.

Hanoud was killed a day after an incident that created yet more Palestinian anger and prompted Israel to call for an investigation.

On Nov. 22, five Palestinian children were killed in Gaza when an Israeli tank shell exploded. Palestinian police report that one of the children kicked the shell, causing it to explode, but Palestinian leaders charged that Israel had deliberately planted the shell as a booby trap.

The children, ages six to 14, were from the same Palestinian family.

After much criticism from abroad, including from the United States, Israel said it would investigate the incident.

In a speech last week, U.S. Secretary of State Colin Powell set forth a vision for Israeli-Palestinian peace and announced the envoys were being sent.

Powell told Palestinians to "end violence and to end terror" and said Israel must be willing to end its occupation and stop settlement activity.

Both sides said the success of the U.S. mission was up to the other party.

Israeli Prime Minister Ariel Sharon said Sunday, that "this is a test of Arafat and of the Palestinian leadership to demonstrate if indeed they intend to advance the peace process."

Palestinian Information Minister Yasser Abed Rabbo said he could not "forecast whether these efforts will succeed because Sharon is trying to drown these efforts in a sea of blood."

Iraqi-sponsored terror cell uncovered

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Shin Bet security service has arrested a group of 15 Palestinians who were funded, trained and run by Iraq, through the Palestine Liberation Front (PLF), which is based in Iraq and headed by Mohammed Abass, also known as Abu Abas, a member of the Palestinian National Council.

The PLF was behind the 1985 hijacking of the Italian cruise ship *Achille Lauro* in the Mediterranean during which a wheelchair-bound American, Leon Klinghoffer, was killed. Shin Bet also claims the group was responsible for the kidnapping and murder last July of Yuri Guschin of Jerusalem.

According to a statement issued by the Prime Minister's Office, the group was funded through Iraqi intelligence and Jordanian banks, with the money then transferred into Palestinian banks or smuggled into the country. One of the vehicles used to smuggle weapons was owned by Palestinian Authority official Abdel Razik Ihiya, whose car was not checked at the border because he enjoyed VIP status.

The cell was uncovered about three months ago.

According to the Shin Bet, the group planned "spectacular" terror attacks at Ben-Gurion International Airport, as well as in Tel Aviv and in Jerusalem.

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Group seeks to charge Arafat

Continued from page 1

Fishman, whose son and daughter were almost killed in a shooting attack on an Israeli bus last year, said the Israeli terror victims have a much stronger case than those seeking Sharon's conviction. Arafat, he said, is directly responsible for the murder of thousands of Israelis, whereas Sharon's accusers acknowledge that at best, Sharon was indirectly responsible for the attacks in Lebanon.

Though the Israelis have a team of international lawyers acting on their behalf, Fishman is not optimistic about their success.

"I'm not expecting miracles from the Belgian court." The Belgian press is "anti-Israel" as is the public mood in the European nation, he said.

The suit in Belgium is only one part of the work done by TVA, said Indor, who was wounded in two terrorist attacks, including a 1985 stabbing in the streets of East Jerusalem.

In addition to tending to the emotional needs of terror terror victims, TVA also gives them a public voice and lobbies on their behalf.

Over the last 50 years, the Israeli government has developed generous economic support systems to subsidize the families of terror victims who may have lost their only breadwinner, Indor said. TVA (on the Internet at www.terrorvictims.com) steps in to supplement that effort with social programs to ease the pain of loss. On Jewish holidays, for instance, the absence of family members is acutely felt, so TVA sponsors events like Chanukah outings and Purim gift-giving.

Phone hotline launched

This week, TVA is launching a telephone hotline in which volunteers will provide a sympathetic ear to people dealing with grief.

Other programs include home visits; emergency teams to help organize funerals; organization of special memorial services; and transportation services.

Political advocacy is also on TVA's agenda, and, in fact, led to the group's formation.

In 1986, Indor explained, Israel released 1,160 terrorists in exchange for four captured Israeli soldiers held by a Palestinian group linked to Syria.

"We terror victims decided to speak out in the Knesset and in public against releasing the terrorists," Indor said.

Half a year later, the first intifadah erupted, organized by 600 of the released prisoners."We got back four soldiers and we suffered hundreds of dead and wounded in the intifadah," he said.

Still in 1986, Azriel Barak appealed to the Supreme Court of Israel to prevent the release of terrorists who had killed his son and daughter-in-law. Although his petition was turned down – the court ruled the release was a political matter, not a legal one – that case spurred formal creation of the group.

Indor said TVA serves as a counterweight to those pressing the government of Israel, such as the Palestinian Authority and European countries, who push Israel to release convicted terrorists.

On one occasion, when former prime minister Yitzhak Rabin deported 420 Hamas operatives to Lebanon, he was challenged in court by groups seeking to reverse that order. TVA mobilized and brought to court a family that had suffered from Hamas terror. Their presence countered the one-sided depiction of Hamas offered by its representatives, changed the atmosphere in the court and the deportations were allowed, Indor said.

TVA remains a small, grass-roots organization that relies on donations from 12,750 supporters, most of them in Israel. TVA provides services to about 1,000 people, he said.

The Week in Israel

Nov. 19

• Israel captured a Hamas leader who was on its most-wanted list. Abed Rabbo Abu Husa was nabbed near his home in the Gaza Strip. Abu Husa is accused in the kidnappings and killings of Avi Sasportas, Ilan Sa'adon and Nissim Toledano.

• The IDF reported that it had thwarted 16 terrorist attacks in the last month, eight of which were intended suicide bombings.

Nov. 20

• Tourist arrivals in Israel fell in October to their lowest monthly level since August 1991. The Central Bureau of Statistics reported that 69,800 visitors came to Israel in October, compared to 151,300 in the same month a year earlier.

Nov. 21

• A poll of Palestinians shows growing dissatisfaction with the violence against Israel. Last month, 75 percent of respondents supported the violence, while 18 percent were opposed. This month the figures were 59 percent and 30 percent, respectively.

Nov. 22

• Attorney General Elyakim Rubinstein recommended that the Antiquities Authority's supervision of work carried out on the Temple Mount be reinstated. Ever since the start of the intifadah 14 months ago, the Wakf (Muslim religious trust) has blocked the Antiquities Authority from unofficially supervising the holy site as the authority has done since the end of the Six-Day War.

Nov. 23

• A record 234,500 Israelis were unemployed in the third quarter of the year, as the unemployment rate soared to 9.3 percent from the previous quarter's 8.1 percent, the Central Bureau of Statistics reported.

Files from JTA and Ha'aretz

Corrupting language's integrity

The following is part one of two. Part two will be published next week.

"A thing is what it is and not another thing" – Joseph Butler

The BBC World Service is the latest news outlet to make it a policy to ban the word "terrorism" in reference to the Sept. 11 atrocities in the United States.

BBC thus joins London-based Reuters, the world's largest foreign news service, which made the same decision in late September. Reuters' head of news, Stephen Jukes, explained his decision in an internal memo: "We all know that one man's terrorist is another man's freedom fighter and that Reuters upholds the principle that we do not use the word 'terrorist'... To be frank, it adds little to call the attack on the World Trade Center a terrorist attack." To which U.S. media analyst Howard Kurtz sardonically added: "Except for the little detail that a terrorist assault is what it was."

According to Reports

Small wonder that George Will, the conservative ABC commentator, invoked George Orwell, the famous liberal essayist, to rebuke Reuters for its Orwellian debasement of language. Orwell famously railed against euphemisms, the refusal to call something what it is. As Will put it: "It's often been said that in war the first casualty is truth, and one of the ways you attack truth is by corrupting the integrity of language, which I suggest Reuters News Service has done by saying that they will not use the word 'terrorist.'"

Reuters argues that the term "terrorist" is a loaded, judgmental term and that more "neutral" terms like "attackers" and "bombers" should be used instead. Will's answer: "'Loaded term?' Certainly 'terrorist' has a pejorative connotation – so does 'rapist,' 'fascist,' 'assassin,' murderer.' So what?... Well 'terrorist' is a noun that denotes something very specific: someone who inflicts violence... randomly against civilians."

In his Oct. 3 report "Who is a Terrorist?" for CBC's The National, Mideast correspondent Neil Macdonald interviewed Boaz Ganor of the Herzliyah Institute for Counter-Terrorism. Ganor, responding to the charge that one man's terrorist is another's freedom fighter, said: "It does not matter what is your aim... Even if you have a holy aim, there is one measure that you are not allowed to use. And this is the use of violence directed against civilians, *meaning* terrorism" (emphasis added).

What's more revealing is that the same Middle East correspondents who insist on using the term "assassination" in place of "targeted killing" when describing Israel's policy of going after Palestinain terrorists, refuse to use the term "terrorism" to describe groups like Hamas and Islamic Jihad that deliberately target civilians including women and children.

Some journalists draw a moral equivalence between Israel's policy of retaliating for terrorism (restrained as it is) – buying the Arab line that it's "state-sponsored terrorism" – and the terrorist act itself. More on this next week.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Israel's nuclear plan focus of L.A. smuggling trial

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

LOS ANGELES — Israel's nuclear program will come under scrutiny in a trial that opened last week in a U.S. federal court in Los Angeles, where Richard Kelly Smith stands accused of smuggling components for the manufacture of nuclear weapons to Israel.

Smith was extradited from Spain to the United States to face the 30-count indictment against him. Smith, 72, is accused of selling 810 electronic switches to the Israeli defence ministry between 1980 and 1982. The switches are used as detonators in nuclear bombs, and American investigators suspect the switches were purchased for Israel's nuclear program.

Israel denied this when the affair first came to light in 1985, saying the switches were for use in the pharmaceutical industry.

Smith was first arrested by U.S. authorities in May 1985 on suspicion of selling the switches to the defence ministry without an export license. At the time, he was serving as president of Milco, a microchip and spaceflight research company in Los Angeles.

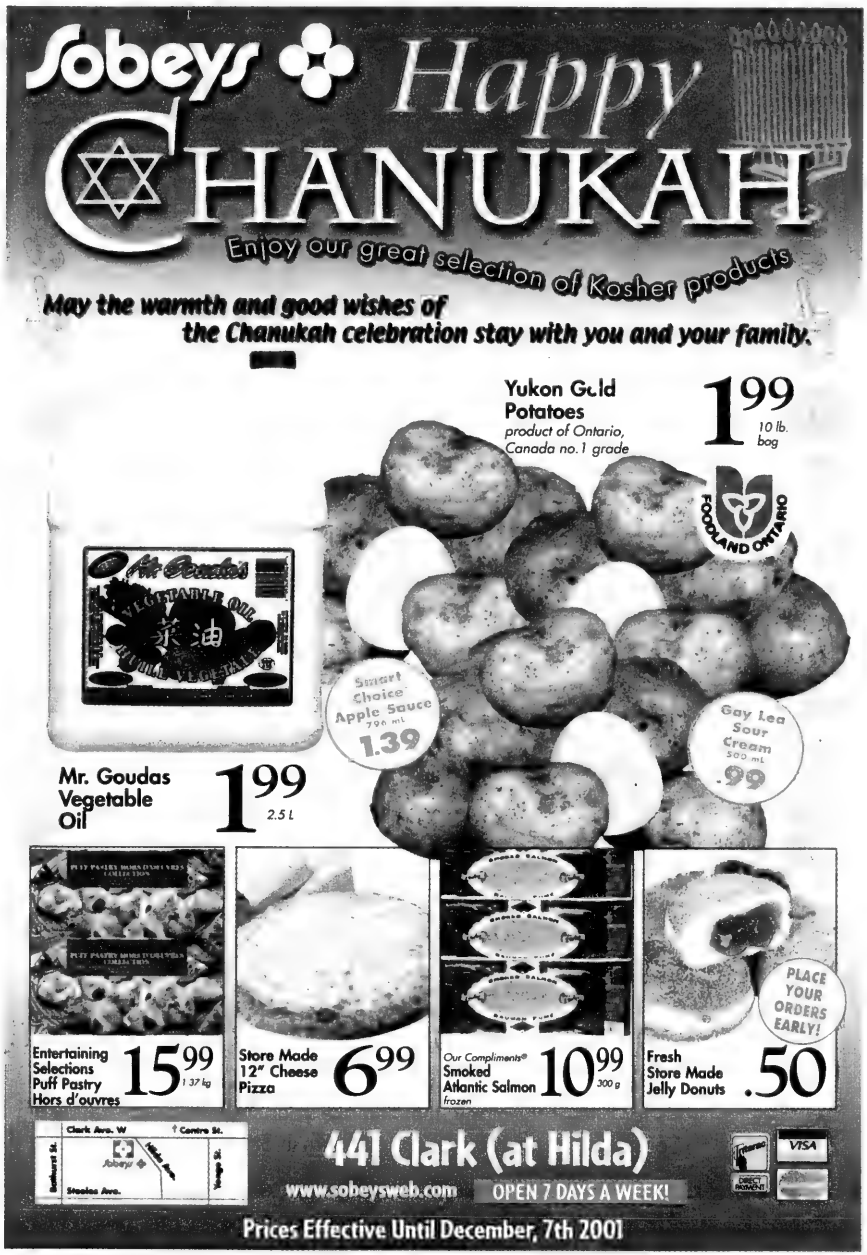
American investigators discovered that since 1973, 80 percent of Milco's business had been with Israel, causing them to suspect the company had actually been set up by Israel as a front, enabling the defence ministry to purchase American technology that it could not acquire legally.

The investigators found Milco also sold switches to Taiwan. Neither Taiwan nor Israel could have acquired a permit from the U.S. government to buy the switches legally, since neither has signed the Nuclear Nonproliferation Treaty.

After Smith's arrest, he was released on $100,000 bail pending trial, and was indicted in a Los Angeles court on 15 counts of forgery and exporting technology without a licence. His trial was due to begin in August 1985, but Smith fled the country with his wife, Emily.

The FBI spent the next 16 years looking for him. At various times, he was reportedly sighted in Israel and Britain, but he was finally picked up in Malaga, Spain last July. Smith was extradited to face an expanded indictment, including charges such as flight from justice and failing to answer a court summons.

In the meantime, Israel officially apologized to the U.S. for the affair and agreed to return the unused switches. It is not known how many were returned.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Study finds genetic connection between Jews and Kurds

By TAMARA TRAUBMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The people genetically closest to the Jews may be the Kurds, according to a new study at Hebrew University.

Scientists who participated in the research said the findings seem to indicate both peoples had common ancestors who lived in the northern half of the fertile crescent, where northern Iraq and Turkey are today. Some of them, it is assumed, wandered south in prehistoric times and settled on the eastern shores of the Mediterranean Sea.

Prof. Ariella Oppenheim and Dr. Marina Feirman, who carried out the research at Hebrew University, said they were surprised to find a closer genetic connection between Jews and the populations of the fertile crescent than between Jews and their Arab neighbours.

Oppenheim said previous DNA research on Jews, including her own work, had revealed great genetic similarity between Jews and Arabs, particularly Palestinians from Israel and the West Bank and Gaza.

The new study, however, involved more detailed and thorough examinations than previous research. In addition, this was the first comparison of the DNA of Jews and Kurds.

Genetic similarity between peoples is measured by comparing the frequency of genetic mutations among them. This information makes it possible to reconstruct their paths of migration and to discover their unwritten history.

But the Hebrew University study reveals only part of the story, since it is based on mutations of the Y chromosome. Since this chromosome, which determines male gender, is passed only from father to son, it does not contain information about maternal contributions to the genetic reservoir under study.

The study's findings are published in the current issue of *The American Journal of Human Genetics*.

The researchers used the DNA of 1,847 Jewish men of Ashkenazi, Sephardi and Kurdish descent, as well as Muslims and Christians of Kurdish, Turkish and Armenian descent, various Arab populations, and Russians, Poles and residents of Belarus.

Rifts surface with new Moscow Jewish centre

Main problem is reaching the majority of Jews

By LEV GORODETSKY
Jewish Telegraphic Agency

MOSCOW — The dedication of a new Jewish cultural centre here two weeks ago was part of the American Jewish Joint Distribution Committee's new strategy in the former Soviet Union.

Yet the opening of the centre in a $3.5 million mansion also brought rifts in the Russian Jewish community to the surface.

When the JDC first returned to the region in 1991, it focused its efforts – and the lion's share of its $60 million – on basic needs and basic community revival efforts.

Now it seems that most of those problems have been solved, particularly in Russia.

Hundreds of thousands of elderly and poor Jews across the region have been fed through the system of JDC-run Chesed welfare centres, and the 160 JDC-supported Jewish community centres have helped revive Jewish communal life in many cities and towns.

The main problem today, JDC leaders say, is reaching the majority of Jews.

"Apart from the 25,000 elderly people supported by our Chesed centres, we – together with the Jewish Agency for Israel, Israeli cultural centres and other Jewish organizations combined – are reaching only thousands of the roughly 250,000-strong Moscow Jewish population," said Joel Golovensky, the head of the JDC's Moscow office.

The goal, according to JDC officials, is to reach out to the Jewish professional classes, estimated at more than 40 percent of Moscow's Jewish community.

"The particular needs of this group have remained unaddressed by Jewish organizations. The new centre will fill this gap," said Mikhail Kunin, the centre's director.

Organizers say the new centre will be a gathering place for artists, writers and scientists, as well as film, theatre and dance enthusiasts and will serve as a venue for their creations.

"It is in fact a pioneering and unexpected project, showing that the JDC is amazingly flexible in its ability to adapt to a new situation in the Jewish community," Leonid Nevzlin, head of the umbrella Russian Jewish Congress, said at the dedication ceremony.

The new centre is part of a two-centre project in Russia's capital supported by the JDC.

The second, larger centre will be built in the next several years near Russia's Choral Synagogue and will provide sports facilities and educational programs.

The projects will cost $10 million to $20 million, said Michael Schneider, the JDC's executive vice president.

But the buildings are not making everyone happy.

The leadership of the Federation of Jewish Communities of Russia is displeased with the lack of financial support the JDC gives to the recently built Marina Roscha Jewish centre and other federation-supported projects.

Leaders of the federation – Russia's largest umbrella Jewish group, with a strong Chabad Lubavitch representation – and the JDC expressed discontent at a recent meeting.

And at an annual meeting of the federation last Monday, Valery Engel, the CEO of the federation called the JDC "a foreign organization, which doesn't take into account the real interests of the Russian Jewish community," and which in many places actually undermines Jewish communities that belong to the federation.

Engel demanded that any JDC project costing more than $50,000 be co-ordinated with all major Russian Jewish organizations.

After returning to New York, a JDC official said he is puzzled by the federation's reaction because there is enough room for both centres.

Moscow is one of the few cities of its size that "doesn't have adequate Jewish community centres to attract Jewish life and to enable Jews to meet," Schneider said.

Schneider added that the JDC and the federation work together on many projects in the Soviet Union and around the world.

The dispute is the latest in the nearly 18-month struggle for primacy within the Russian Jewish community, which until now has played out primarily between the federation and the RJC.

But for many Russian Jews, the dispute is less important than the Jewish activities planned for the new centre.

"I am not against Chabad and of course not against Judaism, but their place is too religious for me," said surgeon and Jewish activist Alexander Kirson. "We need to create a prestigious and secular Jewish place. We have to try."

With files from Peter Ephross.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 63.

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14 A	R	E	S	O	■	15 C	O	O	■	16 O	L	I	V	E
17 B	E	F	O	R	18 E	T	H	E	■	19 S	A	V	E	D
20 B	A	I	N	■	21 L	O	N	■	22 A	H	S	■	■	■
23 I	S	T	■	24 C	U	P	■	25 P	R	E	■	26 S	27 S	28 E
■	■	■	29 J	U	D	I	30 T	H	K	R	31 A	N	T	Z
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36 B	O	N	D	S	■	37 O	K	S	■	38 M	E	D	I	A
39 E	L	I	E	■	40 I	R	E	■	41 M	O	P	E	D	■
42 S	E	C	O	43 N	D	A	L	44 I	Y	A	H	■	■	■
45 T	S	E	■	46 A	O	L	■	47 C	A	B	■	48 A	49 L	50 L
■	■	■	51 A	T	L	■	52 P	E	I	■	53 G	L	U	E
54 P	55 O	56 O	C	H	■	57 C	O	M	M	58 O	N	E	R	A
59 L	A	U	R	A	■	60 A	L	A	■	61 D	A	V	I	S
62 O	F	T	E	N	■	63 R	O	N	■	64 S	W	E	E	T

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Arts & Travel

Artist keeps her art true to herself

By CYNTHIA GASNER
Special to The CJN

TORONTO — Lena Shugar, artist, designer and teacher recalls that as far back as she can remember, she was always sketching.

As a child in Russia during World War II, she would draw on the edges of newspapers because there was no drawing paper.

Today, her mystical paintings in watercolour, acrylic, oil and mixed media can be found in numerous private collections.

Shugar has exhibited in group shows in Canada, Israel and Sweden. She will be featured at a one-woman show at the Kodiak Gallery, 10176 Yonge St., Richmond Hill, (905-770-5381) from Dec. 1 to 16. The exhibition will feature her mixed media works covering a wide spectrum of subjects, as well as paintings from a series called Living with the Past.

She was born Lena Bienstock in Stanislav, Poland, in 1938. When she was two years old, she, her parents and her brother, along with other Jews, had to escape Poland. On the crowded train, she developed measles and the other passengers insisted the her family leave the train.

They went to a remote farmhouse in Russia where they were taken in by a Russian family and were allowed to remain for the duration of the war.

"I got medical help and this saved my life. And I believe being forced off the train saved our lives," Shugar says. "It is doubtful if the others made it."

After the war, they made their way to a displaced persons camp in West Berlin, and a year later, the Norwegian government took them in.

When the family arrived at Union Station in Toronto four years later, Shugar recalls, they did not know anyone.

Artist, Lena Shugar with her painting, *Sound the Great Shofar.*

Reflecting on her childhood, she says, "Those early years, travelling around, created my passion for colour, fantasy and imagery."

Shortly after her arrival in Toronto, the teenager came under the tutelage of one of Canada's foremost artists and teachers, Doris McCarthy.

Shugar became the head of the Canadian Industries Limited Color Studio (CIL) and later became an independent design consultant.

Experimenting with a series of progressive techniques designed for art instruction, she created methods that allow students to liberate themselves from the constraints of conventional approaches to painting.

"This encourages the expression of individuality in their work," she says.

The mother of three, when Shugar's youngest child entered school, she volunteered in the arts and crafts department at Baycrest Centre for Geriatric Care and slowly went back into professional art work.

Her first major exhibition was at Ramat Gan, Israel, in 1990; her works were later on display at the Kawartha Arts Festival in Ontario. Shugar has also exhibited at the Koffler Gallery, the Robert Mede Gallery, the Peterson Fine Art Gallery, and in her first juried show this year, she won the Award of Excellence at the Lindsay Art Gallery.

Her paintings can be found on the Magnotta Winery's wine labels and the donation cards of the Israel Tennis Centres, and she has been featured on the cover of *Enoteca Wine and Food* magazine.

"I enjoy putting on paper or canvas my thoughts and feelings and the experiences at that moment in my life," Shugar says.

She believes that her art expresses her emotions. "I think an artist's work is best when one can infuse the work with oneself – it is important to be true to yourself – to be original."

Designer revisits the elegance of a bygone era

By CYNTHIA GASNER
Special to The CJN

TORONTO — Russian, Ukrainian and Hungarian music, dance and drama will come together in a new musical at the Leah Posluns Theatre.

The Elegance and Splendor of a Bygone Era, presented by Masquerade Theatre International, will be performed at the Leah Posluns Theatre at the Bathurst Jewish Community Centre on Sunday, Dec. 9, at 8 p.m.

The production will include music by Mozart, Bach, Mussorgsky and Tchaikovsky and will feature costumes created by costume designer Maria Vinogradova.

Maria Vinogradova has created costumes for many productions throughout the world.

The founder of Masquerade Theatre International, the first Canadian professional performing arts company focusing on traditional Russian culture, Vinogradova has created costumes for numerous productions throughout the world, including a 1995 production of the *Snow Maiden* at the Royal Alexandra Theatre in Toronto.

Vinogradova, who worked as a tour guide in the Kremlin, said this concert is "a showcase for the performers – they are the most outstanding artists and when they come here to Canada, they have to begin again to establish their image and reputations."

But in Europe and the United States, she says, they are well known and are frequently invited to perform.

"These artists are the greatest in their professions but they do not know how to promote themselves," Vinogradova said. "In Russia, an artist was a pure artist who did not understand business or promotion, only [how] to perfect his or her skills."

Some of the concert's performers include the Toronto Ukrainian ensemble Desna; violinist Wasyl Popadiuk, a native of Ukraine; Helena Holl, a soprano who performed with the Bolshoi Theatre; and Anna Karpova, a former ballerina with the Kirov Ballet in St. Petersburg, Russia, currently a ballet teacher and choreographer at Neworldance Academy in Toronto.

Karpova's husband, Vladimir Karpov, the concert's artistic director, was a principal dancer with the Kirov Ballet now teaching ballet at Ballet Jorgen and George Brown College. Stage designer Batalia Stapko also worked at the Kirov Theatre, as well as at the Bolshoi.

Andrei Vinogradov, Vinogradova's son, a student at the Schulich School of Business at York University, is a featured dancer and executive director of the Masquerade Theatre company.

A television special on the concert and its performers will air on CHIN TV at 8:30 p.m. Dec. 2, and Tomkov TV/Radio Productions will produced a video of some of the featured artists.

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Jewish music – both new and old

By ERIC STEIN
Special to The CJN

Looking for a good holiday gift idea for that Jewish-music-loving friend/relative of yours? Two recently released CD's may fit the bill.

The landmark CD collaboration *The Well* between Chava Alberstein and the Klezmatics has recently been re-released by Rounder Records.

The recording first appeared in 1998 representing at the time a giant step forward in the realm of what was then coming to be known as "new Jewish music."

This burgeoning style of post-modern klezmer/Yiddish music has continued to evolve, but the ongoing innovations in the style have not in any way diminished the power and sophistication of *The Well*, which should endure as a staple of the canon for years to come. Chava Alberstein is well known worldwide as the so-called "First Lady of Israeli Songs," while the Klezmatics, both as a group and as individuals in other contexts, have had as much to do do with the revival of klezmer music as anybody.

The combination promises a lot - and it delivers. What stands out particularly about these recordings are their sheer tastefulness and restraint. On many of her other CD's Alberstein has had a penchant for shlocky, muzak-like arrangements, using synthesized keyboards, electric bass and a wall of reverb where acoustic instruments and natural sounds would have been better suited. The Klezmatics meanwhile, in their quest for a fusion of klezmer with rock, metal, psychedelia and other modern styles, have made their share of crass, inelegant recordings.

But on *The Well*, the Klezmatics pass up outrageous pyrotechnics for an understated, mostly acoustic sound, perfectly suited to Alberstein's rich gypsy tenor. The exquisite arrangements and soulful playing, always appropriate to the particular mood of the song, put Alberstein in her most effective musical context yet. Rather than rehashing old standards, *The Well* sets a number of Yiddish poems to music, turning modest and often powerful lyrics by poets like Itsik Fefer, Abraham Reisen, Itsik Manger and Anna Margolin into instant classics. Particular standouts include the infectious waltz of the title track *(Di Krenitse* in Yiddish), the delicate, latin-tinged *Ovnt Lid*, and *Di Goldene Pave*(*The Golden Peacock*), a rapturous lullaby based on an exotic poem filled with mysterious imagery.

The only "problem" with the CD is that after its 55 minutes expire you'll be wishing for more, and probably scrambling to the repeat button on your CD player to listen to it all again!

***

In a thoroughly different vein comes the three-CD set *Populare Judische Kunstler* (*Popular Jewish Artists*), from German record label Trikont. Featuring historic recordings made in Berlin, Hamburg, Munich, and Vienna between 1903 and 1936, the collection is a fascinating treasure of what was once a rich German-Jewish musical culture.

The music here does not sound like anything currently recognized as "Jewish music." Highly assimilated, Germany's Jews were fully integrated into German culture prior to the Nazi era, and the artists of this community created in a distinctly German milieu. They did not play klezmer music or sing the Yiddish folk songs endemic to their Ashkenazi roots. Instead, their musical creations drew upon western European and American musical vocabularies.

These CD's capture this assimilated German-Jewish musical culture at its apex during the Weimar period. The collection features music hall, theatre and cabaret numbers, as well as popular operettas, vaudeville routines, and comedy snippets. The copious liner notes (you'll need to brush up on your German to read them) argue that "Jewish artists, up until the '30s were Germany's best international ambassadors of a new, open, liberal and witty German spirit and humour."

The notes argue further that the extinction of Jewish culture in Germany was catastrophic not only for Jews themselves but for the development of German culture. It is difficult not to detect an "apologist" tone here. With the current vogue in Germany for all things Jewish, the timing of this release places it in the context of the movement by the current generation to rewrite Jews back into Germany's history.

It is possible the case may be overstated here, but whatever the motivation may be and whatever the depth of its sincerity, it cannot be denied that these are important and fascinating recordings, revealing some of the character of German-Jewish musical culture prior to the Holocaust.

These CD's will probably be more of interest to those with an academic interest in Jewish music and cultural history. Diehards will suffer the poor, scratchy recording quality with far more patience than those looking simply for a good listen or a musical mood-setter (unless of course the mood desired is a 1920s German music hall).

For more information on acquiring these CD's contact the respective record companies: Rounder Records (info@rounder.com), Trikont Records (trikont@trikont.de).

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Lonely Planet guides for the city bound traveller

By SHELDON KIRSHNER
Staff Reporter

Cities draw tourists much like bright lights attract flickering moths.

Lonely Planet, distributed in Canada by Raincoast Books, has just released four of its latest city guides. All are lavishly illustrated, with colour photographs and maps.

Denmark's lively capital, Copenhagen, is internationally renowned for its Tivoli amusement park, its amazing pedestrian mall and its quaint network of canals. *Copenhagen* fills in the details.

If you're planning a trip to Cuba, don't leave home without *Havana*. It takes you beyond Havana's colonial plazas, baroque palaces and cobblestone streets.

Toronto hits the mark. The writers have not missed any major sights in this fair city, from Harbourfront and Queen Street West to Little Italy and Chinatown.

Montreal is also ably portrayed. In *Montreal*, a reader is given a grand tour of a great Canadian city, from the sylvan splendour of Mount Royal to the concrete solidity of Place d'Armes.

TRAVEL TALK

BY BILL GLADSTONE

EL AL IMPROVES SCHEDULING ON TORONTO -TEL AVIV ROUTE

As of Sunday Dec. 2, all El Al flights between Toronto and Tel Aviv will be non-stop, the airline has announced.

Flights depart Terminal 3 of Pearson International Airport on Sundays, Tuesdays and Thursdays at 10 p.m. and arrive in Tel Aviv the next afternoon. As before, flights depart Tel Aviv at 1 a.m. and arrive in Toronto at 7 a.m. the same day.

The scheduling improvements were originally planned to begin next spring, but after El Al put all procedural requirements in place as required by Canadian authorities, it received a green light to advance the changes.

Ever since Sept. 11, the airline has attracted media attention as well as new customers because of its unparalleled security procedures, said Rami Fischer, El Al's general manager for Canada.

"More and more passengers tell us they are choosing El Al now for what we offer – great service, the highest levels of security, and that special feeling of Israel the moment they board our planes," he said.

For details about El Al's service to Canada, visit the Web site, www.elal.com

* * *

Museum of Jewish Life: Delegates to the World Jewish Congress's recent annual meeting in Jerusalem were given a glimpse of the first stage of a proposed new interactive museum on the theme of Jewish life.

Yehuda Levy-Almeda, director of the proposed Museum of Jewish Life, said it will be a "storytelling museum" that will explain the essence and diversity of Jewish culture and religion. The Jerusalem-based facility is expected to open in stages over the next several years.

Funded by the Jerusalem Foundation, the Museum has taken quarters at Heichal Shlomo, the former home of Israel's chief rabbinate in Jerusalem. Already under way, renovation of the building is expected to cost $30 million.

* * *

Irish Countryside: With winter coming on, now may be a good time to start planning your next summer vacation. If walking or cycling tours of Northern Ireland appeal to you, send for these two new free colour guides.

Walking in Northern Ireland and Cycling in Northern Ireland list routes of various lengths for walkers and riders of all levels. They also suggest quality accommodation to suit every budget. Contact the Northern Ireland Tourist Board, 416-925-6368. Email, infocanada@nitb.com

* * *

Web Tour of Jewish History: The Skirball Cultural Centre in Los Angeles has put its popular exhibition, Visions & Values: Jewish Life from Antiquity to America, onto the internet.

Since 1996 more than 2.5 million visitors have walked through the exhibit, which presents hundreds of works of art and artifacts related to Jewish religion and culture over 4,000 years of history.

The virtual exhibition is highly educational and worth a visit. The Web site is www.skirball.org

* * *

Kosher in the Caribbean: The four-star, all-inclusive Punta Cana Beach Resort is hosting a series of glatt-kosher gatherings early in 2002 for Jewish singles and families. The resort offers three miles of white sand beach, a championship golf course and many other amenities in an undisclosed location in the Caribbean.

The weeks for singles, couples and families are in late January and early February. Website, www.JewishSinglesEvents.com

* * *

Museum Briefs

•The Montreal Botanical Garden, open all winter long, features an Olive Tree exhibit until Feb. 3 and another on Mediterranean Fragrances until September. Within the park is the Insectarium, which features a display on entomology until the spring. Web site, www.ville.montreal.qc.ca /jardin

•As of means of increasing public accessibility, many British museums and galleries are dropping admission charges as of Dec. 1. They include, in London, the Imperial War, Natural History, National Maritime and Science Museums and the Victoria and Albert. A good web site for UK museums is www.24hourmuseum.org.uk

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Artist carries on family tradition

By CYNTHIA GASNER
Special to The CJN

TORONTO — Artist Debbie Seligman believes art and beauty are synonymous.

"Art is a reflection of the nature that embraces us every day," she says. Seligman, who has participated in several group shows, will have her first one-person show, Festival of Flowers, from Dec. 2 to Dec. 15 at the Downsview Library at 2793 Keele St.

Debbie Seligman with one of her watercolour paintings that can be seen at her Festival of Flowers show.

Seligman's original watercolour artworks are painted in the traditional Chinese style with a subtle western influence. Painted with Chinese pigments, they have a very delicate and fresh look.

"I like this style of art because it uses the traditional technique of Chinese brush paintings, which is very disciplined art," she says. "But also it has some freedom of expression similar to western impressionistic art, which is my family background."

Seligman comes from a long line of artists. Her father, Yehudah Podeswa, is well-known in Toronto art circles, and her grandfather, Chaim Podeswa, and her father's brother, Maylach, were artists in Poland who were killed in the Holocaust.

Seligman and her two brothers, one an artist and the other a film director, were steeped in the art world from birth.

As a young child and as a teenager, she was often the main subject of her father's works. She says she began painting on her modeling breaks.

As a child, she helped her father in teach art classes for young children and in high school she taught her own multimedia classes for three years.

Seligman graduated from the Associated Hebrew Day Schools, the Community Hebrew Academy of Toronto and the University of Western Ontario, where she received a degree as an occupational therapist.

A busy mother of four children, she has a private practice and works at the hand and foot orthotic clinic at Baycrest Centre for Geriatric Care.

"Because I am interested in creating and working with my hands, I am applying my artistic skills to my scientific practice," she says.

For more information on the Festival of Flowers exhibition, call the Downsview Library, 416-395-5720.

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2nd prize: 3 tickets to concert; an autographed Rock 'N Roll Matzah Ball CD; songs from the Boom Box CD; and the full Once Upon a Tune CD series, and a concert video.

3rd prize: 3 tickets to concert, an autographed Rock 'N Roll Matzah Ball CD.

Rules: To be eligible to win please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

Where does Judy & David's Froggie live?

(Hint: the answer is printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Monday, Dec. 10; 2001 are eligible. The winning entry will be randomly selected from all correct answers received at *The CJN* offices on Tuesday, Dec. 11, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: **Judy & David Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members The CJN are not eligible to enter

*Some conditions apply. If the following doesn't apply to you, you may transfer the prize to a friend! The party must be for a child aged 2-8, within 75 kms of Toronto, and must be in a private home. The party must not be open to the general public, may not be ticketed or sold, and may not be professionally videotaped. Scheduling of the party is subject to Judy & David's availability and touring schedule. You must be prepared to sing and have fun!

Arts & Travel

GROUP OF ARTISTS PRESENTS A FIRST GLIMPSE OF *SEDER*

The Seder Collective, a team of young professional artists including **Jonathan Garfinkel**, **Josh Dolgin**, **Rebecca Brown** and **Michael Rubinoff**, have been collaborating on what they describe as a "new kind of music-theatre."

The work, called *Seder*, combines traditional Yiddish and klezmer tunes with rocking beats performed by singers, cantors, musicians and disk jockeys. The story focuses on leaving slavery for freedom, leaving winter for spring, the rebirth of a nation, and the renewal of ourselves. The collective plans to workshop *Seder* next spring and present a full production in 2003.

In the meantime, they are presenting excerpts of *Seder*, at which the creative team will discuss their vision for the piece. Miles S. Nadal JCC, 750 Spadina Ave. W. Pay-what-you-can at the door. Sunday, Dec. 2, 6 p.m. 416-924-6211.

* * *

Klezmer Duo: Toronto musicians **Martin van de Van** and **Brian Katz** draw on their rich backgrounds as classical, jazz and new music composers to create an appealing "world" klezmer style. The klezmer duo embarks on a fourth European tour this summer.

Hear them in performance at the Free Times Cafe, 320 College St. Sunday, Dec. 2, 12 noon to 3 p.m. Reservations, 416-967-1078. Also at Mezzetta, 681 St. Clair Ave. W. Wednesday, Dec.5, 9:15 to 11 p.m. Reservations, 416-658-5687.

* * *

Two Appealing TV Docs: Two upcoming programs on Vision TV are of special interest to CJN readers.

Vancouver filmmaker **Nikila Cole** began a visual exploration of her Jewish roots when her daughter Sarah turned 12, the age of bat mitzvah. Raised in a secular household, Sarah chose to reject the traditional ceremony, but still wanted to learn about the history and heritage of her people. So she and her mother began a quest that would take them around the globe.

The result is *Wanderings: A Journey to Connect*, which chronicles their travels to Europe, Asia, the Caribbean and elsewhere in the footsteps of the Jewish Diaspora. The hour-long documentary features a Chanukah celebration in the Bahamas, a Purim celebration in Korea, and visits to the Anne Frank House in Amsterdam and a dying Jewish community in India.

Wanderings makes its world premiere on Vision TV, Monday Dec. 3 at 9 p.m. and again at 11 p.m.

Keepers of the Faith: Canadian Chassidim offers a rare glimpse into this Orthodox community in Canada. The hour-long documentary includes interviews with **Saulie Zajdel**, the Montreal city councillor who is reportedly the only chassidic politician on the continent; **Nechama Kantor** who with her husband provides Lubavitch outreach in Bangkok, Thailand; and **Levy Teitlebaum**, a Vancouver father and inspector of kashrut.

Produced by **Ian McLaren**, the film examines the success of the Chassidim at balancing their special religious needs as they integrate into contemporary society. Vision TV, Wednesday, Dec. 10, 9 p.m. and again at 11 p.m.

* * *

Evening Out: Musician **Josh Engel** and band promise "a great night full of amazing music and cheap beer"at the 360 Club. The evening also features folk-jazz songstress **Kristin Lindell**, **Steve Perzow**, **Lowell Binstock** and **Mike** and **Jeremy** of the **Burt Neilson Band**. Opening acts begin 9 p.m.; the Engel band presents "our usual brand of jam-based eclecticism" from 10:30 p.m. 326 Queen St. W. (near Spadina). Tuesday Dec. 4. Web site, www.joshuaengel.tv

* * *

Arts Briefs

• Cinematheque Ontario presents a rare opportunity to view **Charles Laughton's** *Night of the Hunter*, with **Robert Mitchum** and **Lillian Gish**, a film once panned and later lauded. Art Gallery of Ontario, Nov. 30 to Dec. 4. 416-968-FILM. Web site, www.bell.ca/filmfest

• Reflecting the beneficence of the Goldfarb family, York University's Centre for Fine Arts has been renamed the Joan & Martin Goldfarb Centre for Fine Arts; the facility houses the Joan Goldfarb Visual Arts Study Centre.

• **Barry Chamish**, author of the controversial book *Who Killed Yitzhak Rabin?* lectures at Israel's Bookstore, 897 Eglinton Avenue W. Refreshments, no charge. Sunday Dec. 2, 7:30 p.m.

* * *

At the Galleries

• A sale of new works in textiles, metals and ceramics by Judaica artists **Suzy Tanzer**, **Kathy Hart** and **Bonnie Pascal** occurs in an artist's home studio, 237 Grace St., Sunday Dec. 2, 1 to 6 p.m. 416-533-9185.

• Revelations, paintings by **Travis Shilling**, are on view at Beckett Fine Art, 120 Scollard St., until Dec. 8. 416-922-5582. Web site, beckettfineart.com.

Eye on Arts
By BILL GLADSTONE

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Three CDs for the active music listener

By JOSEPH SERGE
Arts Editor

Toronto-based singer/songwriter and multi-instrumentalist Joshua Engel recently released his first solo CD, *Swimming To Catch The Sun*, a collection of 13 songs that vary from folk to ballad to instrumental rock to punk.

One of the founders of popular local klezmer act Beyond The Pale, Engel is a three-time scholarship recipient from KlezKanada

and has worked with klezmer acts Brave Old World, the Klezmatics, the Klezmer Conservatory Band and Chevrisa.

But on this CD, Engel lets lose and plays just about everything but klezmer. It begins with *Same Old Songs* (an ironic title), a catchy '70s pop melody; flows into *bEnOwHeRe*, an instrumental with classical piano and electric guitar styles reminiscent of 1970s Genesis; has a love ballad that features actress Tamara Podemski; a quirky a cappella barber shop-style song, *Many Moons*; and even a modern punk song, similar in vein to the music of such current pop acts as Green Day.

Engel, who plays guitars, bass, mandolin, drums and percussion and sings, is extremely talented both as a musician and a songwriter. The versatility in song styles proves this.

To some it may all seem rather self-indulgent and may confuse a casual listener. But then this CD is probably not intended for a casual listener. Anyone who likes to listen to music actively rather than passively, will find much to enjoy here. **www.joshuaengel.tv**

***

Music fans will also appreciate *Hy-lig Ma-noover* by Heillig Manoeuvre, a Toronto-based jazz quartet led by bassist Henry Heillig, founder of the popular '80s jazz/funk ensemble Manteca.

Heillig Manoeuvre prides itself on playing what it calls "friendly music, a band whose repertoire would be more songbook than doctoral thesis."

The songs are more contemporary/bluesy than traditional jazz. All 10 songs are written by the various members of the group, which besides Heillig includes guitarist Kim Ratcliffe, who has toured with Holly Cole; keyboard player Bill Brennan, bandleader on CBC radio show *Vinyl Café*; and drummer Howard Gaul, who has worked with jazz singer Laura Hubert and composed the soundtrack for such films as *H*.

All the musicians gel together on this CD, but their individual talents are especially noticed on such songs as *El Nino* and *Highly Vancouver*.

To prove the band's versatility, the CD ends with Ratcliffe's beautiful folky guitar-playing on *Go Easy On Yourself*. **www.heilligman.com**

***

Up and coming singer/songwriter Marni Levitt has been keeping busy performing regularly in Toronto's night-club scene since moving back from Montreal a few years ago.

Levitt recently released her debut CD *Origin* – a collection of six songs, five of which she wrote herself. The standout is the song *I'm Gonna Love You*, a very Sade-esque tune reminiscent of *Smooth Operator*.

Levitt's beautiful voice lends itself well to this hybrid mixture of jazz and folk, especially

on *I'm Gonna Love You* and *I Am*. Levitt also includes a rendition of Gordon Lightfoot's *The Way I Feel*.

Levitt is a wonderful singer and a talented songwriter and hopefully this short CD is only the first of many. **www.indievoice.com**

CORRECTION

In the story titled "Party Planners can help you every step of the way" (*CJN*, Nov. 22, page B34), there was an incorrect telephone number. The number to Bash Productions should be 416-781-2787.

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Magnets used in coronary artery bypass operation

By LAUREN KRAMER
Special to The CJN

VANCOUVER — Dr. Samuel Lichtenstein, a Vancouver-based surgeon has helped develop a new technique for coronary artery bypass operations.

The technique, which is drawing worldwide attention, involves connecting graft vessels to the coronary artery using magnets instead of hand stitching.

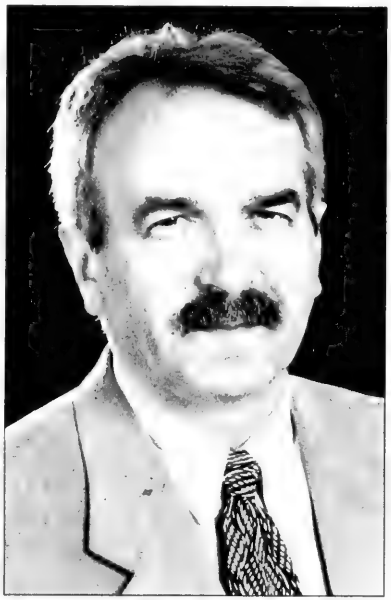
If proven successful, it could reduce the time-consuming, risky and delicate task of hand-stitching during coronary artery bypass graft surgery (CABG).

In this type of surgery doctors improve the flow of blood to the heart by bypassing clogged arteries and using healthy veins or arteries from other parts of the body instead.

They connect these vessels to the coronary artery in an operation, that due to the delicate task of suturing, could take up to five hours to complete.

Lichtenstein's discovery may render that task unnecessary.

"It's hard to know where this will go, but if it works it will be widely adopted," Lichtenstein said.



Dr. Samuel Lichtenstein

"Urologists are looking at the possibility of using the magnets for post-vasectomy operations, and gynaecologists are looking at it for the reconstruction of tubes after tubal ligation."

Thus far, the tiny, gold-coated magnets have been tested in research done on pigs, sheep and donated cadavers, and recently they were used on 33 patients in Frankfurt, Hanover and Leipzig, Germany.

Ventrica, the California-based company that provided Lichtenstein with the resources and engineering required to create the magnets, is not releasing the results of these operations until they have been evaluated by the scientific community.

Lichtenstein, 52, who was born in Poland, practised at Toronto General and St. Michael's hospitals prior to moving to Vancouver in 1993.

He now directs the heart centre at St. Paul's Hospital, and is head of cardiovascular and thoracic surgery there and at Vancouver General Hospital.

In addition, he is professor of surgery and physiology at the University of British Columbia.

In 1989, Lichtenstein demonstrated that cardiac surgery could be done at normal body temperature, a much less invasive method than the hypothermic temperatures that had been widely used until that time.

He holds several patents for biomedical devices, and he is currently "trying to figure out how to fix valves in the heart without doing heart surgery.

"As a youngster, I studied Gemarah, Rashi, and Talmud, and the idea of questioning intrigued me," he explained.

"My nature is not to accept dogma, and in medicine, there's a lot of things accepted as dogma that aren't true."

Canadian Food Inspection Agency recalls mini-cup jelly product

By ANNA MORGAN
Staff Reporter

TORONTO — The Canadian Food Inspection Agency has issued a mandatory recall of a mini-cup jelly product deemed to be a serious choking hazard to children.

The danger was reported in *The Canadian Jewish News* on March 29 after the candy emerged in Purim mishloach manot packages.

Traditionally manufactured in south-east Asia, the individual tubular shaped jellies are about the size of a coffee creamer and are molded around a hard centre. Instead of gelatin, these jelly candies contain konjac, a binding agent made from the root of the konnjaku plant.

Danger of jelly candy reported in The CJN in March

At that time, the Kashrut Council (COR) and the Jewish Board of Education informed supermarkets under their jurisdiction and Jewish schools of the risks involved, and many kosher supermarkets removed the products from their shelves.

The current CFIA order requires all persons selling, marketing or distributing the product to recall it immediately and hopes to eventually have all affected products removed from the marketplace.

Dr. Warren Goldstein, one of the doctors who initiated the effort 18 months ago to get the products banned from Canada, said that about a month ago the struggle was escalated when he sent a petition to the Prime Minister's Office signed by more than 50 Toronto area doctors.

"It was great that the Jewish community responded so quickly when they were alerted of the danger," he said.

The product was recently banned in Australia, and Goldstein said that pediatricians in Israel have been alerted to the danger inherent in the candy.

For a list of the recalled products, see www.inspection.gc.ca/english/corpaffr/recarapp/20011120e.shtml or call 1-800-442-2342.m

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MENDROWSKI, Anna – on Nov. 14, 2001, late of 100 Antibes Dr.
GUROVSKY, Mark – on Nov 15, 2001.
VELTMAN, Azril – on Nov. 15, 2001.
BALINSKY, David – on Nov. 16, 2001, late of 120 Promenade Circle.
EPSTEIN, Isaac – on Nov. 18, 2001, late of 55 Ameer Ave.
LATE, Mordka – on Nov. 19, 2001, late of 205 Cummer Ave.
KISLYANSKI, Efim – on Nov. 18, 2001, late of 115 Antibes Dr.

Steeles Memorial Chapel

TURK, Alex J. – on Nov. 2, 2001, late of 38 Elderwood Dr.
SHEINFELD, Toby – on Nov. 2, 2001, late of 90 Fisherville Rd., #605.
SOLOMON, Randy – on Nov. 1, 2001, late of 2601 Bathurst St., #508.
SPERBER, Julia – on Nov. 2, 2001, late of 22 Sunnycrest Rd.
KOSITSKY, Evelyn – on Nov. 2, 2001, late of 35 Drake St.
PRAISER, Jack – on Nov. 3, 2001, late of 2330 Bridletowne Circle, #909.
ONROT, Louis – on Nov. 3, 2001, late of 268 Ridley Blvd., #1512.
YOUNG, Jill – on Nov. 3, 2001, late of 4000 Yonge St., #512.

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330 OBITUARIES

GADIEL, Gertrude – on Nov. 3, 2001, late of 21 Mayfair Ave., #1006.
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CHAPMAN, Mary – on Nov. 5, 2001, late of 58 Frobisher St.
ZIMMERMAN, Samuel – on Nov. 5, 2001, late of 514 Brunswick Ave.
BERNHOLTZ, Sonny – on Nov. 5, 2001, late of 19 Buchanan Dr.
CRAFT, Julian – on Nov. 5, 2001, late of 7 Mandel Cres.
KLEINMINTZ, Betty – on Nov. 6, 2001, late of 550 Cummer Ave.
SMITH, Clara – on Nov. 7, 2001, late of 3560 Bathurst St.
ECKSTEIN, Maurice – on Nov. 6, 2001, late of 7 Marconi Crt.
LENDVAI, William – on Nov. 6, 2001, late of 60 Southport St., #913.
SNEIDMAN, Issie – on Nov. 6, 2001, late of 77 Pumphill Landing.
SCHWARTZ, Harry – on Nov. 7, 2001, late of 1166 Bay St., Suite 405.
SHOIHET, Arthur – on Nov. 4, 2001, late of 3636 Bathurst St., #912.
GARDNER, Paul – on Nov. 6, 2001, late of 4 Overland Dr., #110.

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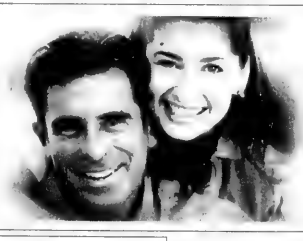

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Single attractive, Jewish mom, 5' 5", intelligent, single, kind, sincere, good natured, seeks single Jewish male, over 45 yrs, family oriented, kind loves responsibility, must be over 6 feet tall **AD#1264**

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Intelligent, funny, active, romantic, 5' 4", lady with brown hair, green eyes, seeks an established, confident and generous man She is self-employed, loving and loveable, and likes travel, antiques, wine tasting, dining, theatre and music **AD#1039**

BEAUTIFUL EYES
Jamaican female, 55 yrs, flexible, down to earth, enjoys dining, dancing, music, reading, seeks male, nice, kind, likes sports, reading, walking, dining, long drives, if you think I am the person, you are looking give me a call **AD#1580**

FUN LOVING
Female, looking for male who is fun loving, enjoys movies, dancing and travelling. **AD#1257**

FEELING LUCKY
Female, single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness, and your soul and mind in the right spot. **AD#1389**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship **AD#1429**

LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5 5" brown hair/hazel, brown eyes, non smoker kind, sincere, creative good natured, emotionally stable, fit, seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome, exciting, kind, funny, honest, sensitive, caring, non smoker, loves life, children welcome **AD#1603**

WORTH A CALL
Jewish female, loving, attractive, very affectionate, desires Jewish male, 38-52 yrs, light minded, very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES
Single female, 34 yrs, beautiful, educated, petite, fit, long brown hair, soft brown eyes, enjoys cycling, swimming, working out, seeks Jewish male, 33-46 yrs, athletic, professional for long relationship **AD#1423**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller, dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1086**

BEAUTIFUL EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male, handsome, warm hearted, romantic for long term commitment **AD#1191**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour, enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

FRIEND FIRST
Jewish female, retired, 70's, 5'0, white hair, sincere, kind, loving, enjoys drives, in country, walking, movies, travel, spends, four months in Mexico, seeks male, 65-75 yrs, kind, honest, sense of humour, neat appearance, friends, first, maybe spend time in Mexico, sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female, 5' 7", brunette, medium frame, unconventional, open to natural, and holistic health care, seeks dynamic male, honest, gentle, easy going, positive, detail oriented, artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

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Single female, 34 yrs, pretty, petite, fit, university educated, professional, financially and emotionally, stable, enjoys outdoor, travel, sports, the theatre, dining and dancing, seeks male, Jewish 33-46 yrs, professional, honest, sincere, emotionally available, non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male, evolved, caring, communicative, dynamic, artistic, open to alternative healing, believes in sharing life's experiences **AD#1650**

COFFEE & CONVERSATION
Female, down to earth, outgoing, attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk. **AD#1019**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography, film, sculptures, theatre, dance, outdoor, activities, hiring, cycling, tennis, seeks male, intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

FRIENDS 1ST
Single Jewish female, tall, attractive, slim, a teacher, enjoys classical music, travel, the theatre, outdoor activities, seeks Jewish male, 55-65 yrs, non smoker, single for friendship and possibly more **AD#1215**

BEAUTIFUL GREEN EYES
Single female, 45 yrs, long red hair, green eyes, adventurous, intelligent, business oriented, enjoys world travel, California, seeks male, 65-90 to be my mentor, companion, open minded, kind, generous, for long term relationship **AD#1336**

LET'S CONNECT
Single female, 5' 7", blue eyes, Jewish, professional, 50's, carries no excess baggage, classy, fun loving, warm, caring, lives life to the fullest, loves to travel, theatre and grandchildren, stays fit and active, seeks male, who is warm and caring, not afraid to share his emotions **AD#1617**

CLASSY LADY
Single female, Jewish, 65 yrs, pleasant, very classy, enjoys travel, music, the opera, playing bridge, seeks male, 65-73 yrs, with similar qualities and interests **AD#1358**

SHARE LIFE'S JOYS
Single mom of one 13 yr old child, blonde, pretty witty, progressive, professional, creative, talented, enjoys good conversation, movies, seeks male, handsome, highly evolved, confident, big hearted, open minded, with similar interests **AD#1414**

SERIOUS INTENTIONS
Single female, respectful, intelligent, attractive, compassionate, charming, non smoker, wide variety of interests, seeks male, 55 plus, polite, caring, with similar qualities **AD#1190**

DOWNTOWN WOMAN
Single female, sensitive, attractive, fit, vivacious, independent, spirited, successful, seeks male, good sense of humour, enjoys life for loving friendship **AD#1648**

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Slim, attractive, brunette, 38 yrs, enjoys the theatre, dining and dancing, camping, country life seeks male, 38-45 yrs, professional, ambitious, honest, sincere **AD#1003**

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Israeli Canadian, 39 yrs, professionally educated, single male, never married, speaks Hebrew and Spanish. Seeks Jewish/European female, good educational background, never married, no children, good qualities, to enjoy art galleries, and tennis Must give her undivided attention **AD#1427**

MASSAGE THERAPY
Single male, 28 yrs, university graduate, studied massage therapy, outspoken and has a great sense of fun Seeks beautiful woman, 38-49 yrs, single Jewish, must be outspoken, outgoing, open minded and spontaneous, enjoys life everyday **AD#1399**

LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc seeks Jewish female, with similar interests Please contact me **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5' 6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium build, honest, kind, and open lady between 38 and 46 years old He is honest with a great sense of humour **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, enjoys movies, dining, dancing, concerts, festivals, travelling seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message. **AD#1004**

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Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending time with family if this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests. **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth, affectionate, not too hard to look at **AD#1012**

QUALITY TIME
Single white male, 59 yrs, romantic warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, mom's welcome enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1362**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests **AD#1255**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5' 5", down to earth, emotionally, stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests **AD#1489**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1681**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs, female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1016**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners Seeking complimentary lady, 36-48 yrs, with same interests **AD#1468**

BE MY LADY
Single Jewish male, 47 yrs, refined, tall fit, medical, physician, varied cultural and recreational interests, seeks a lady, 30'ish, family and marriage oriented, intelligent, kind hearted, good natured, positive outlook, for long term loving relationship **AD#1317**

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Anti-Semitism abounds in European soccer

By ELI SHVIDLER
Ha'aretz Daily Newspaper Ltd

JERUSALEM — The extraordinary events leading up to the recent match between Israel and Austria not only increased interest, excitement and anger among local sports fans, but also revived recollections of racist and anti-Semitic incidents in world sports, especially in soccer.

The controversial decisions by the Portuguese referee in the dying minutes of the match, which allowed Austria to earn the draw it required to keep Israel out of the World Cup, appeared to have been made as if they were carried out by express order of FIFA bosses who wanted to prevent Israel from making it to the finals at any cost.

If that interpretation appears to be a stretch, there are numerous other incidents in the annals of European soccer to indicate that anti-Jewish animus is alive and well.

The Italian soccer league is unrivaled in its fomenting racism and anti-Semitism. The "small group" of racist Lazio fans has long lost the label "small" and has become openly vocal in airing its views. It has no qualms about raising banners and chanting slogans against Jews and blacks at every opportunity.

The local derby against city rival Roma is always a good place for Lazio fans to openly display their hatred of anybody who is different. Targets for the fans' venom are Roma's black players and the opposing team's supporters, whom they like to call "filthy Jews." Recently, Lazio fans shouted to their counterparts: "Auschwitz is your home and the furnaces are your beds."

Roma fans did not stay silent either and, as expected, retorted with equally anti-Semitic chants of their own. Interestingly, Roma has the lion's share of support among the Jewish community in the "Eternal City."

There is no doubt that the transfer of former Israeli star Roni Rosenthal to the Italian team Udinese in the summer of 1987 was prevented by racist factions.

Today it is also clear that another top Israeli player, Eli Ohana, was denied the chance to play for another Italian squad, Atalanta, for similar reasons.

Soccer fans in Bergamo are notorious for their xenophobic tendencies, and were recently described by Carlo Mazzona, the coach of the northern Italian club, Brescia, as "100 percent racist." Italian ultra-right-wing groups rely on the support of soccer fans, where their foothold is particularly strong. Attempts by club bosses to fight racism, such as the Shalom Cup, have met stubborn resistance. Lazio, a main promoter of the event, has seen its fans stay away in droves and openly boycott the club's chair, Sergio Cragniotti.

Hapoel Tel Aviv (in red) versus European competition

The Italian Football Association (FA) has implemented a major crackdown on racism in the past two seasons, and the government has threatened to close down stadiums of clubs where fans openly display racism. But the campaign is not succeeding. Heavy fines and a public appeal by some of the world's top players to put an end to the practice have failed. Anti-Semitism and racism are flourishing in Italian soccer and have created fertile ground for ultra-right-wing elements to turn the disgraceful phenomenon into a national one.

In Germany, law enforcement agencies together with the DFB (the German FA) have long implemented preemptive measures to fight racism. Using intelligence-gathering on neo-Nazi elements, the authorities have distributed anti-racist publications and instilled the values of tolerance in young supporters, starting at school age.

Intensive action has also been taken at soccer grounds to isolate and stamp out incitement. German soccer, however, can still largely be divided between the former east and west. Neo-Nazi elements are far more prevalent and daring in the east than the west, but co-operation between the DFB and the police has had an effect in recent years.

In Holland, Dutch fans have been know to express racist hostility toward opposing teams. Ajax Amsterdam, considered the "unifying symbol" of the Netherlands, is to a large extent associated with Jews. Many Israeli flags can be seen flying in the stadium, and the Star of David has long become the squad's unofficial symbol.

But in Holland, success has bred hatred among the opposition, and the fact that Jewish symbols are associated so closely with Holland's most successful team has also led to frequent anti-Semitic responses. At the centre of the opposition and of the racism are fans of arch-rival club Feyenoord Rotterdam.

The mutual hatred between supporters of both clubs has already resulted in injuries and death from well-orchestrated street fights. When Feyenoord hosts Ajax or when the former plays in European competition, violence and anti-Semitic chanting are the norm. The club probably has the largest number of neo-Nazi supporters among Dutch outfits, and its skinhead followers are always a serious problem in both home and away games.

In France, the fans of Paris St. Germain (PSG) are among the country's most racist, and they openly denigrate Marseille supporters, whom one fan, a follower of ultra-right-winger Jean Marie Le Pen, described as "Afro-Arab supporters who reek of a Jewish scent."

When Maccabi Haifa played against PSG in Paris in 1998 in a European Cup Winners' Cup match, some home team fans shouted racist chants against the Israeli and Jewish spectators during the match and then threw stones and broken bottles at them afterward.

Not surprisingly, when Haifa won the return leg two weeks later to knock the Parisian side out of the competition, Marseille's supporters (Jews and Arabs alike) took to the streets in a victory parade gloating with their hated French league counterparts.

After overcoming the trauma of years behind the Iron Curtain, many far-right-wing parties have sprouted in eastern Europe. Not only do the authorities have little control over them, they even offer unwitting support through funding. The parties espouse white-supremacist ideology, and it is clear that local Jewish citizens are not part of those "white" races. Not surprisingly, soccer stadia are a hotbed for racism. About two months ago, two Israeli teams were exposed to naked anti-Semitism at the same venue: first, when Maccabi Tel Aviv played against Zalgiris Vilnius in the UEFA Cup, and a few days later when the national team met the Lithuanian squad. The chants were the same on both occasions: "Juden raus," "Jews to Auschwitz" and "May you burn alive here and in Palestine."

The Lithuanian FA apologized to its Israeli visitors and to the local Jewish community, and UEFA fined the Lithuanians more than $6,000.

Israel's national team was involved in another shameful event in Sarajevo recently when the home fans booed so loudly during the playing of *Hatikva* that the national anthem could not even be heard. The booing was almost as loud when Israeli fans booed during the playing of Austria's national anthem in the recent match in Ramat Gan Stadium.

A strange incident in Hungary occurred this summer when the fans of Ferencvaros, who are among the most violent and vehemently anti-Semitic in Europe, were stunned and deeply hurt to discover that a Jewish businessman had stepped in to save the club from bankruptcy. The matter was even raised in the Hungarian parliament by an ultra-right-wing party.

The fact the club is now under Jewish ownership did nothing to stop the fans' anti-Semitic chants during the city derby against MTK, a club with Jewish roots.

In Ukraine, a Jewish millionaire businessman, Grigoriy Surkis, president of Dynamo Kiev and a member of Parliament, heads the FA. Although several attempts have been made by rivals who use anti-Semitic innuendo in attempts to oust Surkis, the country's "Mr. Soccer" still maintains his positions of influence.

There are also a large number of racist fans from all age groups in Russia. Authorities have had to call in special anti-riot forces on many occasions to intervene and disperse rival supporters who have no compunction in "going to war" against each other.

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Jews need to improve their PR

Left, right, centre

By AVRUM ROSENSWEIG

Recently, I met with a professional of an Israeli association. Something she said still resonates in my head. With great distress she said, "Arab nations are forming international coalitions everywhere, and making their presence and impressions known internationally while we [Jews] are doing little to express our point of view." She's right.

The Arab world has taken great leaps in public relations and marketing. We have not. One need only look at the UN anti-racism conference in Durban this past September, when the Jewish world was rocked by the non-governmental agencies' (NGO) vote in favour of qualifying Israel as a racist state. These NGOs included, and were encouraged by, a very strong Arab contingent.

There was a Jewish presence at the conference, including representation from the Canadian Jewish Congress. They did their best, but ultimately their message was not nearly as thunderous and as planned as the Arabs' was: the latter worked painstakingly to establish an anti-Israel sentiment amongst the participants.

Because of our public relations failure, others determined the Jewish position for the world to hear. We sacrificed that battle because we weren't prepared. We're primed to lose future combats in the arena of words and clarity, but we don't have to.

There has been endless debate about the Jewish world's refusal to market itself in a determined manner. One theory holds that the problem began in the days of the White Papers when the British reneged on a promise to establish a Jewish state. The theory is that it was then that Jews said, "Whatever we say, the gentiles will do what they want."

Today the world is changing. E-mail, the Internet, political coalitions and other powerful forms of communication and organization are there for our use. We can use them to enlighten, influence and update the world on our position vis-a-vis war and peace, racism, our bid to establish relations with all states, or we can say, "What's the difference?"

The difference will be in how the future of the Jewish people unfolds. If we do not become conscious that we are voluntarily losing the war of words – where the casualties are often human life and truth, then let's understand that we are jeopardizing Israel and Jews everywhere. False information hurts.

It is time for all of us to seek out ways of being aggressive with our PR. We need to develop coalitions within the Jewish community and coalitions with other communities and organizations. This first requires the cessation of inter-denominational and inter-organizational infighting.

Our weapons of choice need to be front-line programs and social events with religious and ethnic groups who are willing to hear the truth. Let's educate ourselves about our history and about Israel, whichever way it spells out, so that all Jews are PR ambassadors.

Nationally and locally, we should establish a broad-based grassroots approach to government lobbying embracing the involvement of people at Beth Torah, Beth Tzedek, Beth Habonim and in all Canadian Jewish communities, including those in Kitchener, Saskatoon and Halifax.

Let's hire PR companies. Everyone else does. The Humane Society does. Why not call upon Jewishly-owned PR companies all over the Diaspora who are well versed in the chess-like tactics of public image to enlighten those who want to hear about our bid for peace and mutual co-existence?

I'm scared for our people. As long as we decide we need not market ourselves, the world will continue to make decisions about us based on false information disseminated by others. And the Jewish splendour, our own explanation of our blemishes and our acute concern for human life will all go unheard.

Our adversaries and enemies have grown. It's time we did the same.

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About Life

Dear Ella,

What is it with men. I live with my husband and three sons, and all of them are equally lazy when it comes to cleaning.

I've never seen anything like it. They will sooner step over a pile of clothes or books rather than pick it up and put it away. You wouldn't believe the way the bathroom looks after my husband gets ready for work. Towels everywhere, water everywhere, clothes everywhere. It's like he was brought up in a pig sty, which I know he wasn't. His parents are very neat and tidy people. You can walk into my in-laws' house any time, unannounced, and find it spotless. After my husband and sons leave in the morning it takes me a couple of hours to get the house back into shape. Where did they learn to behave like this? Certainly not from me!

Mess Makers

Dear Mess Makers

First of all let me set one thing straight. This is not a gender-specific issue. Speaking from experience, I know there are many women out there that would feel just as comfortable stepping over a pile of anything without looking back. And have you every seen some ladies' hair and make up? Not pretty.

That being said, I have to wonder what would happen if you didn't spend that couple of hours cleaning their stuff after they left in the morning. It would be an interesting experiment to see what would happen when they ran out of towels, clothes and free floor space.

You are letting them act this way because there are no consequences. They still get to come home to a clean home and start all over. No one seems to be suffering but you. You know what they say, "If you can't beat 'em join 'em." I guarantee they will get the message before too long.

I'm sure you can get them to see your side of things if you make it just a little bit uncomfortable for them. Let them appreciate what you have been doing all this time. It may take a while – bad habits are hard to break – but you can do it and so can they.

Readers may submit their questions to Ella at The CJN *or e-mail at eb@cjnews.com But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

CROSSWORD PUZZLE

The Canadian jewish news

(Answers to the crossword are on page 42.)

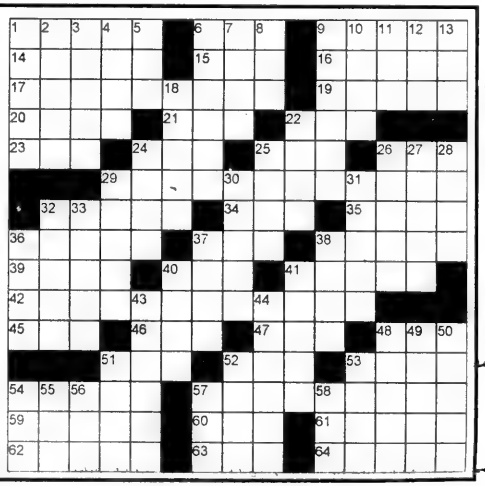
By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

Across

1 He died in Tel Aviv, 1995
6 Mo. of Shmini Atzeret
9 Part of DKNY
14 "You ___ Beautiful"
15 Be a dove
16 Mediterranean snack
17 With 57-across, Jewish historian's phrase
19 Preserved a victory, to Koufax
20 "Diff'rent Strokes" star
21 Actor Chaney
22 Sighs of relief
23 Classic finish?
24 Recipe word
25 Not post-
26 Compass pt.
29 *Mistral's Daughter* novelist
32 Jerrold Nadler's body
34 *New York Times* employees, for short
35 George Costanza, often
36 Salomon Brothers concerns
37 Gives the go-ahead
38 Koppel, Walters, etc.
39 Nobel name
40 Wrath
41 Sulked
42 1904-1914 event
45 Part of a famous Chinese name
46 Big letters in cyberspace
47 It's hailed in New York
48 ___ *Rivers Run to the Sea* (book by 39-across)
51 Pac. cousin
52 East Wing designer
53 Attach, in a way
54 Doggy
57 See 17-across
59 Radio's Dr. ___
60 In the style of
61 Hoffman's "Hero" costar
62 A lot
63 Actor Silver
64 Very satisfying

Down

1 Frequent Woody Allen character
2 Neighborhoods
3 Prove apt
4 "The Heat ___"
5 Quisling's nat.
6 Creatures of eight
7 "Citizen" Roy
8 Low digit
9 Fine
10 "Ay gevalt!"
11 Jordan or Hudson: abbr.
12 Goodbye, in Judaea
13 Homer's neighbor
18 Dodge
22 Torah holders
24 Say "@#$%^&*!"
25 Some Brandeis degrees
26 Catty
27 Unlike Howard Stern
28 Book of the Bible
29 ___-Christian
30 *"Mene, mene, ___, upharsin"*
31 Bet preceder
32 Bagel parts
33 Reserved
36 ___ Actor (award won by Dreyfuss)
37 ___ Law
38 One of Lot's sons
40 Temple no-no
41 Elvis Costello's "___ Is True"
43 Funny Lane
44 He cometh
48 Anacin alternative
49 1985 Pulitzer-winning novelist Alison
50 Smallest
51 Bay of Haifa port
52 Ralph Lauren name
53 Eat (at)
54 ___ Accord
55 Schmendrick
56 Like Larry Kramer
57 Lincoln or Ford
58 Has too much, slangily



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The Canadian Jewish news

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ISRAEL NON-STOP
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This Week

National

Ontario on high alert, security adviser says. *Page 5*

Chapters, Indigo pull *Mein Kampf* from its bookshelves. *Page 22*

Chanukah Greetings

2001 winners: The Israel Experience photo contest and much more. *See our special supplement.* ***Pages B1-B36***

Health & Lifestyles

Depression said to hit Jewish men and women equally. *Pages 45*

Arts & Travel

A shallow look at Canadian Chassidim. *Movie Review.* *Page 48*

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Above is the scene outside the emergency department of Hadassah Hospital Saturday night where some of the injured from the suicide bombings were treated. Inset is the wreckage of the destroyed bus in Haifa. *[Israel photos]*

24 hours of systematic slaughter

Editorial

Just as the rescue workers – the medics, paramedics, ambulance drivers, doctors, nurses and others – ran Saturday night to save what lives they could, to comfort the horribly wounded and maimed youngsters moaning their pleas for help on the blood-soaked pavement of downtown Jerusalem, a car-bomb exploded in their midst.

So perverse, so all-consuming is this hatred of Jews!

Neither pity for a last breath nor deference for a dying agony is beyond the field of "battle" for Hamas' executioners or Islamic Jihad's "military" planners.

Ten Israelis, all of them young adults, were killed that night, blown to pieces by two Palestinian suicide bombers. More than 180 others were wounded, many of them severely, as nails and spikes planted in the bomb and shards of glass from the flying debris ripped or slashed through their bodies.

But the work of the Palestinian "freedom fighters" was not yet done. More Jews were targeted for death that night and the next morning.

Hours after the slaughter in downtown Jerusalem, a woman was shot to death near Kadim in the West Bank; a man was killed and three others were wounded at Alei Sinai in northern Gaza, and three people were wounded by snipers firing at Gilo from Beit Jalla.

In Haifa, at least 16 people were killed and some 60 more were injured by a suicide bomber on a city bus.

Twenty-eight Israelis were murdered; more than 200 were hurt during 24 hours of systematic slaughter at the hands of Palestinian murderers.

And in the streets of some Palestinian neighbourhoods in Lebanon and the West Bank, the paradise-seeking murderers were celebrated as heroes who unselfishly sanctified the name of God by killing Jewish children, rescue workers, unarmed civilians and the plain, unsuspecting, ordinary, working class folk who were riding a bus in the middle of the day.

Continued on page 8

Greater Toronto Area

Shabbat: Vayeshev
Candlelighting: 4:21
Havdallah: 5:26

Tank commander hunts down father's killers — please see page 40

The News in Brief

CANADA

Gay Shul Folds

TORONTO — Congregation Keshet Shalom (Rainbow of Peace), Toronto's synagogue for gay, lesbian and bisexual Jews, has announced it is folding by year's end. An unsigned press release states that members "would like to believe" the reason for the end of the congregation is that Jewish groups and agencies have opened their doors to homosexual Jews. Founded in 1992, Keshet Shalom was the successor group to Chutzpah, which was formed in the late 1980s. The congregation, which gathered at the Bloor JCC after being refused space at several other venues, once boasted a mailing list of 200.

ISRAEL

Compensation Talks

JERUSALEM — A Ukrainian delegation arrived in Israel last week to discuss compensation for the victims of a downed airliner. Ukraine's president, Leonid Kuchma, has promised to compensate the families of the 66 Israelis killed in the crash of a Sibir Airlines flight that was accidentally shot down Oct. 4 by a Ukrainian anti-aircraft missile over the Black Sea. The flight was on its way from Israel to the Siberian city of Novosibirsk.

Rail Line Bids

JERUSALEM — Israel is seeking bids to build a light-rail line. The $1 billion (US) line serving the greater Tel Aviv area would be Israel's first. The line is planned to be about 26 kilometres long.

Biotoxin Breakthrough

JERUSALEM — Researchers at Ben-Gurion University have developed a sophisticated sensor capable of detecting biotoxins in water reservoirs. The system, described as having considerable economic potential in overseas markets, is designed to protect water reserves from biological weapons attack.

Israelis Released

JERUSALEM — Israelis detained by the United States after the Sept. 11 attacks say they were treated "like terrorists." Five of the Israelis returned home last week after spending more than two months in jail on suspicion of participation in terrorist activities. They said they were placed in solitary confinement and held with Muslim and Arab prisoners who beat them, the *Jerusalem Post* reported. The Israelis, who worked for a New Jersey moving company, were arrested in a security sweep after neighbors told police they believed they were speaking Arabic.

WORLD

Get Day Extended

NEW YORK — L'maan B'nos Yisrael International, an organization dedicated to helping the plight of agunot, has extended its pre-Chanukah *get* day until the end of Chanukah. Throughout the week, batei din worldwide will be prepared to facilitate the *get* process, and costs will be covered by the organization. For information call 718-338-0833.

Israelis Killed

ZURICH — Two Israeli doctors and an economist were killed in the Nov. 24 crash of a Crossair plane. The 97-seat plane went down in a Swiss forest while attempting to land at Zurich Airport.

Muslims' Image

CAIRO — A conference opened here last week to discuss how to improve Westerners' image of Muslims. Amre Moussa, secretary-general of the Arab League, which is hosting the gathering, asked delegates whether they themselves were responsible for some of these negative attitudes. "Did we try to explain our culture, our civilization to others?" he asked.

Teachers' Seminar

WARSAW — Teachers from across Poland are slated to attend a seminar this month on the fate of Polish Jews during and after the Holocaust. Organized by the Jewish Historical Institute in Warsaw, the Dec. 8-9 seminar is designed for history, religion and Polish-language teachers in primary and secondary schools.

Mass Graves

LUBLIN — Archeologists have found mass graves at the former Nazi death camp in Sobibor. The excavations were the first since World War II at the camp, located in eastern Poland. The graves could provide valuable new evidence about the number of victims. According to official Polish accounts, 250,000 people, mostly Jews, were liquidated there.

Mussolini Street?

ROME — A plan by the mayor of a town in Sicily to name a street in honor of Italy's wartime fascist dictator Benito Mussolini is drawing protests. The Simon Wiesenthal Centre has condemned the proposal, launched by Mayor Guido Costa of the town of Tremestieri Etneo.

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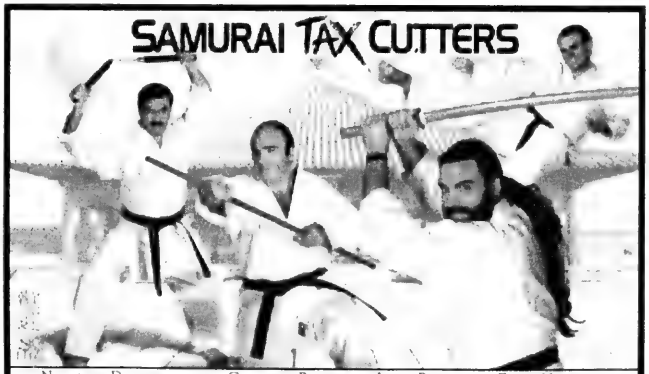

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Is Israel Trying to Pay Off Pollard?

JERUSALEM — As Jonathan Pollard begins his 17th year in jail for passing classified information to Israel, the Israeli government is reportedly looking to pay him off.

According to Larry Dub, Pollard's attorney in Israel, Prime Minister Ariel Sharon's government offered Pollard $2 million (US). In exchange, Dub said, Israel would no longer have the responsibility of seeking Pollard's release.

The offer was brought to the imprisoned Pollard on Nov. 14 by an Israeli envoy, according to Justice for Jonathan Pollard, a group advocating Pollard's release. Pollard and his Toronto-based wife, Esther, immediately rejected the offer.

A spokesperson for cabinet minister Dan Naveh, who is dealing with the issue on behalf of the government, refused to comment.

The Knesset last week marked the 16th anniversary of Pollard's incarceration. Legislator Michael Kleiner, who initiated the Nov. 21 session, accused successive Israeli governments of abandoning Pollard.

"Our government is willing to do a lot in order to return the bodies of soldiers so they can be buried in Israel, but prefers to bury Pollard alive," Kleiner charged.

Dub, too, had harsh words for the Israeli government.

"The government is obviously embarrassed because it's trying to buy off the Pollards," Dub said.

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Islamic sounds of silence

Jewish leaders want Muslim moderates in Canada to speak up

By ANNA MORGAN
Staff Reporter

TORONTO — When teaching children, silence can speak volumes.

As Jews confront the hard choices facing Israel, many Jewish leaders feel Canadian Muslims have remained quiet on difficult issues facing the Muslim community, such as moderation, terrorism and anti-Semitism.

Death threats don't faze Muslim editor

please see page 14

Jewish representatives note that Jews are actively debating the plight of the Palestinians, wondering about the possibility of a shared Jerusalem and struggling over the future of settlements in the West Bank and Gaza.

And as adults attempt to deal with the situation, their children have responded in kind.

As part of the recent professional development day given by the UJA Federation Board of Jewish Education, teachers watched *Promises*, a documentary in which Israeli, Palestinian and Arab-Israeli children articulate their perceptions of the Middle East conflict.

The Israeli children in the film discuss the rights of their Arab counterparts and voice their frustrations over their inability to solve the problem.

But not one Arab child in the movie expressed a willingness to accept the State of Israel in any form.

"We decided to show this film because we're all desperately concerned about Israel," said BJE executive director Seymour Epstein.

"In addition, teachers are all interested in children's voices," he said. "This film articulates many of the issues confronting the adult world in Israel today.

"One of the things that we see in the movie is that the Palestinian children do not come close to being empathetic to Israel.

"Where are the moderate Muslims?" Epstein asked. "Where are the lovers of Jews?"

A search of North American Muslim Web sites reveals many articles denouncing Zionism and the State of Israel and denying archeological evidence of any historical Jewish presence in Jerusalem.

And a recent report conducted by the non-profit New York-based Center for Monitoring the Impact of Peace found that when teaching Palestinian children, the concept of peace is not found anywhere in Palestinian Authority textbooks.

Furthermore, "textbooks refer only to tolerance between Muslims and Christians. The Jews are not mentioned."

Zionism is only mentioned in a negative context and Hebrew is not considered one of the languages of the land, the report states.

"The State of Israel is not recognized. Its name does not appear on any map, nor do any towns, villages or projects ... Israel is presented as the usurper and occupier since its establishment in 1948.

"Jerusalem is presented as belonging to the Palestinians alone.

"Reference to the Jews is minimal... these references, however, contain negative generalizations attributing traits of trickery, greed and barbarity to the Jews, and insinuations that they do not keep agreements and treaties as Muslims do."

Given a history which reflects mutual cooperation, Epstein said there is every reason to believe that Muslims and Jews could create a model of co-existence in the Middle East, but the current radical Arab position that Israel should be *Juden-free* seems to be drowning out moderate voices.

"Being silent isn't enough," he noted. "We should expect more. Being silent is to perpetuate anti-Semitism and the position that the Jews don't have a right to their own state."

In North America, say Jewish community representatives, Muslim leaders are either evasive or quiet when it comes to the question of accepting the legitimate right of the State of Israel to exist.

Manuel Prutschi, national director of community relations at Canadian Jewish Congress, said that modern Muslim anti-Semitism, fuelled by Islamic fundamentalism, often builds on centuries-old Christian anti-Semitism and aligns itself with modern Holocaust denial.

The current anti-Semitic conspiracy rhetoric also implies that Jews are behind most international events, such as the Sept. 11 disaster.

"While there are elements within Islam which can be positively disposed towards Judaism, the 21st century has seen the development of Islamism, a totalitarian, political ideology," Prutschi said.

"Because its purpose is to impose itself as the system which would be operative in all societies, it is very much opposed to and in conflict with the West.

"And it is within this context that the presence of a sovereign Jewish state in the Middle East is viewed."

But this view is not only held by Islamist terrorist groups such as Hamas and the Islamic Jihad, Prutschi said. Arab radical nationalists who are more secular in their approach to

Continued on page 14

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Reflections from the G.A. (3)

At 7:00 A.M. on the last day of the General Assembly last month in Washington, I went to hear two of modern Jewry's most exciting and original thinkers expound upon "the state of world Jewry." It was the highlight of the assembly for me.

In last week's column I recorded some of the thoughts imparted by the first of the two speakers, Rabbi Adin Steinsaltz. This week I write about the second speaker.

There is not a legal scholar on earth who has not heard of Irwin Cotler. He is both torch and torch bearer for the most important causes of humanity, one of the planet's highest authorities on the subject of human rights.

Since the very first moment he stood behind a classroom lectern or before a convocation of his peers his chief motto has always been: Speak truth to power.

Readers of *The CJN* are, of course, familiar with Irwin Cotler, the Member of Parliament for Mount Royal. He often writes in the paper; the paper often writes about him. Indeed, as recently as Nov. 8 he appeared on our front page.

Cotler is a compelling orator. He discourses on a subject the way infantry assaults a hill: full force, frontally, relentlessly, with wave after wave of facts, statistics, argument, logic and passion.

Ever since he returned in early September from Durban, a fire has raged within him; it "consumes" him and compels him to shout out wherever and whenever he can, a warning of the terrible dangers he saw foreshadowed there, at what he called the UN's "festival of hate".

Cotler was part of the Canadian delegation to the United Nations' Conference Against Racism. What he witnessed there was ominous and ugly. He admitted to the sparse audience in attendance that morning that he was unprepared for the coarse anti-Semitism and brazen hatred that was directed at Israel and at Jews.

The campaign to delegitimize the State of Israel, thought by many to have been overtaken and made irrelevant by the assumptions of Oslo, has returned in earnest to the UN. It is at the top of the Islamic nations' agenda. And the Jewish world had better be prepared!

That campaign will have a number of battlefields.

In Geneva, this week, at the UN Committee on Human Rights, Israel will again be falsely condemned for alleged violations of the terms of the Geneva Convention. The committee will use the occasion to single out and vilify Israel – again – and place on the distorted record more fraudulent accusations against the Jewish state of "crimes against humanity."

In February of next year, the International Criminal Court in The Hague, will open its doors for "business." Cotler fully expects hostile "non-aligned" and Islamic leaders will attempt to bring Israeli leaders before the court on charges of having committed "war crimes," or "crimes against humanity," or "genocide."

These accusations permeated the final documents drafted at the preparatory regional conference in Tehran prior to the Durban meeting and were subsequently endorsed, in one form or another, by the Non-Governmental Organizations (NGOs) and the various governments.

Cotler urged us to draw at least six conclusions from the Durban conference.

- "Assaultive speech is dangerous," Cotler said.

We should no longer dismiss vile statements of hate as inconsequential ravings of inconsequential people. For, violence always begins here, with what the haters say. "Durban was akin to reading *Mein Kampf*; Sept. 11 was akin to seeing a new Kristallnacht."

- "A new anti-Jewishness anchored in classical anti-Semitism is now abroad. Classical anti-Semitism denies individual Jewish particularity; the new campaign denies national particularity for the Jews." Or put another way by Cotler, "[T]he Jews, as a people, do not have the right to be among us a people, as an independent state."
- The UN has been hijacked by the Islamic Conference and its supporters. It must be held to account for its perverse behaviour. Thirty percent of all UN Human Rights Committee indictments over the past 22 years have been registered against Israel.
- The NGO movement has also been hijacked by the Islamic Conference and its supporters.
- The real battles are on university campuses. They are the "front lines" of Jewish defence. Our students must be supported with the necessary resources to tell their adversaries to "back off." Cotler recited the example of Peleg Reshef, the chairman of the World Union of Jewish Students, who came to the literal rescue of fellow Jewish students who were being harassed and intimidated by a group of menacing pro-Palestinian demonstrators in Durban.
- "Anti-terrorism must be now be seen as a universal principle for all humanity." The most profound denial of human rights is the assault on human life. Therefore strategies aimed at defeating terrorism are also aimed at protecting human rights. All terrorism is unacceptable.

We must, all of us, catch a spark from the fire that rages within Cotler.

MBD

See JN

MUSICAL CHEER: Students from the Suzuki music programs from the Miles S. Nadal JCC and the Bathurst Jewish Community Centre entertain seniors with holiday songs.

Ontario on high alert, says security adviser

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Ontario is much safer today than it was on Sept. 10, says Maj.-Gen. Lewis MacKenzie, who was recently appointed security adviser to the provincial government.

"The threat has not changed, but America was wrapped in cotton batting [before Sept. 11]," MacKenzie said at last week's regional executive meeting of Canadian Jewish Congress, Ontario region.

MacKenzie, a native of Truro, N.S., was in the military for 33 years before retiring in 1993. He spent nine years in Germany with NATO forces, and was on nine peacekeeping tours in six areas, including the Gaza Strip, Cyprus, Vietnam, Cairo, Central America and Sarajevo.

He said that Israelis have learned to live with the threat of terrorism, "and we'll get used to it in North America... We have to stay alert and allocate security as a relatively high priority."

Lewis MacKenzie

He already detects a degree of complacency within society, he said, "particularly in Ontario. [People might be thinking] that maybe [Sept. 11] was just one day of a really nasty series of events in our neighbour's backyard. That thinking is the most dangerous thing of all."

Ontario is a high-value target, MacKenzie said, and we are on high alert. "There is more American presence in Ontario, in terms of investment, infrastructure and diplomats, than in some U.S. states."

The two highest profile targets in Canada – the federal government and Toronto – are in Ontario, he said. "We are high value because we are near the media. It's no good conducting an attack if it's not going to be covered instantly.

"The attack also has to have an impact on the economy and it has to hit major population centres," he said.

But some good has come out of the disaster, he said. It has driven ministries to co-operate and share information. "We are actually sharing information with the feds because it is in our self-interest to do so."

Counter-terrorism, said MacKenzie, is 90 percent intelligence-gathering and 10 percent actual action. "In the last 10 years, however, the key organizations that contribute to the intelligence process have been dramatically reduced [in order] to fight the deficit."

Ontario is now injecting additional funds into the OPP's counter-terrorism unit, as well as into the police college for counter-terrorism courses, he said.

"Funds are also going towards training and educating high building managers in evacuation procedures," he said.

He was on a military tour in Toronto during the Mississauga train disaster in 1979 "and the world literally came to the doorstep of Mayor Hazel McCallion asking how she [handled the disaster] so well.

"Her answer was that she had run an exercise two weeks earlier – the only exercise she had ever run. The message there is we have to run an exercise; we have to practise."

Asked about his view of profiling as a law enforcement technique, MacKenzie said it is common sense to carefully check a planeload of people who come from a country that supports terrorism. "Racial profiling is far more insidious... This is not racial profiling, it's common sense."

Citing statistics, MacKenzie said that among other things, if one Canadian mall is totally destroyed every month due to terrorism, someone's chance of dying is one in six million. "The chance of dying of heart disease is one in 400, but I don't see people cleaning up their act by way of diet and exercise.

"We have to keep things in perspective and we have to get used to the fact that we have to live with it."

As for travelling to Israel, MacKenzie said that it is probably safer there now than ever before. "The threat has not changed since Sept. 11."

Beef up police hate-crime units: CJC

TORONTO — The Ontario region of Canadian Jewish Congress has called on the provincial government and municipal police forces to ensure that fighting hate crimes remains a priority.

CJC's call came on the heels of reports that there is currently only one full-time officer attached to the Toronto Police hate crimes squad, down from the usual two.

Toronto Police officials say the second position, which reportedly has been vacant for at least two months, will be filled soon.

-And the Ontario Provincial Police say they recently doubled the budget of the OPP's hate crimes unit to $400,000.

Congress says a fully functioning hate crimes squad is needed now more than ever.

"The horrific events of Sept. 11 and the United Nations Durban conference on racism have given extremists an explicit opportunity to peddle their hateful messages," said Frank Bialystok, chair of the Ontario region's community relations committee.

"Many communities have been cruelly targeted over the past ten weeks. In our community we have been victimized by synagogue defacements, anthrax hoaxes and threats of physical violence. We have seen Web sites that resurrect some of the oldest hatreds against Jews and other religious groups, and speak of these groups in such a way that encourages violence," Bialystok said in a statement.

CJC says "immediate steps" must be taken to increase the strength of municipal police hate crimes squads. Citing the Toronto Police anti-hate unit, Congress notes that when properly staffed, it has demonstrated its effectiveness in dealing with hate propaganda.

"It is well and good that the province has significantly increased the budget of the OPP hate crimes unit," stated Bialystok. "But the majority of Ontario's population lives in the large urban centres. Cities such as Toronto, Ottawa, Hamilton, London and Kitchener will receive no benefit from this increase. Doesn't it make sense to allocate resources to where they are most needed?"

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Greater Toronto Area

New head of Israeli tourism office arrives in Toronto

By BILL GLADSTONE
Special to The CJN

TORONTO — One of Israel's most experienced tourism specialists has come to Canada to head the Israel Government Tourist Office (IGTO) in Toronto for the next four years.

Dani Shahal, who has worked in the Israeli ministry of tourism since 1967, has big plans for Canadians, and especially the Canadian Jewish community. He would like us to come to Israel in record numbers.

"I may sound a bit ambitious," Shahal said as he began to outline his goals in an interview at his Bloor Street W. office.

"The year 2000 was the best year ever regarding traffic from Canada to Israel. More than 50,000 Canadians visited Israel that year. My aim is to double that figure in the next four years – to reach a figure of 100,000 visitors from Canada by the year 2005."

Previous IGTO officials may also have sounded ambitious when they set a target of 50,000 visitors from Canada in the Christian millennium year, Shahal said, but that target was achieved.

"Although things are quite tough now for many reasons – the geopolitical situation, the economic situation all over the world, and what's happened after the 11th of September – we need to show people that although we've got difficulties, we are still existing as a tourist destination.

"We've got problems, no doubt, mainly in the territories. I don't want to say that life is as it was before the intifadah. But people in Israel are still going to shops, theatres, cinemas. They're sitting in the cafes and restaurants. They're going to the sea. They're living their lives."

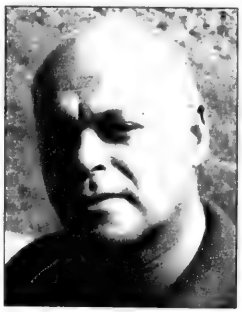
Rather than concentrating on a major promotional push, Shahal said the IGTO is focused on "showing the flag of Israel" across Canada, especially at travel trade fairs.

"We want to show that life in Israel is still going on and that people are still visiting Israel on vacation."

Shahal has done his homework on Canada and its Jewish community. "You've got a very warm Jewish community of 350,000 that is very supportive of Israel," Shahal said. "People told me I made the right decision to come here because of that."

But he noted a pattern that could put the Jewish community to shame.

In times of increased political tension betweeen Israelis and Palestinians, Canadian Jews – but not Christians – seem to stay away from Israel in droves, Shahal said. A group of about 500 Christian pilgrims, led by Rev. David Mainse of Toronto, has recently returned from Israel, he noted.



Dani Shahal

It would be a mistake to presume that Canadian Christians were more devoted to Israel, since many Canadian Jews plan to visit Israel when the situation improves, he said. However, he urged Jews not to wait too long.

"Israel badly needs your support, and your most effective support right now will be by coming to Israel, filling up the hotels, and visiting the tourist facilities in order to strengthen the economy," Shahal said.

"I don't want to promise you roses, but... you'll see that life is going on. It's especially recommended that you come this winter, to escape from the cold in Canada to our nice, sunny Israeli winter in Eilat."

Shahal said the number of Canadians going to Israel has dropped dramatically in light of Israel's unique political difficulties, as well as the events of Sept. 11, which have dragged down the global tourism industry.

"But I'm quite optimistic," he said. "I think that people will eventually start traveling again. I've heard from people in the travel trade that business travel has picked up again.

"It's true that leisure and vacation traffic is still down 30 to 40 per cent. I don't know when it will pick up but I hope it will be soon."

Born in Haifa in 1944, Shahal has lived to see other dreams realized. In 1967 he was among an early wave of soldiers to enter the Old City of Jerusalem. "I put a note in the Western Wall," he said. "It was the dream of my life. People don't understand the meaning or the emotion of this."

As a representative of the ministry of tourism, he has been posted to South Africa and Europe, and he has worked domestically to persuade Israelis to take more vacations at home.

He says he has faced tough challenges before, such as the chills in the travel industry that attended the first intifadah and the Gulf War, but he said Sept. 11 has produced an even deeper chill. He's waiting for the improvements he knows will come.

Meantime, he says that he and his wife are "looking forward" to their first Canadian winter and that he has been trying on coats to find one to see him through to spring.

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The parents were with 5 of their 8 children when a suicide bomber detonated a knapsack filled with nails and explosives. The mother and two daughters A"H were killed instantly. The father and son A"H lay mortally wounded and died after reciting the Shema Yisrael together. Two young girls aged 8 and 10 were injured, one very seriously.

The 3 brothers not with the family found their sisters in the hospital. Then they came together for the five concurrent funerals which took place on Mount Menuchot in Jerusalem.

The father Mati was a Jewish studies teacher and the mother Tzirel worked with deaf children. They left a small amount of life insurance. The remaining 5 children aged 8 to 21, are destitute and facing a crisis. The youngest girl faces many surgeries and long term therapy.

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Systematic slaughter

Continued from page 1

The Palestinian attacks had a twofold aim: to kill Jews and to send an unequivocal message to the American administration. Their message was simply this: "We will have no peace with Israel because we will not have an Israel."

On the very day last week that retired Marine Corps general Anthony Zinni and assistant secretary of state for Near East affairs William Burns, the two American envoys, arrived in Israel to try to get the parties back to the negotiating table, Hamas, Islamic Jihad and Fatah operatives let loose their new barrage of wanton killing and suicide bombings against Israeli civilians.

But now it is the turn of Israel – and it is hoped, the American administration and the West – to deliver an equally unequivocal message to the broad audience of the Palestinian people and others. That message is simply this: Israel's destiny is to forever be a sovereign, freedom-loving, Jewish state in the Middle East.

No actions by its enemies will alter this. No force, no violence, no terrorism, no ghoulish, grisly, glorified cowardice by Palestinian "martyrs," nothing will ever change this.

If the Palestinian leaders and their people cannot accommodate themselves to this truth, their destiny will be to forever live squandered lives.

Yasser Arafat, is very likely at the final crossroads of his leadership. His charade is over. There is hardly a leader in the West who has the patience any longer or the politesse to endure his prevarications, dissembling and deceit. It is well-documented and proven to the satisfaction of honest, objective western observers that Yasser Arafat is personally, directly and deliberately responsible for the culture of hatred of and violence towards Jews that predominates in Palestinian society.

It is not only Israel now that demands of him that he root out Palestinian terror networks. U.S. President George W. Bush minced no words Sunday: "Mr. Arafat must do everything in his power to find the terrorists and bring them to justice." Secretary of State Colin Powell, Zinni and other western leaders said much the same thing.

Canada too must send a similarly sharp message to the Palestinian Authority leader. Expressions of horror and revulsion are no longer sufficient. Canada must show by its deeds that there will be consequences to Arafat's indifference or unwillingness to stop the violence and terror. Changing our voting record at the UN is a good place to begin.

Meanwhile, Israel will choose the hour, the timing, the method and the place for meting out just punishment upon the planners and perpetrators of the latest slaughter of its citizens. The war against terror will be fought in the hills of Judea and Samaria and the alleyways of Gaza, as well as in the mountains of Afghanistan. Any attempt to deny that it should will now be seen for the hypocrisy, or worse, that it is.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

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It's time to grow

I commend Mr. Rosenzweig (*The CJN*, Nov. 29) on his lofty ideas with respect to improving Jewish public relations. God know we need it. Moreover, his forthrightness is appreciated. He is correct in stating that a prerequisite is the cessation of interdenominational and interorganizational infighting.

Based on recent tangible experience, my illusions were shattered. I personally approached three organizations, one was an umbrella Christian group, another an umbrella Islamic group and last a Jewish organization, to jointly coordinate a community stand against terrorism. They each declined. We went ahead anyway.

But the message only serves to reflect that the "false information" or lack of information or true information out there is acceptable to us as a community. It's obviously better than standing up publicly for what is right. Or for that matter losing focus on our individual agendas.

Right on Mr. Rosenzweig, it's time to grow.

Sandy Stern
Toronto

* * *

Bribes won't catch terrorists

Who gave Jean Chrétien the authority, last month, to forgive Pakistan's $447 million debt with Canada? Who gave the prime minister power to convert a business loan to foreign aid? What did Canadians get in exchange for such a generous gesture? Did parliament vote on this? Did Chrétien's own cabinet?

Someone needs to remind Canada's prime minister of the conditions placed on such a debt in the first place and just how many of those conditions were violated. Pakistan promised us naive Canadians that they would not convert our nuclear technology, from the sale of a Candu Reactor, into an atomic bomb. Doesn't Chrétien remember that Pakistan broke the Nuclear Non-Proliferation Agreement and Canada was chastised by many western nations as a result?

I trust Chrétien understands that bribing foreign governments is not the way to capture terrorists.

Now is the time to talk tough, Jean.

Jud Cyllorn
Vancouver

* * *

Belgium the accused, not the accuser

Let us bring the country of Belgium up for war crimes for helping to deport 50,000 Jews to Auschwitz and Birkenau from 1942 to 1944. We know that on Jan. 15, 1944, with the help of the commanders of the Belgian army under King Leopold III, Belgium helped the Nazis round up the Jews in the smaller towns of Belgium.

Jews trying to escape were turned back and ended up in the hands of the Nazis. We should ask for trials and reparations from Belgium before [their trials of others] get out of hand.

Michael Schwartz
Toronto

* * *

Should we celebrate Halloween?

While the writer of this article (*The CJN*, Nov. 22) has covered the historical development of Halloween from the pagan era to the Catholic Church's adaptation of All Saints Day, she neglected to investigate the harrowing times that Jews have experienced in many communities in Europe on Halloween night. It was a night when, under the mask, your neighbours and friends were able to attack you without revealing who they were. There is live testimony today of people who dreaded this night more than any other night during the year. This would be an excellent additional reason for us as Jews not to celebrate Halloween, but rather to use it as a teaching tool to impress upon our children that we live in a wonderful democracy where we can all be loyal Canadian citizens with the right to celebrate our own holidays while respecting all other religions and their customs.

Rabbi Abraham Soffer
Thornhill

* * *

Missed opportunities

I am writing to express my sincerest appreciation for the many years of hard work by different institutions to educate the members of our community in the disastrous consequences of prejudice and discrimination. Hatred of different religions, races, sexes, and lifestyles, always had catastrophic results, as was most tragically demonstrated during the Holocaust. These types of educational endeavours are particularly important now, after Sept. 11. There are hundreds of professionals and volunteers who work year round to plan and implement those programs, to find high-calibre speakers, to locate appropriate venues, to fundraise and to publicize these events. Congratulations to all for such successful fall programs.

I have lectured and have also attended many of the interesting lectures offered to the community, usually from the end of October to the first two weeks of November at The Jewish Book Fair and Holocaust Education Week. Because of the overlap between these events, it is impossible to attend many worthwhile programs.

Since thousands of hours have been invested into these programs, shouldn't people be given the chance to benefit from most of the programs, rather than having to make choices?

If the goal of these events is truly to educate, then the officials in charge may wish to consider a change in scheduling to prevent the overlap. Such change would allow more people to attend more events.

Felicia Carmelly
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Jews, circumcision and Chanukah

By RABBI BARUCH FRYDMAN-KOHL

Brit milah, the mitzvah of circumcision as a sign of the covenant between God and the Jews, was one of the key religious practices criticized and prohibited by the Seleucid Empire. The continued commitment to circumcision was a significant factor in the revolt of the Hasmoneans against this Hellenic kingdom. Circumcision is still the oldest continually practised ritual of Judaism and has been maintained wherever Jews have lived and under all circumstances.

Yet this core commandment of Judaism is currently under attack from medical ethicists and child-rights advocates. While not yet specifically directed against Judaism, the accusation that infant circumcision is a brutal assault against defenceless children requires a response.

The anti-circumcision movement makes the following claims:

- No one has the right to injure another person.
- Circumcision causes physical pain and psychological harm.
- Circumcision will deprive the child of sexual pleasure later in life.
- There is no valid medical or social reason for this procedure.
- The religious traditions that call for boys to be circumcised should re-examine their practice.

I think the anti-circumcision movement is wrong. In response, we should note that our tradition has long held that the body is sacred and must be treated with respect and reverence. The Torah prohibits inflicting injury on oneself or another. Surgery of any sort is only permissible if there is a valid reason for the procedure.

While these affirmations are similar to those made by the opponents of circumcision, we differ from our detractors because we believe circumcision is a core religious commandment, and that constitutes a valid reason for its performance. Moreover, when properly carried out by a skilled mohel, it causes minimal pain to the infant. The increased use of anesthesia in ritual circumcision eliminates the claim of pain as a consideration. There is also evidence that most Jewish men are not in deep psychological pain because of their circumcisions, nor that circumcision leaves one more sensitive to skin pain or deprives one of sexual pleasure.

While secular, social reasons may not justify it, the most recent position of the American Academy of Pediatrics is that there are "potential medical benefits to circumcision." These long-term advantages provide sufficient warrant for the short-term risk or pain involved in the procedure.

The entire concept of pain is framed by our cultural matrix. If an act is understood as lacking pain, then it is perceived as good. The experience of walking on burning coals is only one such example. The modern western world has developed a culture that is overly sensitive to pain and suffering. This concept does cause psychological pain, for it teaches children that they can endure almost nothing. Ritual circumcision was a statement of religious commitment that prepared Jews for other difficult decisions.

While these ethical justifications legitimate the possibility of circumcision, they are not our primary reasons for this act. Jews view circumcision through the prism of Torah. Circumcision is a mitzvah, a religious commandment. While the formal term for circumcision is brit milah, the covenant of circumcision, the popular and common terminology is simply brit or bris, which means covenant. The circumcision procedure is performed on the male generative organ to symbolize that the covenant is passed on from one generation to another.

"As for you, you and your offspring to come throughout the ages shall keep My covenant. Such shall be the covenant between Me and you and your offspring to follow, which you shall keep. Every male among you shall be circumcised. You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you. Throughout the generations, every male among you shall be circumcised at the age of eight days. Thus shall my covenant be marked in your flesh as an everlasting covenant" (Genesis 17 :9-13).

The story of Chanukah
[courtesy the Library of the JTS]

In recent years, some Jewish women have developed rituals to welcome a child into the covenant. In addition to the traditional naming ceremony when a parent is called to the Torah, many now celebrate a brit habat (daughter's covenant) or a simchat bat (daughter's joy) at home. We provide families with such a ceremony to enhance the simchah of the birth of a girl. While not involving any surgical procedure, the ritual affirms the significance of the covenant and emphasizes that this newborn daughter will have an important role among our people. While some have argued that a similar non-invasive ritual should replace the brit milah, circumcision remains a powerful rite because it is hallowed both by religious commandment and historical continuity.

The contemporary clashes over circumcision are actually revisions of ancient disputations and ideas. Hellenistic culture viewed circumcision as mutilation of the body. Ancient Greek and Latin writers often attacked the Jews for the practice. We know of Jews during the days of the Maccabees who underwent reverse circumcisions so that they could appear in the gymnasia and wrestle without any distinction between Jew and gentile. One of the oppressive regulations established by the Seleucid Empire against Judaism prohibited circumcision. Part of the history of Chanukah was the struggle to defend our right to worship God in our way and not to define religious practice by the perceptions of the majority culture.

Midrash Tanchuma reflects that ancient debate. It tells of a discussion between the Roman governor Tineus Rufus and Rabbi Akiva. Rufus asks Rabbi Akiva why the Jewish people are circumcised, since circumcision damages what God had formed. "The works of human beings are more beautiful than those of the Holy One," Rabbi Akiva replies.

To prove his point, Rabbi Akiva presents ears of grain and delicate breads to Rufus, saying: "The ears of grain are the work of the Holy One, the breads are the work of human beings – are not the loaves of bread better?" He then brings stalks of flax and woven garments, explaining: "The first are the work of God; the second, the work of humans. Are not the garments more beautiful?"

For Rabbi Akiva and other Jews, circumcision added value to the human body. This theology asserts that we are partners with God in creation. In the Torah, circumcision is called an *ot*, a sign of the covenant and an indication of our commitment to participate with God in this process. Our role is to improve the world in which God has placed us. We grind and bake grain into bread. We spin and weave flax into garments. We work with other people to cultivate just and peaceful societies. We bring the Divine Presence into the world through our prayers and our deeds.

In the Talmud (Menachot 43b), our masters taught: "Beloved are Israel, whom the Holy One surrounded with commandments; tfillin on their heads, tfillin on their arms, four tzitzit on their garments, mezuzot on their doorposts." Of these, King David said, "Seven times a day do I praise You by heeding Your righteous ordinances" (Psalms 119:164). Once when King David went into a bathhouse, he saw himself standing naked. David exclaimed: "Woe is me. I stand naked without a commandment." But when he noticed the circumcision on his body, his mind was set at ease. According to this midrash, God provided us with physical mitzvot that serve as reminders of our covenant with God.

In the bathhouse, King David found himself exposed without tfillin or tzitzit and there were no mezuzot. Naked in a place of potential corruption, without the physical reminders of the covenant, King David worried that he might deviate from God's ways. He was consoled by the realization that wherever he would be, the seal of God's covenant would be in his flesh. Circumcision was seen as a pathway to the presence of God. It was a *zchut*, a benefit for the child.

We know that in the ancient world there were many more women than men who converted to Judaism. Perhaps the fear of circumcision held the men back. Paul of Tarsus saw circumcision as an impediment for those who wished to follow Jesus. Jeremiah had earlier spoken of the circumcision of the heart as a metaphor for devotion to God. Paul used that idea to contend that one no longer needed physical circumcision if the person was devoted to Jesus as the pathway to God. Many years later, Augustine would criticize the Jews for being carnal, overly concerned with the flesh and lacking spirituality because of our practice of brit milah. This deep disagreement with Christianity stemmed from our belief that the physical is part of the spiritual, not antithetical to it.

Despite criticism from Greeks and Romans, from Christians and now from modern antagonists, we affirmed and continued the mitzvah of circumcision. Under Nazi domination and during the dangerous days of Stalinist rule, many surreptitiously sought ways to circumcise their sons. Uncircumcised adults from the former Soviet Union, now living in freedom, often seek a brit milah as one of their first acts of reconnecting to the Jewish tradition and the Jewish people. For the real reason we observe this mitzvah is not medical. Brit milah is a sacred moment for the Jewish people and a peak instant of holiness in the life of a family.

A mohel can make this moment both safe and sacred. Our community is blessed by the presence of many fine mohalim who have been certified by various Orthodox, Conservative and Reform rabbinical bodies. They have met the standards set by each of these movements for Jewish observance, ritual knowledge and medical skill.

In his book *It's a Mitzvah!*, Rabbi Bradley Artson writes, "The mitzvah of brit milah is the oldest continually practised ritual in the world. Ever since the time of Abraham, almost 4,000 years ago, Jewish parents have brought their sons into the brit, the covenant between God and our people through the practice of brit milah. In giving this gift to our sons, we provide membership in an eternal people, bestow the blessing of holiness and sanctity, respond to the will of God, and affirm our families' commitment to the lofty moral standards of the Torah and our Jewish traditions. We publicly assert that the repeated attempts to destroy our people or malign our practices will not succeed. We affirm that our families will provide an ongoing link to our privileged past and our messianic future."

This Chanukah, as we ponder the mystery and the miracle of our survival as a people, let us also reflect on how some conflicts do not go away; they merely reappear in different guise. Our task today, as it was for the Maccabees long ago, is to remain vigilant to defend our faith and to be committed to continue it in the future.

Rabbi Frydman-Kohl is the spiritual leader of Beth Tzedec Congregation in Toronto.

Red Cross double cross

This article deals with the American, not the Canadian, Red Cross. It is based on a memorable essay by Lawrence Eagleburger, a former U.S. secretary of state. His piece was originally published in the Oct. 30 edition of the *Washington Post,* and its content was widely circulated.

Rabbi Gunther Plaut in Toronto

Regrettably, as far as I could tell, the Canadian news media made hardly a mention of the resignation of Dr. Bernadine Healy as president of the American Red Cross. What should have been communicated to the public was that (as Eagleburger claims) Healy was forced out of office by a secret vote of the American Red Cross board.

People both here and in the United States assumed her dismissal was related to an alleged misspending of contributions that had flooded the Red Cross after the Sept. 11 tragedy in New York and Washington, D.C. Some of the funds were said not to have gone to bereaved families as the original plan had been, but instead went to Red Cross administrative needs. (That issue has since been resolved.) However, Healy's resignation had nothing to do with that, but had to do with Jews.

From time to time, I have made reference in this column to the discrimination which the international Red Cross organizations have practised against Israel. The Jewish State's parallel group is called the Magen David Adom (the Red Star of David). That organization has never been admitted to the international bodies of the Red Cross, because they have bowed to Arab pressure not to acknowledge the legitimacy of the Magen David, and therewith the legitimacy of Israel. Therefore, while the Christian Cross and the Muslim Red Crescent are acceptable, the Jewish symbol is not. Thus the campaign to delegitimize Israel has been, in effect, supported by the international Red Cross.

Some time ago, Healy was successful in persuading the board of the American Red Cross to withhold the organization's dues from the International Federation of Red Cross and Red Crescent Societies, a tactic that came close to changing the anti-Israel policy of the latter institution. But before that happened, the American board was persuaded to get rid of Healy.

Eagleburger writes that before long, the American Red Cross, under its new and surely more "moderate" leadership, will return to paying its dues and avoiding the issue of granting the Magen David Adom the equality justice demands.

"Those of us who, like Healy, believe that the American Red Cross must represent the best of our nation, have lost not just a battle but a war," he writes.

I don't know what the position of the Canadian Red Cross is on this matter, but while its influence on the international scene cannot compare to its American counterpart, it is a battle that it should join.

The message of Chanukah

Chanukah is the most challenged holiday in the Jewish year: challenged by its proximity to Christmas, by its multitude of interpretations, by the requirement of a firm belief in miracles.

Chanukah presents us with a dilemma. Leaving aside the miracle – a construct of later rabbis to diminish the role of the by-then despised Hasmonean line by inserting the role of the miraculous into the holiday – what exactly is its message for us?

Jean M. Gerber in Vancouver

Popularly, we describe the war of the Maccabean brothers as a war of Jewish liberation from Greek paganism: it represents a rejection of Greek, in favour of Jewish, values. The Jewish nation rejected the universalist notion promoted by Greek civilization that all gods were equal, that all nations had a portion in the civilization of the gymnasium, the *agora* and the schools of philosophy and debate, as long as exclusive and particularist identities were left behind.

We link the Maccabean revolt to Zionism: against all odds, the tiny, under-equipped army of the Jews defeats surrounding nations in a miraculous struggle against well-equipped and well-led armies. As time has shown, those armies were not so well-run, although they did have plenty of ammunition and foot soldiers. As we found out in 1967, there is nothing like a first strike to wipe out the enemy, a lesson that discounts the miraculous in favour of a good army.

Would that the lesson of Chanukah were so simple – small against great, pagan against god-fearer, us against the rest. But, as Canadian Jews, we simply do not live in that kind of world. An exclusionist mentality, except for the haredim, simply does not – will not – work for us today.

We value the multicultural nature of Canada; we're at home in a country where we educate our children in Jewish day schools while we grant our neighbours' right to educate their children in Catholic, Muslim or evangelical schools. Canadians expect racial integration, the acceptance of mutuality in choices of not only religion, but also lifestyle and sexual preference – and not only acceptance, but also protection for a wide range of behaviour. Our only caveat is that it not disturb the peace, order and good government to which we have a right.

Chanukah is the best time to confront this tension between the exclusionist and the accepting, between the universal and the particular, between respect and intolerance. The Macabbean uprising did not lead to the sealing off of the Jewish nation, but merely directed its encounter with Greek culture into other paths – not into the path of idolatrous worship, which was unconditionally rejected, but into the path of inquiry of the mind, into the scholar's academy, into the creation of a rule of law. In fact, the encounter led into the rabbinic academies and the halachic system which we now embrace as Judaism.

I cite examples of the way in which Judaism has managed to sustain its particularity while enriching itself by contact with the cultures in which it has lived.

Although the rabbis proclaimed the eighth day of Tevet as a fast day because that was the day on which the Septuagint – the translation into Greek of the Torah – was completed, we now think nothing of translating it into the vernacular. The Torah was not allowed to become an inaccessible book, the private property of a privileged clergy. The rabbis believed all should be able to know the contents of our holiest book.

Consider gematriyáh, the sometimes whimsical, often mystical meanings assigned to words based on their numerical value. The word itself is from the Greek for geometry. We should also not overlook the influence Sufism has had on Jewish mystical thought, or the influence Aristotle had on Maimonides.

Recall Jewish poetry of Spain during our golden era. We enjoy the hauntingly beautiful Ladino music which is the pride of Sephardim. Both love songs and *piyyutim* used the forms of poetry developed by the Muslims.

Since the early Middle Ages, illustrators of the Haggadah borrowed the artistic styles of the Christian artisans around them. Haim Yerushalmi's magisterial *Haggadah and History* traces images of printed Haggadot back to their often non-Jewish sources.

Art, music, poetry, mystical thought, popular access to knowledge: we have taken and transformed ideas and modes of expression over many centuries from every major civilization in which we found ourselves. Yet we have maintained our identity. For me that is the message of Chanukah.

Student learns he can make a difference

By MICHEL OHAYON

Guest Voice

I recently came back from the GA of the UJC where I participated on DTWT, organized by the USD of the WZO and the JAFI. But even before my flight from Washington, D.C., landed at YUL, I realized that this year's General Assembly of the United Jewish Communities was about more than acronyms.

Walking past the Marriott lobby's airport-like security — and an inexplicable white chocolate replica of the Lincoln Memorial — the North American Jewish community came together for inspiration, vision and action.

While there was a lot of talk, having Jews from Tennessee, Iowa and Vermont joining such established communities as New York, Chicago and Toronto was inspiring in and of itself. And whether they went to the Orthodox, Reform or "Why I'm Not Attending Services" rooms for Kabalat Shabbat, everyone at the GA shared the same goal: wanting to do what's best for the Jewish people.

This year, with Canadian and, especially, American Jews feeling a new sense of involvement, the Israeli-Palestinian conflict was an important focus and was the theme of many lectures. But there were also the usual sessions on intermarriage, religious teachings and fundraising.

I attended as part of the Montreal delegation. On the Shabbaton, Montreal students energized others and brought the Marriott ballroom to life with their singing and dancing. That spirit lasted throughout the GA.

I also took part in the Do the Write Thing program for journalists, a session of the GA which hosted discussions on journalistic themes in an intimate atmosphere of thirty or so participants. We also had a common interest: how to balance journalistic interests with our Jewish identities.

Most interesting were the Israeli speakers who spoke from firsthand experience about the Middle East.

Meretz Member of Knesset Avshalom Vilan said that Israel has more to lose in the current conflict by ignoring its social problems, while Israeli cabinet minister Tsipi Livni wondered how peace can be negotiated if violence can't stop for 24 hours, much less a week. And Aharon Barnea, anchor for Israel's Channel Two, warned of tension in an area of the world where war is an escape for weak rulers.

Most touching of all, the parents of Zachary Baumel, the Israeli soldier missing in action since 1982, addressed students and told them how much of a difference they can make.

Baumel's parents spoke as part of the greatly appreciated Saturday session, which aimed to help students respond to anti-Israel sentiment and activity on campus. Jonathan Kessler, editor of *Middle East Insight* magazine, noted that students can influence future political, religious and community leaders on their campuses.

The Canadian students met immediately after the session, led by Eddie Shostak, president of Hillel Montreal, and Charlie Hadid of the Canada-Israel Committee.

Delegates from Halifax said they were concerned that left-wing campus groups, which they might otherwise join, were unquestioningly adopting the Palestinian cause. Other students shared strategies they were using at their schools. Most of all, there was a sense that students do indeed have the capacity and determination to effect change.

After being among the few young people at a performance by Vertigo, an Israeli modern-dance troupe, a group of us were attracted by what seemed to be free refreshments in a small conference room. A woman asked us politely if we were members of the King David Society, noting that membership meant a donation of at least $25,000 that year. We joked that we picked the wrong year to donate only $24,000.

But when we noticed there were tango lessons and no adults were enthusiastic, she invited us to stay. Sure enough, the students put a little life into things and others soon joined us on the dance floor. (The promise of free refreshments two days earlier led another group of students to a black-tie gala next door. They were, however, perturbed when they noticed it was a gathering of the American Postal Workers' Union.)

Momentary diversions aside, each night the students at the GA pondered the future of the Jewish people into the early hours of the morning. And if anyone was wondering why Lincoln is missing a toe…

Michel Ohayon is a journalism student at Concordia University.

The Kirshner File

Film archive preserves a precious legacy

The basement of the Avraham Harman Institute of Contemporary Jewry, on the Mount Scopus campus of the Hebrew University in Jerusalem, houses a priceless legacy.

Here, in specially designed, temperature-controlled premises, is the Steven Spielberg Jewish Film Archive, containing precious images of Israel's past, Diaspora Jewish communities and the Holocaust.

Sheldon Kirshner in Toronto

"We have over 15,000 cans of films and 9,000 video cassettes," said its director, Marilyn Koolik, who was recently here at the invitation of Canadian Friends of the Hebrew University.

By virtue of its holdings, the archive is said to possess the largest collection of Jewish documentary film footage in the world.

Founded in the late 1960s by Moshe Davis and other historians at the Hebrew University, it originally bore the name of its first donor, Iranian businessman Abraham Rad. But after receiving an infusion of funds from the Hollywood director Steven Spielberg in 1987, its name was changed.

Although Spielberg has yet to visit the archive, his financial support is unflagging and critical. "He just gave us another donation," said Koolik.

Spielberg monies have been used for one overarching purpose: the preservation of problematic nitrate film, which tends to decompose.

Since the late 1980s, scores of 35mm and 16mm films, most about pre-state Israel, have been sent to labs in London, Amsterdam and Los Angeles for duplication on safety film, a daunting task.

"It's like art restoration," explained Koolik, a professional librarian and art historian who joined the archive in 1980 after making aliyah from the United States in 1971.

Copying volatile nitrate movies on safety film is extremely costly. Citing an example, she disclosed that the cost of remastering *The Land of Promise* – a 55-minute 1935 documentary on the Jewish community of Palestine that has been described as pre-state Israel's preeminent propaganda film – was $13,000 (US).

But, as she hastened to add, the project to preserve historically important films has also received the backing of Canadians like Gerda Frieberg and Harry Gorman, both of Toronto.

From bitter experience, Koolik has learned that older safety film is subject to chemical decomposition, or vinegar syndrome, as well.

"No one quite knows why this happens. Entire conferences have dealt with this subject. So we have to keep on copying films over and over again."

"Clay tablets, 2,000 years old, last longer," she added ruefully. "We're on a constant treadmill."

Of late, the archive has experimented with digital restoration methods, but it remains to be seen whether they will stand the test of time.

Jointly administered by the Avraham Harman Institute of Contemporary Jewry and the Central Zionist Archives, the archive is a veritable treasure trove.

As the official depository of the World Zionist Organization and its subsidiaries, including the Jewish Agency, the Jewish National Fund and the United Jewish Appeal, it is particularly strong on films about Zionist activity before and after 1948, when Israel was officially proclaimed.

"Virtually all the pre-1948 films about Palestine were made by Zionist organizations, starting in 1919," said Koolik.

"Essentially, they were propaganda/fundraising films for overseas audiences. There were hundreds of them, showing settlements and towns being built and water pipes being laid. So what we have is an extraordinary film history of the building of a nation."

In its vaults are the films of Fred Dunkel, one of the Yishuv's earliest cinematographers; of Baruch Agadati, a pioneer of Hebrew-language talkies; of Hazel Greenwald, who worked for Hadassah during the 1940s and 1950s; of Norman Lourie, a partner in Palestine Films, which was very active immediately before and after 1948; of Rolf Kneller, who shot documentaries from the 1930s to the 1960s, and of Ben Oyserman, a camerman and director killed during the 1967 Six Day War.

Apart from these films, the archive possesses the Yosef Millo Collection, the home movies of one of the founders of the Cameri Theatre; the Ze'ev Aran Collection, which documents the rebuilding of the Hebrew University's Mount Scopus campus in the wake of the Six Day War; the Joe Malcolm Collection, which includes the sole surviving reel of Yaacov Ben Dov's *The Land of Israel Liberated* (1919), and a collection of films deposited by Israel's kibbutzim.

Archival films about Jewish communities in the Diaspora are just as wide-ranging.

"We have footage of Yemenite Jews leaving Yemen during Operation Magic Carpet, of Poland's Jewish community prior to World War II, of Jewish settlements in Argentina, Morocco, Ethiopia, Birobidjan, present-day Russia, China and North and South America. Some of it is quite moving."

Its films on the Holocaust are intriguing and heart-breaking.

Aside from the original videotapes of the trial of Nazi war criminal Adolf Eichmann, a gift from the Anti-Defamation League of B'nai Brith, it has nearly 400 films about the Holocaust from the Ghetto Fighters' House in Israel.

There is rare footage of the destruction of the Warsaw ghetto and still rarer colour footage of Adolf Hitler and Benito Mussolini on an inspection tour of the eastern front, taken by Hitler's pilot.

Not too surprisingly, filmmakers and academics are its main users. To ease their way, virtually all the films have been broken down by scenes.

ABC News bought footage for *The Trial of Adolf Eichmann* (1997); BBC for *A Dream So Far: A History of the Palestine Police* (1991); CBS for *America Celebrates Israel's 50th* (1998); The History Channel for *Jerusalem With Martin Gilbert* (1996); Israel Television for *Pillar of Fire* (1981) and Thames Television for *Palestine* (1978).

Filmmakers whose documentaries have been featured at the Toronto International Film Festival have also delved into the archive, from Ron Havilio (*Fragments of Jerusalem*, 1997) to Simcha Jacobovici (*The Struma*, 2001).

Their presence has been welcomed. "Copyright fees," said Koolik, " constitute a significant proportion of our income."

The archive is a source for academics. Yehuda Bauer, the Holocaust specialist, and Anita Shapira, an expert on early Israel, used its films for a seminar about the Vilna ghetto and a course on Zionist history, respectively.

Four years ago, the archive began to develop a new computer technique – video streaming, invented by Israelis – so that its films could be accessed on the Internet.

Pioneers marching to work in *The Land of Promise*.

"But you can't download our films," cautioned Koolik. "They simply run through your computer."

By the end of the year, 100 films will be posted on the Internet. Within five years, 500 films will be available.

Koolik, whose parents are Polish Holocaust survivors, regards herself as a custodian.

"My job," she said in a recent interview, "is to preserve this material – these historical documents, if you will – in the best way I can for the next generation and the generations to come."

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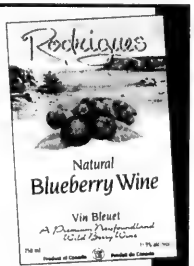

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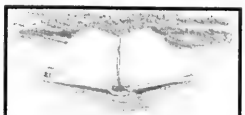
Chanukah: symbolic defeat of assimilation

By RABBI MOSHE STERN



Had the rabbis of the Talmud lived in 20th century North America, they probably would not have found it necessary to ask the question, *"Ma Chanukah?"* – "What is Chanukah?"

Chanukah has become more widely observed and recognized than any other holiday in the Jewish calendar. Even Jews who observe few Jewish traditions during the rest of the year light Chanukah candles. And since the advent of the electric chanukiyah, more Jewish homes fulfil the mitzvah of publicizing the miracle of Chanukah than ever before. Rarely does one see a Jewish home without a chanukiyah shining in the window. Indeed, Jews seem proud to tell the world that it is Chanukah and to announce that this religious festival commemorates the battle for religious freedom.

But I wonder if even we ought not to stop and ask ourselves the same question posed by the rabbis of so many years ago: "What is Chanukah?"

What is this festival that we all participate in? What is it all about? Jewish history, we have been told, has its message and lesson for each age and generation. What is the message and the lesson of this beautiful Festival of Lights?

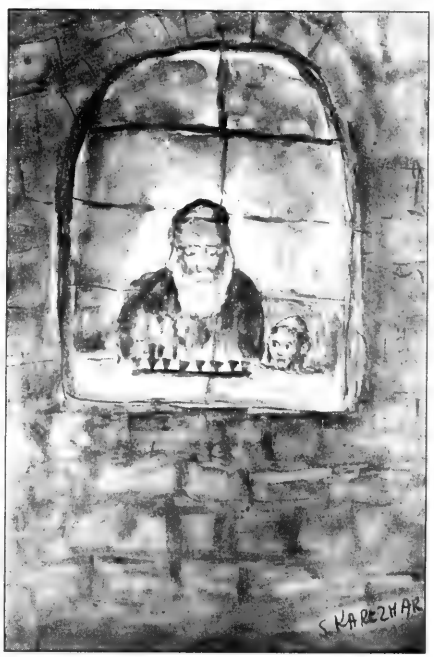
I would even estimate the majority of Jews who light candles don't realize that the victory they are commemorating was not so much the military victory of the Maccabees over the Syrian army, but rather the victory of traditional Jews over those Jews who desired to assimilate into the majority culture.

I often wonder if those Jews who scoff at Jewish tradition and who make light of Jewish practices would light the candles if they knew the true significance of Chanukah.

The message and lesson of Chanukah are clear to anyone who reads the books of the Maccabees. On the one hand, these ancient books tell of the eagerness displayed by the upper classes in Jerusalem some 2,140 years ago to abandon the Torah, the Sabbath and even circumcision in their desire to be like the non-Jews. They became Hellenized, not only in outward things, but in thought and life as well.

Even in the ranks of the priesthood, "many were making of no account the honour of their fathers, and thinking the glories of the Greeks the best of all." The lack of concern many Jews have today for Jewish values and traditions shows that history repeats itself.

On the other hand, the same books have preserved for us the immortal memory of men of strong principles, to whom the Torah was dearer than life itself, men who were "ready to live or die nobly" in its defence, men who were fully worthy of God's help and the miracle wrought through them.



The clash between Jews who cherish their heritage, traditions and practices and Jews who would break away from Judaism by choice or through neglect – is this not the same clash that occurred more than 2,000 years ago?

Chanukah commemorates the victory of traditional Judaism over the forces of assimilation and intimidation. Is it not a bit incongruous then, for Jews, who observe no Jewish tradition, or who scoff at it, to kindle the Chanukah lights? For in the performance of this mitzvah they are in effect bearing testimony to the Jewish values for which they have little or no regard.

Chanukah can have meaning only for those who are ready to rededicate their lives to Jewish living at all times. Chanukah has meaning only to those who understand that Judaism requires self-sacrifice for its religious duties and obligations. Chanukah has meaning only to those who recognize that through the candles they are kindling the light of Torah and mitzvot, the lighthouse amid the sea of secularism that is threatening to wash away today's North American Jewish community.

Our rabbis maintain that God linked his name to Israel to help ensure its survival. And surely the continued identity of the Jews as a separate religious community, their long and uninterrupted march through the ages, their victory over the countless foes that oppressed them, can only mean that they were fortified by God's protective power and that their religion was the source of their wonderful vitality and almost superhuman persistence. It is this tradition above all that has made the Jews distinct and distinguished in history, and has given them the power to survive.

We know what the Jews have accomplished under oppression and persecution. Chanukah recalls some of these thrilling experiences. But if Jewish ideals and values still have any meaning for us, then they must influence us and our lives as well. Judaism can, and must, survive in our free society amidst a life of plenty, liberty and opportunity, but only if we are prepared to express the Maccabean spirit of dedication to things Jewish, as they did under oppression and hardship. Chanukah beckons us to become true to the tradition and practices of our forefathers.

As we kindle the chanukiyah, let us resolve to dedicate ourselves anew to the glories of Judaism. Then, indeed, will the chanukiyah of Jewish life shine forth as a beacon of light for all mankind.

Rabbi Stern is the spiritual leader of Shaarei Tefillah Congregation in Toronto.

Jewish Life

A month for Jewish books

Books
Bernard Baskin

More books on Jewish subjects are being published today than ever before in history. The shelves of bookstores – Jewish and general – are packed with exciting titles. The eager reader can now choose from a spate of volumes on every conceivable subject: Bible, Talmud, history, the Holocaust, contemporary Israel, theology, religious life, customs and ceremonies, cooking, mysticism, Hebrew and Yiddish literature and the novel in English.

Once again, in a society filled with competing attractions, I commend the pleasures of reading to you.

Books are tickets of admission into the world of imagination. They can dilate our minds, enlarge our sympathies, remove from us some prejudice or smallness of mind and provide light into the dark nooks and crannies of our personality. They can help us commune with better minds than our own, lay hold upon better ideas than we now possess. They provide the best antidote against alienation.

We tend to forget that a book is a miracle. By means of 26 letters, intricate symbols of communication, abstract thoughts and ideas are conveyed. Across the span of centuries, without regard to geography, the book speaks. It has the power to teach, inspire, activate and delight. It can open windows on new horizons, foment revolution and sustain the troubled spirit. It is no wonder that English essayist and poet Charles Lamb maintained that there is more reason for saying grace before one begins a new book than before a meal. For a meal and its satisfactions are soon forgotten, but the power and influence of a worthy book are unending.

Through the ages Jews have always honoured and treasured the book. The praises for the written word have been unremitting.

Anticipating the age of the paperbound volume, Hai Gaon wrote, "Always have your book in your pocket!" Moses ben Ezra waxed poetic, "Books are pouches of wisdom embroidered with pearly words." Yehudah ibn Tibbon must have had my filing system in mind when he wrote, "Review your books at the beginning of every month... Arrange them in good order so that you need not toil to look for one when you require it." Bibliophiles are charmed by his oft-reprinted words, "When you lend a book, put it on record, and, when returned, strike it from the record. Every Passover and every Feast of Tabernacles, bring back home all the books you lent out."

Despite vast technological change, the book is not about to disappear. It may be altered to meet changing needs and conditions, but it will not be supplanted. What will not change is the power of the book, as Emerson said, "to speak to us, arouse us, terrify us, teach us, comfort us and open its heart to us as a brother."

There is one supreme consolation about books. The joys they bring are safe as well as enduring.

Many people have exercised themselves to death, many have played themselves to death, many have worried themselves to death, but no one has ever thought himself to death or died from the ecstasy of learning. Our body gradually dies, our emotions become dull, but the mind continues to live and can grow ever more alive, volatile and encompassing.

Latkes and the Internet

By MARK MIETKIEWICZ

The light it lasted for eight nights
Relieving people of their plight...
Yes, fry the latkes in the oil
To celebrate ancestor's toil...
Chanukah is here at last
Let's all go and have a blast!

[http://ourworld.compuserve.com/homepages/Susieq/latke.htm].

Chanukah is almost here. And to celebrate, it's time to pay tribute to the wonderful and tasty latke. Today, you can sample the potato latke and its many oily variations on the World Wide Web. (My apologies to all doughnut fans out there. "Soufganiyot" will get their due recognition another time.)

When he was on *Good Morning America*, Rabbi Marc Gellman shared a classic recipe (potatoes, onions, eggs, oil) with a twist: nutmeg. He also gave advice about latkes' faithful companion, apple sauce: "Core but do not peel about eight Mutsu or Rome apples. Cook with ¼ cup of apple cider and cinnamon stick." **[http://www.wchstv.com/gmarecipes/potatopancakes.html].**

What to do if you love latkes but not the fat? The American Institute for Cancer Research suggests trying a no-oil lean latke. To make the pan-roasted latke, coat a skillet with cooking spray and smooth the grated potatoes into a large plate-sized pancake. One serving has 162 calories and less than 1 gram of fat. The site adds that if a Chanukah latke just isn't a Chanukah latke without oil, then go ahead and add a tablespoon **[http://www.aicr.org/smddec98.html].**

If you ever tire of traditional latkes, don't despair. The Jewish-Food LATKE archives have over 100 varieties to tempt you: everything from brandied apple, beet, cheese, chick pea and sweet potato, cod fish, savoury meat, viennese layer to zucchini with garlic and yogurt-mint topping **[http://www.jewish-food.org/recipes/latindex.htm].**

If that's not enough, then hop over to the RFCJ Recipe Archive for apple-cinnamon, chestnut flour, risotto, mushroom pecan, bran (!) and over 90 others **[http://www.cyber-kitchen.com/rfcj/category.cgi?category=HANUKKAH].**

There are many sites that give recipes but I particularly like one that spends more time on how to make a great latke. At the All Recipes site, there are tips about what kind of potatoes to use (russet), how to keep them from turning pinkish-brown (keep them under water) and how to make sure they don't fall apart when you're frying them (squeeze the potato mixture in a cheesecloth). **[http://www.allrecipes.com/cb/w2m/seaspec/holiday/jewish/latke/].**

I never would have imagined that there was an entire sub-genre of latke humour out there! In the *Ritual Slaughter of the Latke*, Raphael Finkel elucidates the intricate (and phony) Jewish laws that ensure that latkes are kosher. For example, just as kosher meat must be salted, Finkel says we must "Remember to salt the potato and leave it to drain for at least 24 hours. We do this in memory of Lot's wife, Latke, who was turned to salt. Use a lotta salt, in memory of Lot's daughter, Lotta." **[http://www.cs.uky.edu/~raphael/yiddish/home nt.html].**

For real Jewish passion, check out the food fight over which is the tastier treat: latkes or hamantashen **[http://www.mtholyoke.edu/offices/comm/csj/970404/food.html]**. And don't miss *The Scientific Method and the Latke-Hamantash Issue* by Edward Kolb, a professor of astronomy and astrophysics at the University of Chicago **[http://home.fnal.gov/~rocky/latke_2.pdf].**

If your kids love latkes and you want to keep them out of the kitchen, here's a solution: have them create a magical latke made from a paper plate, tape and brown paper **[http://www.thebestkidsbooksite.com/craftdetails.cfm?TopicID=602].**

Unfortunately, latkes weren't so pleasant for Jill Fenton. When she was challenged to spell "latke" during the final day of competition at the U.S. National Spelling Bee, the 7th grader from Central Christian Middle School in Kidron, Ohio spelled the food as "lotka." **[http://www.ohio.com/bj/news/2001/June/01/docs/020031.htm].**

But I'll leave the last word to writer Marjorie Ingall whose wishes for a modern day Chanukah miracle are probably shared by latke fans everywhere **[http://www.cuisinenet.com/cafe/you_gonna_eat_that/1997/00009-1.shtml].**

"My hope is that a miracle will occur and the calories of eight days will count as the calories of one."

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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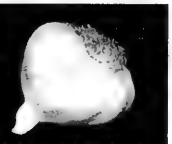

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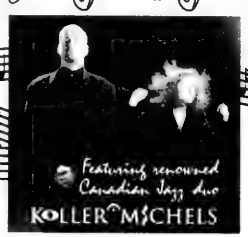

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Greater Toronto Area

Death threats don't faze moderate Muslim editor

By ANNA MORGAN
Staff Reporter

TORONTO — Tahir Aslam Gora believes that freedom of expression is a fundamental right of all free societies.

Gora, an East Indian, is a Muslim-born liberal writer and editor of a community newspaper which is read by the Canadian Muslim community.

Gora was the editor of a weekly magazine in Pakistan. After being kidnapped and jailed in July 1998 for criticizing the Pakistani government for nuclear testing, Gora moved to Canada.

Tahir Aslam Gora

But after writing several critical articles about the Toronto Muslim community and their approach to international events, Gora began to be harassed and threatened here as well.

In July, Canadian Journalists for Free Expression and PEN Canada issued an action alert and expressed concern about the threats against Gora and his personal safety.

In an interview, Gora said that now that Canadian-based organizations have begun to support him, most of the threats have stopped.

However, he said threats don't bother him as much as calls from friends telling him not to write positively about other religions.

Gora said that he has been called a traitor by many intellectuals and writers in the Muslim community for stating that he accepts and respects Israel's right to exist.

Because of these and other views, Gora said that many of his advertisers have pulled their ads and his Urdu and English language paper, *Watan*, has shrunk from a weekly of 32 pages to a 16-page monthly.

Many people in the Muslim community are against any positive portrayal of Israel or Jews, Gora said. They believe that the only reason there are problems between Muslims in the world is because of a Jewish conspiracy, he added.

Anti-Semitism and anti-Westernism is encouraged by the Muslim media, which plays a great role in brainwashing people, he said.

Gora has published several collections of short stories in Urdu. A novel titled *Respite* and *This is Not a Matter of Sorrow*, a collection of poems, have been translated into English, but are not yet available in Canada.

In the meantime, he has started a campaign for an organization supporting the freedom of expression for Muslim writers, journalists and intellectuals. He has also formed a small group of Muslim intellectuals who defend and support British Muslim author Salman Rushdie, who was the subject of an Iranian death edict for his novel *The Satanic Verses*.

"I believe that change will begin in the Muslim community only if Muslim writers begin to write more objectively," Gora said.

The sounds of Islamic silence

Continued from page 3

politics are also opposed to the existence of the State of Israel.

Jewish leaders worry that because of the silence of moderates in the Muslim community, the Islamist view of the world may dominate educational priorities.

Recently Mahmoud Jaballah, a principal and founder of a Muslim school in Toronto was arrested because of suspected terrorist links.

Muhammad Khalid is chair of the Islamic Society of North America, an organization that worked together with the Jewish community in support of provincial funding for faith-based schools.

In an interview, Khalid said he is not opposed to ministry supervision in order to prevent teachers from imposing views which represent hatred in Muslim schools.

However, he noted that Muslim schools in Toronto do not teach about current events.

On issues of Westernism and anti-Semitism, Khalid said that Muslim schools in Toronto do not teach anything at all.

War crimes case proceeds

TORONTO — The trial of a 91-year-old alleged war criminal got under way in Hamilton last week after a Federal Court judge turned down a defence lawyer's request that he be allowed to withdraw from the case.

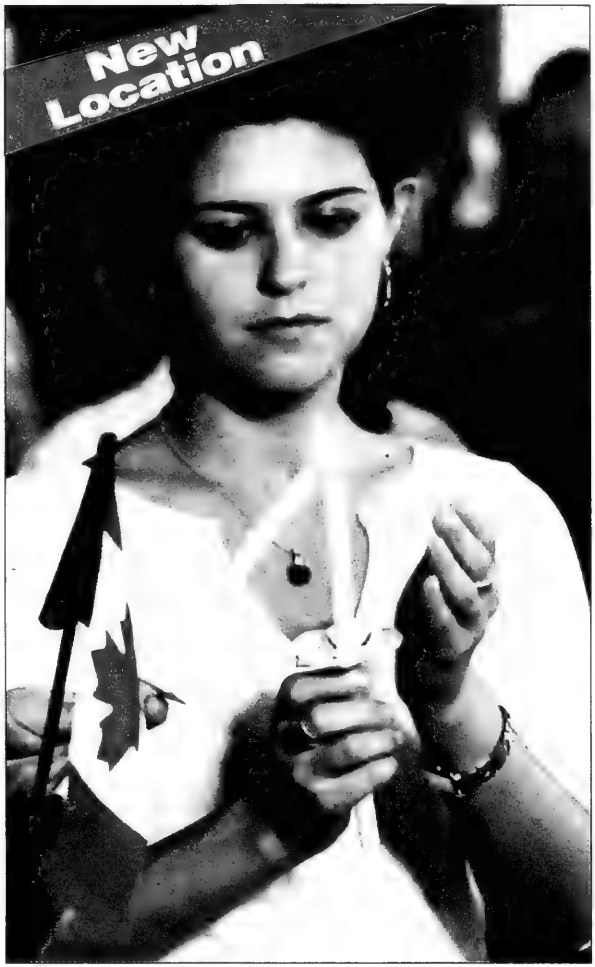
Defence lawyer Michael Davies had argued that Jacob Fast was suffering from Alzheimer's Disease and unable to assist in his own defense. Judge Denis Pelletier allowed the trial to proceed, saying he couldn't conclude that the proceedings would be unfair.

Immigration officials allege Fast, an ethnic German born into a Mennonite community near Zaporozhye, Ukraine, served as an auxiliary member of the German security police (Sipo) from 1941 to 1944.

Court documents allege Sipo carried out the mass murder of hundreds of thousands of civilians in territories occupied by the Nazis and that Fast "was personally responsible for the arrest and mistreatment of prisoners, some of whom were later deported to concentration camps."

The federal war crimes unit, which is prosecuting the case, argues Fast would not have been allowed into Canada in 1947 if he had told the truth about his wartime service.

Israel Solidarity Rally for Freedom



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Radical Change in Spousal Support Law in Ontario: Uncertainty Reigns (Part 2 of 2)

In the November 22 issue, we presented the first part of an article by Cheryl Goldhart on *Miglin v. Miglin*. Ms. Goldhart explained how this case superseded the Pelech Trilogy (three Supreme Court of Canada cases) and how it has made it easier for women to request spousal support from a Court in the face of a separation agreement or marriage contract which, prior to *Pelech*, would have made it difficult for them to do so.

In this issue, we present the remainder of Cheryl's article, together with our comments.

MIGLIN V. MIGLIN: WHAT DOES IT MEAN?

by Cheryl Goldhart (concluded)

Section 15.2 (6) of the Divorce Act provides, as follows:

"An order made under subsection (1) or an interim order under subsection (2) that provides for the support of a spouse should,

(a) recognize any economic advantages or disadvantages to the spouses arising from the marriage or its breakdown;

(b) apportion between the spouses any financial consequences arising from the care of any child of the marriage over and above any obligation for the support of any child of the marriage;

(c) relieve any economic hardship of the spouses arising from the breakdown of the marriage; and

(d) insofar as practicable, promote the economic self-sufficiency of each spouse within a reasonable period of time."

All these factors must be considered and no single objective is paramount. Contrast this test with the self-sufficiency/clean break philosophy of the post-Pelech trilogy era, when family law lawyers (and hence, their clients) had a real sense that once an agreement had been reached, a clean and irrevocable break could be achieved.

Details of Justice Abella's ruling

Justice Abella states at paragraph 92 of the Reasons:

"The Divorce Act establishes the purposes and objectives of a support award. If the overall terms of a settlement agreement meet those purposes and objectives, the agreement should be respected. If the terms of an agreement do not promote the policies under the Act, a Court should intervene to maintain the policies and objectives under the Act. However, a Court should not take the opportunity to review support settlements as an invitation to fine-tune a financial settlement. Rather, a Court reviewing a settlement should approach the matter much as an appeal Court approaches a family law appeal. The Court's job is not to second-guess the parties but to ensure that the proper principles were applied to the facts. A Court should intervene only if the financial settlement exceeds the generous ambit within which reasonable disagreement is possible."

For family law practitioners in Ontario, this ruling creates a great deal of concern. In other parts of Canada, lawyers should hold their breath and wait and see if the Supreme Court of Canada will agree or disagree. Assuming it disagrees, these are my concerns about the case, in no particular order:

- **Changing existing agreements.** What jurisdiction does the Court have to vary an agreement? In *Miglin*, Justice Abella repeatedly refers to a variation of a subsisting support agreement (albeit in the context of an original application under s. 15.2). I see no jurisdiction in the legislation which allows a Court to "vary" an agreement. A Court has a lot of power and discretion when varying an ***order***, but Courts do not have the jurisdiction to vary consensual ***agreements*** unless they are incorporated into Court orders. In my view, the language used by the Court is unfortunate. Certainly, a Court can award support in the face of an agreement, but vary the agreement itself? I don't think so.

- **No threshold.** Justice Abella finds that the inquiry in cases such as *Miglin* requires a two-stage analysis. The first stage, or "threshold", is to determine whether there has been a material change. The second stage is to determine the amount of spousal support, if any, that is justified under the statutory scheme set out in s. 15 of the Divorce Act and is found in the leading cases of the Supreme Court of Canada. The Miglin case was an originating corollary relief application under section 15.2 of the Divorce Act. In my respectful view, ***there is no threshold to be met*** nor preliminary inquiry necessary. Thresholds are articulated in s. 17 of the Divorce Act, where the Court is empowered to vary orders. The legislation is clear that no threshold is required to bring an application under section 15.2 of the Divorce Act. The Court of Appeal may have intended to introduce a threshold to cases where a prior agreement exists, but the Court doesn't say that. If it did, we would be back to my first concern, namely, the Court has no power to vary agreements.

Invitation to frivolous litigation

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

- **Threshold too low.** Assuming I am completely wrong with respect to my first and second concerns, then the test annunciated, being a "material change", is far too low. The bar is now inches off the ground, practically inviting any litigant to merrily hop over it. Anyone can establish that, between the time the agreement was entered into and the time of the application, something has changed in their lives which is material to their economic situation. My concern here is that there will be all types of frivolous litigation launched requesting changes to parties' agreements. Our only hope is that these potential litigants were so soured by the system the first time around that unless they do have a legitimate claim, they won't bother to pursue it.

- **How to draft agreements**. This affects me, and my practise, personally. As a family lawyer, I believe the Miglin decision will make it impossible to draft agreements which will stand up to future challenges. It appears that we must not only consider our own clients' positions but the positions of opposing parties and consider whether it's a good deal for them. Remember, Justice Abella stated: "A Court should intervene only if the financial settlement exceeds the generous ambit within which reasonable disagreement is possible." How are we going to figure that out? Justice Abella directs parties to ensure that the objectives set out in s.15.2 (6) of the Divorce Act have been satisfied. But, even if I can get the other side to agree on the objectives upon which the agreement is based and we can together articulate those objectives and agree on the wording to be placed in the agreement, it appears that *Miglin* goes further and provides that ***the agreement must meet those objectives not only when the agreement is signed but also at the time of the future application to vary it.*** A tall undertaking in my view.

How to define "generous ambit"

- **How to advise our clients.** This flows from my last concern. How can we ever give our clients advice about contracts? The spousal support provisions of a separation agreement now have the shelf life of custody and access provisions. ***They are only reliable until one of the parties thereto wants a change and a Court agrees***. As we know, in custody and access situations the Courts will always intervene if they deem it necessary. I believe that, as family law practitioners, we need to get our minds around the fact that, when it comes to spousal support, the Courts are simply exercising their *parens patriae* jurisdiction, i.e. their inherent jurisdiction to act as a parent. To protect ourselves as lawyers, we must be very careful in the drafting of spousal support releases and be very clear with our clients about the potential fallibility of those releases. Also, in our reporting letters to our clients, we must be extremely clear about the advice we have given them.

Time will only tell whether the Ontario Court of Appeal's views on spousal support agreements will be adhered to by the Supreme Court of Canada.

Stay tuned!

Supreme Court decision awaited

POSTSCRIPT BY JOHN SYRTASH

Since Cheryl wrote this article, Canada's Supreme Court has agreed to hear the appeal of the Miglin decision. This decision to grant "leave to appeal" was given with much greater speed than anyone anticipated. Until Canada's highest Court disposes of the case in the next few months, the uncertainty will continue.

The reader should also be aware that not all lawyers agree with Ms. Goldhart. The Court of Appeal did not. Many feel that the threshold for ignoring spousal support releases should be low — or lower — since many recipient ex-spouses deserve the benefit of flexibility in this area, as do their children. Currently the debate rages to such an extent that many of us were recently polled by fax — a highly unusual practise — as to our views on whether or not *Miglin* was correct.

One fact clearly underscored by all of the above is that lawyers, as well as their clients, are faced with considerable uncertainty in the area of spousal support releases in marriage contracts, cohabitation agreements, and separation agreements.

In an upcoming issue, we hope to be able to present yet another viewpoint on this subject from another distinguished family law lawyer.

On behalf of myself, my family, B'Nai Brith Canada and the firm of Basman Smith, I wish you a *freilich* Chanukah.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942, or e-mailed at jsyrtash@basmansmith.com.

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Branch of Sephardic Educational Centre launched

By ANNA MORGAN
Staff Reporter

TORONTO — Members of the Sephardic community came together last week to launch the Toronto chapter of the Sephardic Educational Centre.

Located in the Old City of Jerusalem, the SEC offers facilities for several educational and cultural forums – from informal summer programs to university accredited courses. The centre offers a special program sponsored by Birthright Israel.

Max Benaim, director of the new Toronto branch, said a local chapter will provide the community with "somewhere unaffiliated and apolitical where the youth can get together under a common banner."

The chapter is currently looking for space to house its programs, he said.

Just back from his 61st trip to Israel, SEC founder Dr. José Nessim said he made his first trip to Israel to work in a medical station in the 1973 Yom Kippur War.

In Toronto recently to discuss the history and importance of the centre, the Los Angeles resident said he realized many years ago that there was a real void in the Sephardic community.

With millions of Sephardim around the world, "how could we not have our own address or telephone number?" Nessim asked.

Six thousand square metres of abandoned space with rich Sephardic roots was found only metres away from the Kotel.

"For centuries, this location has housed the residences of the Rishon Lezion [chief rabbis] – more than 30 have lived there," Nessim said.

The Supreme Court for Sephardim and the most prominent Sephardic school were located there for many years, he added.

"In 1920, [Tiferet Yerushalayim, a Sephardic yeshiva] was the only yeshiva in Jerusalem."

After initial hesitations, the government of Israel finally leased the three rundown, abandoned buildings to Nessim for a centre in 1979.

After two decades of renting, Nessim began work to purchase the buildings.

However, "I had to go to court twice before I could finally buy them from the government," he said.

Nessim said the authorities were unhappy about the fact girls were allowed to live in the Old City, even though they were housed in separate quarters from the boys.

"About 10 years ago, a group of haredi men came in and took away our Torah because they felt that our mechitzah wasn't appropriate."

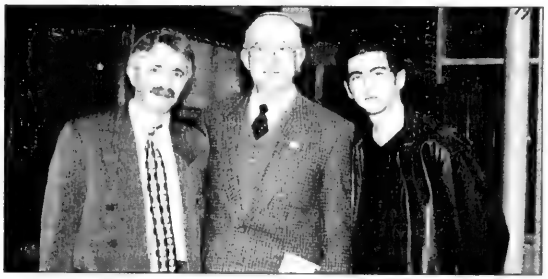
Nessim persevered and the premises now sleep 250 people. More than 19,000 people have passed through the Jerusalem centre.

Now, branches of the SEC have opened up all over the world to provide a place for young people to hang out and make their own decisions, Nessim said.

He hopes that eventually the SEC in Jerusalem will be home to a Sephardic museum and library, a centre to educate youth leaders and train rabbis.

"Sephardic children shouldn't all be trained in Ashkenazi schools.

"Our culture is too rich and our Judaism too beautiful for us not to have our own centre," Nessim said.



From left, Max Benaim, Jose Nessim and Jack Benaim.

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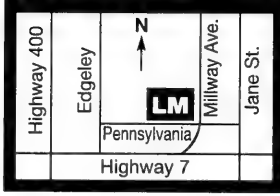

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Baycrest exhibit offers message of hope to elderly

By ADAM SEGAL
Special to The CJN

TORONTO — For the elderly, works of art can have immense healing powers from helping to trigger happy memories to spurring self-expression.

It's no surprise, then, that the walls of Baycrest are adorned with paintings, photographs and figurines, including the centre's most recent art addition, the Ashrei Project.

Unveiled late last month on the fifth floor of the Apotex Centre, the colourful project extends an ample four by 10 feet and consists of a series of hand-stitched and machine embroidered Judaic symbols – a Torah, menorah and gragger among them – cushioned beneath five dancing figures made from screen meshing. The piece is outlined by the sparkling red words of the Ashrei prayer, in English and Hebrew.

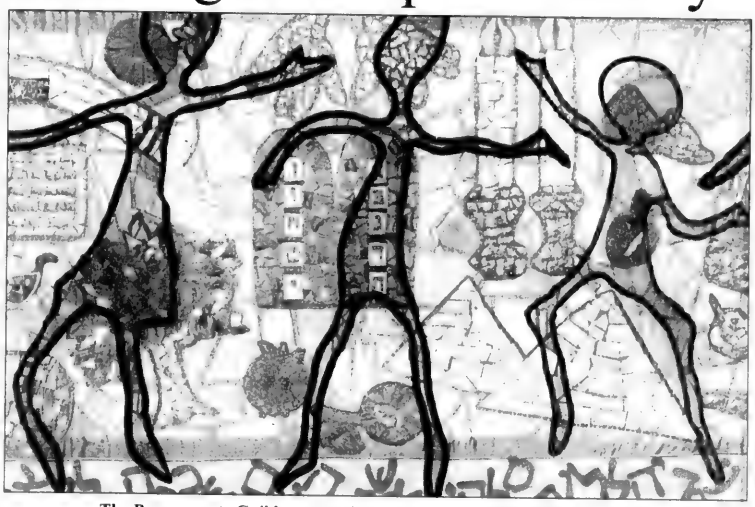
"This project holds the message of joy, hope and continuity," said Ashrei designer and artist Elaine Glassman, who worked on the project for the last 1½ years alongside 34 members of the Pomegranate Guild of Judaic Textiles. "Ashrei, the prayer said every day, symbolizes the common thread in our daily lives."

The idea for Ashrei came about when Vivienne Marcus, the art and interior design co-ordinator at Baycrest, suggested to guild members that the Apotex centre's fifth floor needed a central visual display to grace the walls. She felt the piece should have a Jewish flavour so that residents could identify with it both emotionally and spiritually.

"Art has enormous therapeutic value," Marcus said. "We use art to trigger emotions and memories and as a means to help people find their way around."

Marcus and several guild members put their heads together to develop the project's joyous, holiday theme. Once Glassman illustrated the design, contributors stitched, hemmed and sewed away, meeting typically on Tuesday afternoons.

Now that the project is finished, "I don't know what to do on Tuesdays," quipped Glassman, who noted contributors were free to use their creativity and the final product reflects that freedom. "Everyone realized their potential while working and it was a learning experience for all of us."



The Pomegranate Guild presented this wall-sized quilt to Baycrest Centre.

Baycrest resident Ida Orliffe was moved as she reached from her wheelchair and touched the projects' silk and polyester fabrics.

"I like the ingenuity," she said. "I feel a warm, homey feeling when I look at it."

Orliffe's reaction to the piece is very much in tune with what many elderly people feel when they see works of art, noted Robin Kavanat, an art therapist intern at Baycrest.

"Art and photographs are a very big part of people's lives here," Kavanat said. "I work with one lady who doesn't know her name, but every time we pass a certain painting, she points it out."

Glassman said the Ashrei design, while deep in meaning, has a folksy flavour and is not complex, so residents can feel comfortable looking at it. "We tried to make simple symbols, so that people could focus on one thing at a time," she said.

Formed in 1982, the Pomegranate Guild of Judaic Textiles boasts 85 members who have a common love for creating textile, fabric and needlework art displays with Jewish themes. The members meet for monthly programs and work on a volunteer basis.

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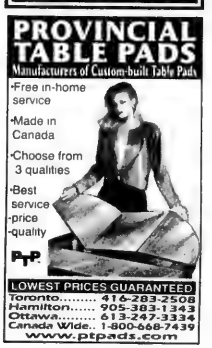

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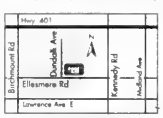

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Mock praises black hockey pioneer at banquet

By JENNIFER PAQUETTE
Special to The CJN

TORONTO — Karen Mock came home from the United Nations' World Conference against racism in Durban, South Africa, dejected but not defeated.

She said an international barrage of anti-Semitism at the gathering caused rifts and undermined her intensive preparation.

When she returned on the evening of Sept. 10, she said she and other participants were bruised, "in need of spiritual healing." But by the next morning, Sept. 11, "it all seemed trivial in comparison."

Although the two events are worlds apart, they are intimately connected, Mock said in a keynote address to the Harmony Award banquet in Markham last month.

In a speech titled From Durban to New York and Beyond: Challenges that Face Us All, Mock urged listeners to resist hatred in all its forms.

What the media didn't discuss in their coverage of the Durban conference, she said, was the effort she and others had put in behind the scenes in the year leading up to Durban.

But much of that hard work was undone by "the power of hate," she said, describing the rifts between organizations that developed there.

"Then, on Sept. 11, we saw what hate could lead to. All the verbal attacks of Durban had become physical, tangible."

Karen Mock

Mock, who was recently appointed executive director of the Canadian Race Relations Foundation after 12 years as head of the B'nai Brith League for Human Rights, has a long-standing association with the Harmony Movement, which is dedicated to promoting diversity and inclusion and holds an annual banquet to honour one Canadian who has made significant contributions to combating hatred.

Previous honorees include human rights activist Bromley Armstrong, David Lam, and Canadian heritage volunteer Ruth Goldbloom.

Mock said this year's recipient, Herbert Carnegie, is particularly appropriate in light of recent events, since he's spent a lifetime turning rage into positive energy.

Born in Toronto in 1919, Carnegie grew up here and became an outstanding hockey player. He dreamed of playing in the NHL, but there was one obstacle: back then, the NHL didn't allow black players.

One team owner said he'd give $10,000 to anyone who could turn Carnegie into a white man.

But Carnegie didn't allow himself to be defined by bitterness. Following a stellar minor-league career, he founded the Future Aces Hockey School, where he taught more than just how to skate. What he taught was his personal creed, the Future Aces Creed, which has now become a way of life for thousands of Canadian students.

Its 12 points have so far been adopted by five school boards. Each begins with "I will endeavour..." and promotes values such as courage and a positive attitude.

In her address, Mock asked attendees to draw hope from Carnegie's ability to turn anger into positive energy, and from organizations like the Harmony Movement, which "spur us on to tikkun olam [repair of the world]."

Other Harmony Movement supporters include journalist June Callwood, retired judge Pamela Appelt and former Ontario lieutenant-governor Lincoln Alexander, who was present to offer Harmony Scholarships to 10 students from across Canada who have organized youth and student events to eliminate racism and promote multiculturalism.

Carnegie, who turned 82 on the day of the banquet, spoke briefly and thanked those who have helped bring his creed to the public. His goal, he told the audience of 550, has always been to "never isolate or exclude [even] one student," because "you never know what that one person might do for our country."

The banquet fell during Holocaust Remembrance Week and on the anniversary of Kristallnacht. In light of that history, and, closer to home, the atrocities committed against Japanese-Canadians during World War II, Mock said we mustn't allow the current charged climate to be used as an excuse to take away hard-won civil liberties. "Vigilance is necessary – but hypervigilance is intolerance."

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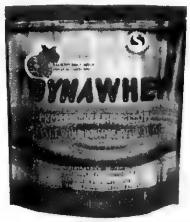

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Professor Ed Morgan, Chair of the Canadian Jewish Congress - Ontario Region and Professor of Law at the University of Toronto

Panel Moderators
Rabbi Aaron Flanzraich, Rabbi Steven Saltzman

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Chapters, Indigo pulls *Mein Kampf* from their bookshelves

By PAUL LUNGEN
Staff Reporter

TORONTO — Chapters and Indigo bookstores have pulled copies of Adolf Hitler's pre-war manifesto, *Mein Kampf*, from the shelves of more than 200 stores across Canada.

Calling the book hate literature, Indigo CEO and chair Heather Reisman announced the chain would return copies of the book to the publisher and would delete its sale from the company's online service.

"We consider it hate literature," Reisman told *The Globe and Mail*. "With freedom of expression, the line is drawn on hate literature. It's a corporate decision. It's what we stand for."

Reisman said the book was ordered accidentally, likely as part of Chapters' database. Indigo acquired Chapters earlier this year.

The announcement was questioned in some quarters, with critics calling the book a useful learning tool and a historic document that should be available to the public. Others defended the right of a store-owner to determine which merchandise would be sold to the public.

Mein Kampf, German for "my struggle", was written by Hitler while in prison for leading a failed beer hall putsch in Bavaria. Published in 1925, it outlined his extremist policies and expressed his deep hatred of Jews.

Reisman's decision to pull *Mein Kampf* was "an act of conscience" and "very commendable," said Ed Morgan, a professor of law and chair of the Ontario region of Canadian Jewish Congress.

The book "is the paradigm of a vicious anti-Semitic tract," he said.

Acknowledging it is also a historical document that is valuable learning aid to serious students of history, Morgan said the book is still readily available in other bookstores and libraries.

The edition available at Indigo, which retailed for $32.00 on the company's Web site last week, is the "raw" unannotated version of the book, lacking context and perspective, Morgan said. "It is therefore understandable why a bookstore owner would feel queasy about selling it."

Manuel Prutschi, chair of Congress' community relations committee, said *Mein Kampf* "continues to be an object of veneration by the far right, who see it as a relevant political program and revel in its anti-Semitism."

While he acknowledged the book should not be banned and should be available for students of history, "there is no real reason it should be available in your neighbourhood bookstore."

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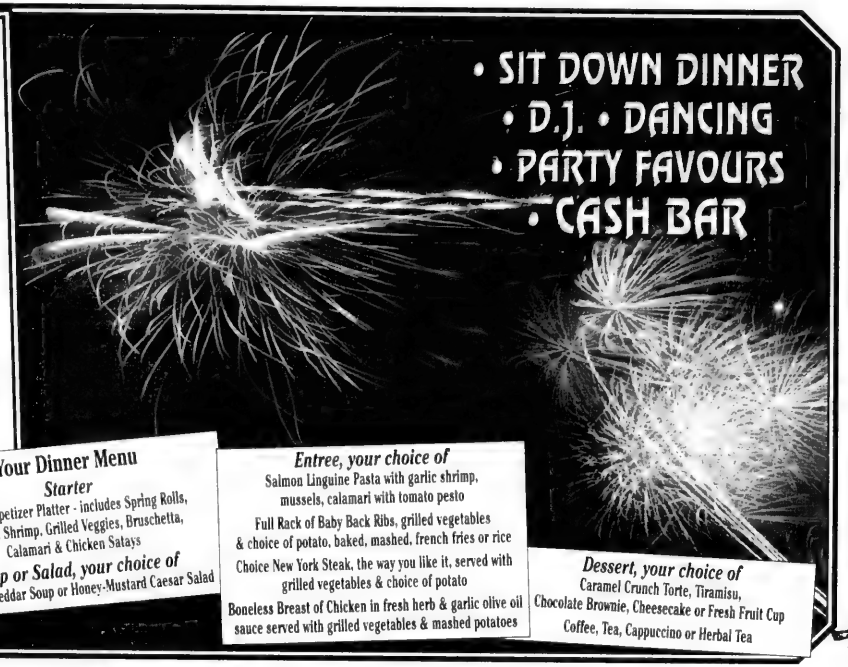

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Shoichet wins lifetime achievement award

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Dorothy Shoichet, winner of the North York Chamber of Commerce's Lifetime Achievement Award for her four decades of volunteerism in the community, says she still has a lot to do.

Shoichet, current chair and former president of the Koffler Centre of the Arts, is currently working with UJA Federation of Greater Toronto and the Bathurst Jewish Community Centre to make sure details are in place for the planned expansion of the Koffler Centre.

The plans "hopefully" include a new building designed by former Toronto architect Frank Gehry, she says, "something that could electrify the Jewish community.

"Gehry designed an arts centre in Bilbao, Spain, and it revitalized the community. The same thing could happen here. I am thrilled to be part of it all."

When she became president in 1994, the centre had two galleries and three schools of visual art. "When I stepped down last year, it was a full centre of the arts, celebrating literary achievement, performance and visual arts."

There is now a drama school – it runs the Leah Posluns Theatre – a school of music and a school of dance. As well, it runs the Jewish Book Fair and the Jewish Book Awards. Last year, the centre dedicated the Dorothy Shoichet Sculpture Garden to honour her years of service.

Among her other community activities, Shoichet has served as director of the Toronto Arts Council, the Dare Arts Foundation, Women's Canadian ORT, Kolel: Adult Centre for Liberal Jewish Learning, the Ashkenaz Foundation, the Muki Baum Association for Children with Multiple Handicaps, Jewish Community Centres of America, and the Canadian Council of Aboriginal Business.

She is also a founding member of the Toronto Symphony Maestro Club, a founding president of Friends of Habimah Theatre and a member of Hadassah-WIZO. She was an official NGO representative at UN conferences in Kenya in 1985, and China in 1995 that reviewed the progress of women worldwide.

Growing up in Toronto, she says, she lived in a home "filled with poets, politicians and musicians. My home was wrapped in culture. This triggered a lifelong passion for the arts.

"My father was also an idealist; he was very concerned about the working class. All these things influenced me."

After graduating from university, Shoichet went into her family's business – they manufacture picture frame mouldings, framed pictures and mirrors – and worked full time as director and executive officer until retiring three years ago.

Dorothy Shoichet

As a woman in the manufacturing industry she was not taken seriously by men, she says. "It was the mindset at that time, and I decided to do something about it. I wanted to change the environment for women in the workplace."

She approached the president of George Brown College, she says, and convinced him to start a course on women in business, which is still offered. "It was a night class, and the first time it ran, 25 women enrolled and 24 completed the course. That was proof that it was needed."

When she was involved with ORT, she says, she sensitized them to women's issues, such as making sure there are enough women teachers in its technological schools.

As a director of Kolel, she tries to bring a different voice to the board, that of the unaffiliated. "It is a voice that should be heard. When organizations talk about serving the community, they should include unaffiliated people that want to be part of the community at large."

The Koffler Centre aspires to be the cultural arm of the Jewish community, she says. "It brings Jewish people together in a way that is welcoming and comforting.

"We may be not be able to encourage our children to attend synagogue, but they will be happy to attend a play or concert that involves them Jewishly. That is the extraordinary role the arts can play."

In everything the gallery does, says Shoichet, it is sensitive to Jewish issues. "We plan many of our programs around 'the other,' people such as women or immigrants who are left out. A recent photo exhibit on a Polish shtetl really spoke to us all."

As a volunteer, says Shoichet, she has become enriched. "My horizons have been broadened. I've learned how to do such things as publish a newsletter and embrace cutting edge contemporary art.

"That doesn't even address the satisfaction I get from helping out. My payback is in personal growth."

She acknowledges that being a volunteer can be difficult and demanding, but "I like people and I am committed to my work. I am driven by an opportunity to learn, a feeling of concern for the community, and a sense of tzedakah.

"I have a deep belief that those who are able must make a commitment to the betterment of the life experiences of other members of the community."

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Before joining the army, Ron's passion was competitive swimming. Six months after receiving his prosthesis, he was ready to enter the water again. He trained at the Beit Halochem Centre in Tel Aviv, and with the help of the highly specialized rehabilitation staff, he became a swimming instructor for disabled children.

Ron has won many medals in disabled swimming championships all over the world and recently successfully represented Israel at the Paralympics in Sydney, Australia.

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RIBBON CUTTING: Albert Michaels (left) and his wife Esther help Julius Michaels cut the ribbon to the Michaels Family Wellness Centre, located in Reena's Toby and Henry Battle Developmental Centre in Thornhill. The Michaels centre, dedicated in honour of Pola and Harry Michaels, will offer therapies to those who are moving from institutions into the community. Many are seniors with complex developmental and physical health care needs. Julius Michaels is one of 16 residents in Reena's Al & Faye Mintz ElderHome.

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

חנוכה, אָ חנוכה, אַ יום־טוב, אַ שיינער

פֿון ד"ר פּרעד ווייַנבערג

חנוכה איז אַ פֿאַרווייַלונגס יום־טוב מיט ליכט אין לאַטקעס, מיט מתנות אין שפּילערייַען פֿאַר דערוואַקסענע אין ספּעציעל פֿאַר קינדער. די חנוכה־ליכט פֿראַקלאַמירן דעם נס, וואָס האָט פֿאַסירט אין דער צייט פֿון די מַכּביאָר אין רופט צורק אין זכרון דעם נצחון איבער דער גריכישער אַרמיי פֿון אַנטיוכוס אין יאָר 165 פֿאַר דער ניייער צייט רעכענונג. חנוכה פּיערט מען אַכט טעג, געווידמעט דעם היסטאָרישן עפּיזאָד, וועָן די באַנייַונג פֿון בית־המקדש אין ירושלים האָט זיך אָנגעהויבן דעם 25סטן טאָג פֿון חודש כסלו. די ליכטלעך זיינען אין אַנדענק פֿון דעם איינציקן איבערגעבליבענעם קריגעלע כשרן אייל, געווען בלויז אויף איין טאָג, וואָס האָט געברענט אין באַלויכטן גאַנצע אַכט טעג. צוליב דעם עסט מען לאַטקעס געפּרעגלט אין אייל.

די גאַנצע משפּחה נעמט אָנטייל אין פּייַערן חנוכה. צוזאַמען מיט די קינדער צינדט מען אָן די חנוכה־ליכט אין אַ מנורה. די ערשטע נאַכט צינדט מען אייַן ליכטל אָן מען ענדיקט די לעצטע נאַכט מיט אַכט ליכטלעך. דער אויסזען פֿון דער חנוכה־מנורה איז אָפּהענגיק אין אַרטיסטישן סטיל פֿון דער סביבה, ווי יידן ווינען. די מנורה האָט אויך פֿלאַץ פֿאַר אַ ניינטן ליכטל — דער שמש. עס איז נישט בלויז אַ ליכטל אָנצוצינדן די אַנדערע, דער שמש פֿאַקטיש דערלויבט צו אילומינירן, וואָס מען ווייל לויטן תלמוד טאָר מען נישט נוצן די חנוכה־ליכט, ווייל „קודש הם", זיי זיינען הייליק.

חנוכה איז אַ פּריילעכער יום־טוב מיט זינגען, עסן אין שפּילערייַען. דאָס איז אין קאָנטראַסט, צום בייַשפּיל, צו ראש השנה — דער אָנהייב פֿון ניעם ייִדישן יאָר — ווען מען גיט זיך אָפּ אַ חשבון־הנפש פֿון אונדזער אויפּפירונג במשך דעם פֿאַרגאַנגענעם יאָר. אום חנוכה איז מען זיך משמח צוזאַמען מיט קינדער אין פֿאַמיליע.

דער מנהג פֿון געבן מתנות צו קינדער איז אַמאָל געווען נאָר חנוכה־געלט, קליינע מטבעות, כּדי צו שפּילן מיט זיי אין דרייַדלעך. צוליב דעם שטאַרקן אינפֿלוס פֿון דער קריסטלעכער .דעצעמבער־סביבה איז אַמעריקע, זיינען פֿון די קליינע מטבעות אויסגעוואַקסן גרויסע מתנות פֿאַר יעדן איינעם, נישט בלויז פֿאַר די קינדער.

די לאַנגע ווינטער־נעכט איז די אידאַפּעסטע ייִדישע שטעטלעך זיינען געווען געווידמעט צו לערנען תורה. אָבער אין די טעג פֿון חנוכה האָט מען דערלויבט אָוועקצולייגן די גמרא אָן שפּילן אין דרייַדלעך, אויסגענומען פֿון האַלץ מיט די אותיות „נ, ג, ה, ש" אויף די פּיר זייטן פֿון דרייַדל. דאָס באַטייט: „נס גדול היה שם" („א־גרויסער נס איז דאָרט געשען").

די שפּיל איז אָנגעגאַנגן לויט ווי דאָס דרייַדל איז געפֿאַלן, ווייל די אותיות זיינען אויך געווען אויסגעטיישט ווי „נישט", „גאַנץ", „האַלב" אָן „שפּיל ווייטער". אַדער מען האָט אַרויסגענומען געלט, אַדער מען האָט אַרײַנגעלייגט. די דערוואַקסענע פלעגן שפּילן אין קאַרטן. אָן עס איז געווען היימלעך אין דער שטוב.

אין די אַלטע צייטן האָט מען די מנורות געהאַנגען אין דרויסן בּיי דער זייט פֿון הויז. אָבער צוליב אונדזערע שונאים אָן צוליב זיכערקייט האָט מען די מנורות אַרײַנגעברענגט אין שטוב אָן זיי אָוועקגעשטעלט בּיים פֿענצטער. אין ישׂראל אָן אין אַנדערע גרעסערע ייִדישע ישובים, ווערן גרויסע עלעקטרישע מנורות געשטעלט אויף די דעכער אַדער הייף פֿון שטאַטישע בנינים.

הויפּטאַכלעך איז חנוכה אַ קינדער יום־טוב לויטן זעאָנג: **חנוכה, אָ חנוכה / אָ יום־טוב, אָ שיינער, / אָ ליכטיקער, אָ פּריילעכער, / נישטאָ נאָך אַזאָ איינער.**

Seniors Scene

• Dr. Shelley Veinish •

Seniors & Health

Dear Dr. Veinish,

I have noticed that whenever I go to the concert with my mother, she always sits in an aisle seat. She gets up at least three times during the performance to go to the washroom. More recently, she has stopped participating in exercise classes and outings with her seniors group. She is convinced that this is just "one of those women's problems" which comes with age. She is not depressed but I am worried she is becoming increasingly isolated. Any advice?

Jane

Dear Jane,

Your mother is right only insofar that hers is a common problem – for men as well as for women. Whether she is actually incontinent or not, her behaviour suggests that her fear of losing control of her bladder is interfering substantially with her lifestyle. This is not a normal part of aging, and therefore should be properly assessed and treated like any other medical problem.

Women may be referred to a gynecologist or urogynecologist for an evaluation, while men are best assessed by a urologist. In larger centres, there are often specialized clinics which specifically address the various forms of incontinence commonly seen in the adult population. Wherever you live, it is important to see a health care professional with experience and expertise in this area. A careful history and physical examination are often sufficient to make the diagnosis. In other instances, additional tests and investigations may be required to develop a comprehensive treatment plan for the individual patient.

The overall goal of therapy is to maintain a normal lifestyle, usually by remaining dry. Treatment may include multiple modalities, including behavioural interventions – timed toileting and Kegel exercises – and medication. Drugs commonly used in this setting include topical or oral hormone replacement therapy, and other agents which act directly on the bladder in women, or on the prostate gland in men. Incontinence products such as pads and briefs should only be used as supplementary or precautionary measures in the community dwelling elderly, and not as primary treatment. A pessary may be helpful in certain situations – please remember, proper care is a must. Similarly, surgery is only recommended in very specific cases, for very specific indications.

Most problems attributed to "normal aging" can usually be remedied if properly addressed. Many individuals need help, however, to recognize and identify the problem, as well as encouragement to speak up and seek help. Your mother is lucky to have such a caring advocate as you.

Dr. Shelley Veinish is a geriatrician at Baycrest Centre for Geriatric Care and assistant professor in the faculty of medicine at the University of Toronto.

CORRECTION

In the story titled "Party Planners can help you every step of the way" (*CJN*, Nov. 22, page B34), there was an incorrect telephone number. The number to Bash Productions should be 416-781-2787.

The CJN will not be publishing an issue for Dec. 27

Best Wishes for a Joyous Chanukah

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Coast to Coast

Winnipeg businessmen buy Manitoba papers

By PAUL LUNGEN
Staff Reporter

TORONTO — In an era where newspapers are being gobbled up by massive media corporations seeking "synergy" and "integration," two Winnipeg businessmen have taken a modest step toward bucking that trend.

Last week, Bob Silver and Ron Stern, two of the principals behind the apparel company Western Glove Works, completed a deal that saw them acquire the *Winnipeg Free Press* and the *Brandon Sun* from Thomson Corporation, one of Canada's largest media companies.

The sale of the newspapers, Thomson's last newspaper holdings in Canada, completed a massive divestiture begun more than a year ago when Thomson announced it was selling its 130 Canadian and U.S. newspapers, valued at $1.3 billion, to concentrate on electronic information. Among the publications it sold was its flagship newspaper, the *Globe and Mail*.

While media giants like CanWest Global – for a time rumoured to be interested in the *Free Press* – pursued a policy of cross-ownership and consolidation of media properties, Stern and Silver have no other media holdings.

Their acquisition of the *Free Press* harkens back to an earlier era where local entrepreneurs controlled community newspapers. In its heyday in the first half of the 20th century, under the stewardship of editor John W. Dafoe, the *Free Press* gained a reputation as Winnipeg's newspaper of record and for its advocacy of Western Canadian concerns.

Today the *Free Press*, which was founded in 1872, remains Winnipeg's pre-eminent newspaper, with daily circulation of 140,000, rising to 190,000 on Saturday. Its only competition is the *Winnipeg Sun*, a tabloid daily owned by Quebecor.

Though Silver has no experience in the newspaper business, Stern is past publisher of two periodicals, *Vancouver Magazine* and *Equity Magazine*. Stern sold his stakes in the magazines about six years ago. Both men maintain an interest in a separate newsprint business.

They took pains to say they did not purchase the Manitoba papers to provide themselves with a public forum for their views.

"I've tried to assure everyone that we have purchased a newspaper, not a pulpit," Silver said.

Silver, 52, said it was too early to discuss future editorial policies. The new owners planned to meet with the paper's management team early in December to discuss the paper's new direction.

"It's wrong to think there will be wholesale changes," he said. "It's a good paper with a good editorial position."

Stern, 55, said the new owners planned to give the editorial staff broad latitude to stake out their own positions on issues.

"The leading mandate for the *Free Press* is to be the authoritative source of news for the City of Winnipeg and the Province of Manitoba," he said. "Beyond that, as in any major metropolitan area, it has to cover national and international news."

Bob Silver (left) and Ron Stern in front of Winnipeg Free Press building.

The last two Thomson papers had been available for some time. Aware they were for sale, "we talked about it, did some investigating and learned it [the *Free Press*] was a good business," Stern said.

Though the *Free Press*, a traditional broadsheet, is a money-maker, Silver believes there is room for improvement.

"With management, we want to see it get bigger, better and more profitable," he said. "To grow in a marketplace that is really not growing" would be difficult.

Prior to entering the world of media ownership, Stern and Silver found success in the apparel industry. In 1981, along with two other partners, they purchased Western Glove Works, a company founded in 1922 by Silver's grandfather and two great-uncles. They took it from a company with $9 million in sales to one generating $200 million in revenue.

Despite its name, Western Glove has long been out of the glove business, focusing instead on the manufacturing of jeans that are sold under the Silver Jeans label as well as under a variety of private labels. The pants are marketed in major retail outlets across North America.

In addition, Stern and Silver own Beach Patrol, a California-based maker of swim suits.

Silver, who was born in Winnipeg, and Stern, who was born in rural Saskatchewan and moved to Winnipeg when he was seven, both had a traditional Jewish upbringing. Stern attended a Jewish day school for one year and later an afternoon Hebrew school. His family were members of a conservative shul. He now lives in Vancouver where he is a member of the board of the city's Jewish Community Foundation.

Still a resident of Winnipeg, Silver supports the community's Jewish Foundation and Combined Jewish Appeal.

Coast to Coast

Canada expected to rap Israel over security

By RON CSILLAG
Staff Reporter

Canada's expected support of a United Nations resolution critical of Israeli security measures is another example of the singling out of the Jewish state for unfair treatment, says the Canada-Israel Committee.

Before year's end, Canada is expected to vote for a UN General Assembly resolution – which Canada has already backed at the lower committee level – calling on Israel to stop "obstructing" the movement of aid to Palestinians.

The resolution charges that Israel's practice of searching trucks belonging to the UN Relief and Works Agency for Palestinian Refugees in the Near East (UNRWA) and questioning UN staff has seriously impeded the flow of medical supplies, food and other provisions to Palestinians.

Israel has said its searches are essential to its security and no different from security increases worldwide since Sept. 11. Israel also points out that the UN permits such searches.

Even so, the resolution is expected to be rubber-stamped by the 189-member General Assembly. Most UN measures are formulated, debated and voted on in committee meetings. The resolution is one of 18 related measures expected to come up for deliberation before the end of December.

The draft version of the resolution "calls upon Israel to cease obstructing the movement of personnel, vehicles and supplies of the agency."

The resolution is "certainly problematic," says the CIC's David Goldberg. "Israel isn't interested in stopping humanitarian aid, but in supplies that may be used for less than humanitarian purposes. Israel has every right to defend itself."

The measure was "slipped" into an otherwise routine procedural resolution, Goldberg said, adding anti-Israel motions of this sort come up regularly at the UN, where they are bundled together with other measures.

He said it's all but certain Canada will vote for the resolution at the General Assembly. Only Israel and the United States are expected to vote against it, as they did in committee.

U.S. expected to vote against resolution

Goldberg said he is "uncomfortable" with Canada's support for the resolution, especially at a time when countries around the world, Canada included, are beefing up security to the point where many experts have raised questions about possible infringement of civil liberties.

Canada's ambassador to the UN, Paul Heinbecker, was quoted last week as saying that no one is asking the Israelis to compromise their security. "But the view now is that UNRWA could be dealt with in a way that was not so limiting to its effort to carry out its mandate."

Goldberg said it's unfair that the work of UNRWA has been politicized.

"But what's really unfair," he added, "is that UNRWA exists at all. That it's still in business is a tragedy." He argues that had the Palestinian leadership accepted Israel's concessions and reached a final peace deal at Camp David last year, there would be no need for humanitarian aid for Palestinians.

He said there has never been an instance in which UN aid vehicles did not ultimately reach their destinations. "There are delays, but they do get through."

There's also a long-standing conflict between Israel and the UN on the interpretation of rules pertaining to the search of vehicles delivering aid.

An agreement following the 1967 Six Day War stipulates that Israel must allow the free movement of UNRWA supplies "subject only to regulations or arrangements which may be necessitated by considerations of military security."

Nevertheless, the UN cites the 1946 Convention on the Privileges and Immunities of the United Nations, which it says exempts UN property from search.

Goldberg concedes there's a "basic mistrust" between Israeli troops and UN personnel on the ground. That atmosphere was exacerbated a year ago, when it was believed that UN peacekeeping troops had videotaped evidence of the status of three Israeli soldiers who had been kidnapped in southern Lebanon. It has been alleged the tape Israeli authorities were permitted to view had been heavily edited.

* * *

In a related development, Canadian Jewish Congress president Keith Landy has denounced the "biased and twisted political use of the United Nations by those promoting hatred of Israel" through the commemoration of the UN's 25th annual International Day of Solidarity with the Palestinian People on Nov. 29.

"No other people has a UN International Day of Solidarity," Landy said in a written statement. "Since the Arab bloc pushed this through the UN General Assembly in 1977, it has become a tool for these states to exploit the Palestinian problem, which they helped create, and simultaneously to continue their rejection of Israel as a Jewish state.

"This is a clear instance of how the neutrality of the UN has been undermined and how its institutions have been hijacked and manipulated for the promotion of one-sided propaganda. The International Day of Solidarity with the Palestinian People has become a vehicle to demean and delegitimize the State of Israel and to attack the Jewish people.

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Coast to Coast

Can the Alliance reach Jews?

Scene in Ottawa

By G.K. SIMCOE

On the face of it, one would be hard-pressed to conjure up a political movement more inimical to traditional Jewish interests than the Reform cum Canadian Alliance party. Consider the basic ingredients: a right-wing, grassroots, populist party with roots in Western Canada. Throw in some allegations of anti-Semitism and one has the recipe for a party unwelcome to the Eastern-based, small and capital 'L' liberal, slightly left-of-centre Jewish establishment.

For the Canadian Alliance (CA), that instinctive Jewish wariness has proven to be an almost insurmountable obstacle in the effort to achieve meaningful inroads within the Jewish community. But is that wariness justified?

Can one find pockets of questionable attitudes towards the Jewish community within the CA? Yes. But that's only half an answer because one can find similar antipathy to Jews and the causes they hold dear, like Israel, within every caucus. Conversely, one can also find within the CA pockets of support for Israel that are as strong as in any other caucus.

The CA's view on immigration, for another example, is well known and in some fundamental respects diametrically opposed to the standard position advanced by the organized Jewish community. Yet despite the CA's frustration about public support for things they believe rightly belong in the private sector, the official CA position on Jewish day school funding is the only federal source of support for Jews faced with prohibitive Jewish school tuition fees.

How are we to make sense of these seeming contradictions – compelling reasons for supporting the CA and equally sound justification for opposing it?

The truth is that there are inconsistencies and contradictions in every caucus and every party's rank-and-file. If the Jewish community were to hold out until it found a political movement that dovetailed neatly with the so-called Jewish agenda, it would be a long wait.

There is also a second issue. No community, including the Jewish one, is monolithic. Jews' support for political parties is based on a whole range of issues – many of them having nothing to do with specifically Jewish concerns.

Enough time has now passed to draw certain conclusions about the Canadian Alliance. Both the current leader and many key Alliance members have demonstrated strong, consistent support for Israel – in some cases at no small cost to broader public support for the party. In many other respects, the CA platform closely parallels the positions (both fiscal and social) held by Jews who used to count themselves as Tories.

As for the particular attitudes or policies that do not jibe with the normative Jewish consciousness, the only way to address those is from the inside. The CA has reached out to the Jewish community and demonstrated its ability to adjust its policies to reflect the views of its membership.

Given that the CA has shown itself to be open, the only remaining question is whether elements within the Jewish community can be as open too.

Fogel named head of CIC

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Shimon Fogel, formerly the director of government relations for the Canada-Israel Committee (CIC), has been appointed executive director, succeeding Rob Ritter who has left to begin a new career in Newfoundland and Labrador.

Originally from Montreal, Fogel has been with the CIC in Ottawa since 1988. As the head of the CIC's political bureau, he has been responsible for government relations and has served as a consultant to Parliament's standing committee on foreign affairs and as a member of the prestigious roundtable on global security under the auspices of the Department of National Defence.

Fogel said he initially joined the CIC because "it seemed like the perfect match between involvement in the political process, which is one of my passions, and work for the Jewish community, which is a love that is close to my heart.

"For 12 years, I have had the very, very best job that you could find in Canada."

Working for the CIC, said Fogel, "is promoting a cause that is at the core of every Jew's identity and it is an opportunity to express, in a concrete way, my commitment to the land and people of Israel.

"Over the past 12 years, I have made extraordinary friendships and enduring relationships with people from all parties and the Senate that transcend partisan considerations and... the friendships that I have developed have also given me an opportunity to contribute in meaningful ways to the development of Canadian public policy."

Fogel said he is "grateful for the confidence that the community leadership has expressed in me and that they have agreed to allow me to maintain a significant presence on the political side."

Fogel said he is excited about the challenges of his new position but said he will miss Ritter, with whom he has worked closely.

"Rob was my partner and among my closest friends over the past 12 years and I miss his presence and his guidance.

"I think the community will, in a very real sense, miss his leadership, but new faces provide fresh perspectives and one of the things that I think I will be able to do will be to bring a new sense of dynamism to the pro-Israel advocacy challenge."

Asked about his plans for the CIC, Fogel said he would like to be "known as someone who promoted Israel and not someone who felt it necessary simply to defend Israel."

His aim, he said, is to tell both the general public and specific target groups, that "Israel's case is righteous."

Program raises questions over govt. funding, content

By DAVID LAZARUS
Staff Reporter

Province, Montreal among sponsors of Palestinian series

MONTREAL — For the second year, the Quebec government and the City of Montreal were among the sponsors of a month-long program organized by Medical Aid for Palestine-Canada (MAP).

Called Rhythms from Palestine, the series of events held Nov. 2 to Dec. 2 raised some concerns over its "cultural" content.

The program, funded in part by the Ministère des Affaires municipales et de la Métropole, was meant in part, according to its literature, "to increase the Canadian public's awareness and understanding of the rich but not very well-known Palestinian culture."

The Rhythms program included non-political music and contemporary art segments at Place des Arts' Cinquième salle and the city-owned Chapelle Historique du Bon-Pasteur and the Château Dufresne Museum.

But its film series, which ran Nov. 21 to 25 at the National Film Board of Canada, included several that could be seen as supportive of the Palestinian cause.

Two of the films, *Season of Love* and *Live from Palestine*, described as having their world premiere here, depicted, respectively, the "truth... behind the facade of news broadcasts" and "the private lives of Palestinian reporters who cover the events of the intifadah."

The director of both documentaries, Rashid Masharawi, founder of the Cinema Production and Distribution Centre in Ramallah, was present for the screenings of his films this year and last.

The other films in the series, according to their official descriptions, also seemed to betray their political bias.

Children of Fire, by director Maï Masri, was about "Palestine... the tale of two young children from Nablus during the first intifadah."

Another by Masri, *Frontiers of Fire and Dreams*, chronicled the daily lives of "young Palestinian refugees [who] defy boundaries and barbed wire to build lasting friendships."

A fictional short, *Four Songs for Palestine*, by Nada El-Yassir, told the story of "a woman who goes about her daily business amidst death and human rights violations."

A documentary short titled *Dreams*, by Ismail Habbash, depicted "the violation of [Palestinian children's] rights and the resulting insecurity."

David Birnbaum, executive director of Canadian Jewish Congress, Quebec region (CJC-Q), said in an interview that he found some of the film titles "very worrisome," adding, however, that it was difficult to gauge the films' level of anti-Israel content since no Congress representative had, at writing, seen any of them.

Birnbaum was also troubled by the fact that two levels of government were helping to sponsor the screening of films that could conceivably be disseminating "propaganda and myths" about the Israeli-Palestinian conflict.

Birnbaum felt that the general tone of Rhythms' printed material this year seemed less strident than last year's. The 2001 edition also no longer listed Heritage Canada as a sponsor, which Birnbaum suggested might have been the result of CJC-Q's expressing its concerns to federal officials last year.

Other sponsors this year, however, included, like last year and in the exhibit at city hall in 1999, the Caisse de dépôt et de placement du Québec, the Quebec government and the City of Montreal.

Several Quebec unions, as well as the Société d'alcool du Quebec (SAQ), were also listed among the sponsors of the Rhythms program.

Thomas Hecht, chair of Canada-Israel Committee, Quebec region (CIC-Q) and a board member of the Caisse de dépôt, told *The CJN* he would be against any event that might contain materials "promoting incitement to violence" or that "import conflicts into the Canadian scene."

He added that he is preparing a letter to sponsors of the Rhythms event, among them Caisse president Jean-Claude Scraire.

In addition to the concerns about content, some people have questioned the possibility of a conflict of interest involving the Quebec government, since MAP-Canada president Edmond Omran is the longtime partner of Municipal Affairs minister Louise Harel, whose ministry funded the Rhythms program.

However, when asked whether Harel's ministry could be perceived as being in conflict as a result of her relationship with Omran, Hecht said, "I don't know." And Birnbaum said Congress was not prepared to comment on the conflict of interest issue.

Christine Mitton, Harel's press attaché, rejected the idea of a possible conflict of interest, since, she said, her ministry funds projects equally for numerous cultural communities, including the Jewish community.

"This is the ministry's clear mandate," Mitton told *The CJN*, adding that the basis for receiving ministry funding is an analysis of the merits of the program, "like many other projects."

The Rhythms program, she said, received $50,000 from the Municipal Affairs Ministry this year.

Coast to Coast

Hamiltonian gets to visit restored Polish cemetery

By JULIA KOLLEK
Hamilton Correspondent

HAMILTON — Moishe Gold recently fulfilled his lifelong dream of visiting Ozarow, the small town in central Poland where he can trace his family's roots back to the early 1700s.

In October, Gold travelled to Ozarow with members of a group established to restore the town's Jewish cemetery.

The Ozarow Cemetery Restoration Project (OCRP) was founded this past May by Ozarow descendants from around the world to rebuild the cemetery which was left in ruins by the Nazis during World War II. Gold's grandfather was buried there in April 1932, two months before Gold was born.

Gold, who was born and raised in Hamilton, dreamt for years of visiting the place where his grandfather, his namesake, had lived and died. He asked members of his family to go with him since he was uncomfortable going alone, but he was unsuccessful.

"It's a long way, and with Poland's history of anti-Semitism, understandably no one was interested," Gold said. "There were other Jewish tours of Poland, but as they didn't visit Ozarow, what was the point?"

For some 400 years, Ozarow had been home to a small but thriving Jewish community. Tradesmen of all kinds conducted business with, and lived alongside, their non-Jewish neighbours. The two communities buried their dead across the street from one another.

Both Gold's grandfathers were bakers: Gold's mother Sarah worked in her father's bakery. (Gold's grandfather was also the shammas in the town's only shul.) Gold's father Benjamin bought and milled wheat from the outlying farms, supplying flour to the several other bakeries in town.

In 1928, Gold's mother moved to Canada to be with her sister and brother-in-law. Two years later, she sponsored Benjamin, her husband-to-be, and the couple married soon after. As a goodbye gift, Gold's grandfather gave his future son-in-law a sefer Torah, telling him he was only allowed to sell it if he needed the money for his wedding or to marry off a child. (The Torah was never sold, and is still used today in Hamilton's Adas Israel synagogue.)

Gold's father, who arrived in Canada with no knowledge of English and with no real trade, became a junk peddler, taking his horse and wagon around the streets of Hamilton. Every Rosh Hashanah, he collected money to send home to the Ozarower rabbi so families in need there could celebrate the holidays.

Moishe Gold pictured with the restored headstone of his grandfather's grave in Ozarow, Poland.

By 1930, there were about 2,000 Jewish families who made up 80 percent of Ozarow's population. While life was good, there was a sense that the future lay elsewhere. Even before the World War II, said Gold, everyone dreamt of going to America.

With the outbreak of war, Jewish life in Ozarow changed forever. By 1941, its Jewish population had more than doubled. Jews from towns such as Lodz and as far away as Vienna were transported in. One day, the Nazis took about 3,500 Jews near a forest outside the town and divided them into two groups. They told the first group to undress and that they were free to go back home. The other group watched as they started to run and were all shot and killed.

On another day, Ozarow's remaining Jews were all sent to Treblinka. About 100 of them (including, Gold believes, his paternal grandfather) refused to go and were shot in the town square. Their bodies were buried in a mass grave in the Jewish cemetery. By the end of the war, the cemetery's walls were destroyed and many of its tombstones, which the Nazis had used for fortifications, were neglected and covered with vegetation.

With the help of the Polish government and Ozarow's residents, OCRP's project co-ordinators have cleared away the undergrowth and built new walls. More than 300 headstones were reset by the restoration project manager, a non-Jewish silversmith from Warsaw. A monument was erected and a plaque in five languages was installed in the cemetery's entrance.

As the cemetery was being cleared, Gold received news that the tombstone of his grandfather had been found. The Hebrew lettering was well-preserved because it had fallen face down.

Along with 25 others from OCRP, Gold travelled to Ozarow for the restored cemetery's dedication ceremony in October. More than 500 people attended, including the mayor, the wife of the Canadian ambassador, representatives of the U.S. and Israeli embassies, members of the Polish media and a film crew. A letter from the president of Poland was read out by a representative from the Polish government.

Gold went to his grandfather's reset headstone, lit a yahrzeit candle and together with the grandson of the town's last rabbi, said a special prayer.

Gold also found the location of his father's house, by now an empty field, and saw the car dealership that now stood in place of the home in which his mother had grown up.

At the dedication, a Polish TV crew interviewed Gold and other members of OCRP for a documentary about the Jews of Ozarow and the restoration of the cemetery. The footage will be shared with CBS and Channel 2 Television in Buffalo who are also interviewing descendants living in North America.

Today, Gold is writing up his diary of the trip and e-mailing Ozarow descendants who were unable to join the trip, including one person from another lost Jewish community who is looking for advice on how to restore its cemetery.

For more information about Ozarow's Jewish cemetery and OCRP, visit www.ozarow.org. Photos of the dedication ceremony can be found on the Polish Web site at www.ozarow.net.

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On Campus

JCS hires first Israel affairs co-ordinator

By FRANCES KRAFT
Staff Reporter

TORONTO — Stuart Lapowich would have liked to stay in Israel, but the yored chadash – as he refers to himself, using the Hebrew term for a person who has just moved from Israel – has found a new niche here.

"What I've learned from my time [in Israel], I can definitely instill in students," he said recently over coffee, speaking about his new job with Jewish Campus Services (JCS) of Greater Toronto.

Stuart Lapowich

Lapowich, 25, is JCS' Israel affairs co-ordinator, a newly created position in which he has responsibilities related to the Birthright program as well as to helping students address Israel-related issues on campus.

To the best of his knowledge, his position is unique in Canada, but he has had American counterparts for at least three years, he said.

He is excited about working with staff and students involved in Birthright Israel, the free 10-day trips for young Jewish adults between the ages of 18 and 26 who have never been on an educational trip to Israel. "I think the Birthright initiative is amazing," Lapowich said.

He also sees it as the "perfect springboard" to motivate students to become more active on campus. Under the aegis of JCS, there will be four busloads of Birthright participants (160 students) later this month and two buses (80 participants) in February.

Lapowich's hiring in mid-November was particularly timely with respect to York University, where Jewish students have been dealing with increased tensions as well as anti-Israel and anti-Semitic comments recently (see *CJN*, Nov. 29).

To help students who want to speak out on behalf of Israel but who may feel at a loss to do so effectively, Lapowich is co-ordinating a weekly media update, organizing speakers about Israel, and working on a monthly newsletter that is expected to debut early in the new year, to serve as a student forum in response to Israel-related issues on individual campuses.

York and U of T will run Israel Week concurrently in January, and an Israel advocacy weekend retreat is planned for early February, Lapowich said.

At the University of Toronto, Jewish students are interested in starting interfaith dialogues, a longtime area of interest for Lapowich. In 1999, he oversaw a Canadian Young Judaea program in Israel, in which Jewish teens interacted with their Arab counterparts; and he recalls that even as a student at the Community Hebrew Academy of Toronto, he suggested the school initiate dialogues with non-Jews.

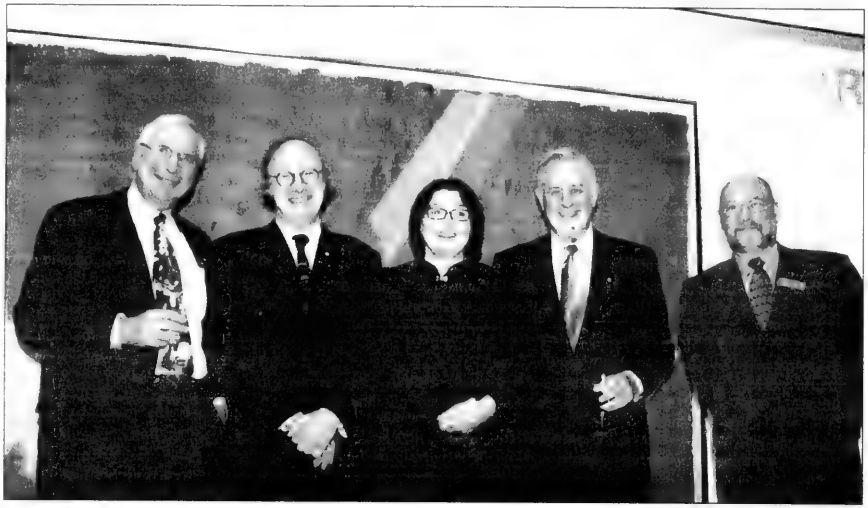
Although Jewish day school alumni have "a great base of knowledge," Lapowich believes some of them may be at a disadvantage because they lack experience dealing with anti-Israel challengers, having spent their younger years in a sheltered environment.

"I think that Canadian Jewish students can sometimes live a sheltered life," he said. "Every exposure to a new culture, or a new idea, is beneficial to one's development." He also believes students need to learn about opposing viewpoints and the culture they derive from in order to respond knowledgeably to criticisms.

A Toronto native who made aliyah three years ago, Lapowich returned in September after his sister gave birth to twins. "I don't want to be a once-a-year uncle," he said.

Lapowich is also finishing his MBA at York University, having transferred from Tel Aviv University. In Israel, he also combined work and study, most recently as a software consultant. An alumnus of the Canadian Young Judaea camp system, he returned to the organization as a program director for two summers and again this past summer to run Camp Shalom's tripping program.

"I truly believe from my days as a youth leader that the greatest gift I can give somebody is to make [him or her] empowered, to get them to a point where they can respond well and deal with the issues themselves," he said. "Nobody should be uncomfortable with their identity, and they should have the tools to back it up."



GOLDFARB CENTRE OPENS: York University opened the Joan & Martin Goldfarb Centre for Fine Arts last week in recognition of the Goldfarbs' $3.75-million gift – consisting of art works and cash for capital improvements – to the University's Faculty of Fine Arts. From left, Marshall Cohen, chair of York's board of governors, Martin and Joan Goldfarb, Avie Bennett, York's chancellor and Phillip Silver, dean of of fine arts, stand in front of a Jack Bush canvas, one of the donated works.

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U of Western Ontario students open new JSU house

Largest residential Jewish student population in Canada

By FRANCES KRAFT
Staff Reporter

LONDON, Ont. — The University of Western Ontario has the largest residential Jewish student population in Canada, and the third-largest Jewish student population in the country, according to Josh Shuval, president of the university's Jewish Students' Union (JSU).

The organization (www.usc.uwo.ca/clubs/jsu) also boasts the largest executive of any Jewish student group in Canada, with more than 40 students. "Our meetings are...something else," said Shuval at the recent festive opening of the JSU house.

The acquisition of the 2,000-square-foot home, which has been rented for a year, and the hiring of two new staff people – executive director Jared Isaacson (who replaced Arye Berk, now studying at rabbinical school) and program director Jordan Cares – reflect the renewed vitality of the JSU, and the sizeable Jewish student population, estimated at approximately 2,800 students, or 10 percent of the overall undergraduate population.

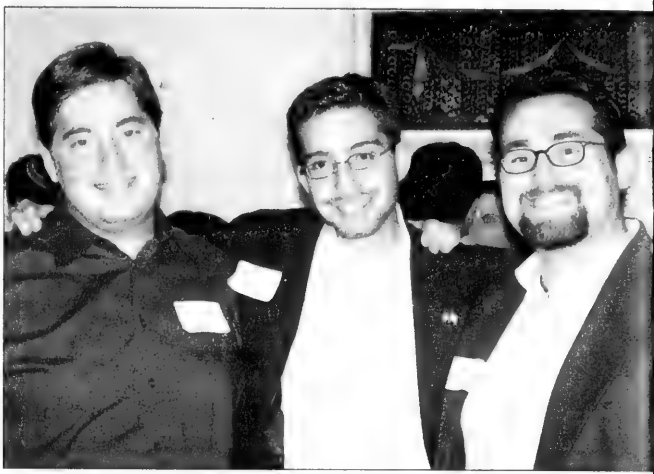
The JSU hasn't had its own house in more than 20 years, said Shuval.

To the best of his knowledge, UWO is one of the last campuses of its size, in terms of Jewish population, to get its own house and have more than one staff person, Shuval told *The CJN* in an interview. There are 600 students on its e-mail list, 400 of whom are paid-up members.

The JSU has also become an agency of the London Jewish Federation, he added. "It has made us into a much stronger campus than we were before."

Shuval and others would also like to see a stronger connection between the JSU and the Toronto Jewish community, home for more than half the JSU students.

The London Jewish community is not large enough to sustain a student population that is almost its equivalent in numbers, he said.



Among the celebrants at the opening of the JSU house were, from left, Jordan Cares, Josh Shuval and Jared Isaacson. [Frances Kraft photos]

Don Abelson, a UWO faculty member and co-chair of the London Campus Committee with Daniel Sandler, expressed his hopes that the JSU would become fully absorbed into the London Jewish community.

"We have much to learn from you and much to benefit from – your energy, spirit and insight, and hopefully in return the London Jewish community can afford you an opportunity to participate even more fully in the events that we sponsor," Abelson told students at the opening.

The JSU's new home, located at 1233 Richmond St., is a former Chabad House located a five-to-10-minute walk away from three dorms. Although it has yet to be furnished, the old house, with its oversize moldings, working fireplace and stained-glass transom windows, exudes character. Its first program, a barbeque in September, attracted 140 people.

The main floor has a kitchen and three other rooms, where students can hang out or take part in programs. The four upstairs bedrooms will be used for offices and conference rooms.

The new Jewish Students' Union house at the University of Western Ontario.

"We want to see this develop as a home for Jewish student life here in London, and help us grow as a campus organization into the community itself...as we help develop our community's future leaders," said Isaacson.

The JSU's on-campus office in the university's main hub, which the house is supplementing, is so small that Maxyne Finkelstein, executive director of UIA Federations Canada, quipped that when she first visited last year, she realized that "if somebody gained weight, you were finished."

UIAFC, along with the London Jewish Federation, is funding the house. "This is considered a very important national service, helping students connect Jewishly, and a very important part of that is to have a home, and meet other Jews," Finkelstein told the students and community representatives at the opening.

She noted that a house for Jewish students also opened recently in Waterloo (the Albert and Temmy Latner Jewish Students' Centre of Kitchener-Waterloo). "I hope this is the beginning of a long line of homes that will open for students across the country," she said.

The ultimate goal in London is to have a permanent facility, said Frank Simkevitz of UIAFC in a phone interview. Simkevitz, who is director of the London Jewish Community Foundation and the liaison between the London Jewish Federation and UIAFC (among his other roles), said that under Berk's direction, the JSU was built up over and has become more active in recent years.

The JSU is now seeking donations for the house in the form of furnishings (or money for furnishings) – everything from cooking utensils for its kosher kitchen to bookshelves, couches and filing cabinets.

Among other indications of a thriving Jewish student population at UWO is the eight-page inaugural edition of the *JSU Schmuze*, JSU's new newsletter, co-edited by Community Hebrew Academy of Toronto alumni Michael Tweyman and Daniel Weinerman.

What is the appeal of the university for so many Toronto students? "It's close to Toronto, but not too close," said second-year student Marci Turner, who is the JSU's cultural and religious co-commissioner with Karen Hershenfield, also a Torontonian.

"You're away but you can come home whenever you want," Turner said. "There's a wide variety of programs. It's a good school. It's an appealing package."

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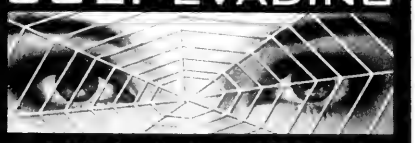

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On Campus

Students make proposal to empower their peers

By ELYSSE ZAREK
Special to The CJN

TORONTO — Canadian student leaders who attended the recent General Assembly (GA) of the United Jewish Communities in Washington, D.C., proposed a new initiative that will empower them by allowing them to network with Jewish student clubs across the country.

The proposed committee would give students the power to deal with advocacy, programming and funding issues and would be run by students for students with the backing of staff and lay leaders, said Montreal Hillel vice-president and McGill student Shoshi Gal.

Gal said the students are relying on lay leaders to support them while they get the committee off the ground.

"We totally need the help of the adult community... we need [them] to believe in us," said Gal.

The committee, which will function as a support network and a forum in which to compare and exchange ideas and strategies, will be Canadian students' first opportunity to join as one group to discuss campus issues and to learn from events at other universities.

"It's a forum for university leadership to talk to each other," said Lance Davis, director of student leadership at UIA, which funds most of the campus services across Canada.

"There is [currently] no national forum to discuss issues that are of concern to them as Jews," said Barbara Bank, chair of the National Campus Committee, a fledgling organization of lay leaders interested in supporting Jewish campus life.

The proposed committee will tailor students' ideas and strategies to meet specific campus needs.

Joanna Grossman of Dalhousie University in Halifax is glad the committee will allow campuses with small Jewish populations to be seen and heard. Small campuses tend to be overwhelmed by larger universities because they lack the resources to compete for attention.

"Small campuses need to have a voice," she said.

Gal sees the committee as an opportunity to counteract student apathy and to involve more students in Jewish campus life.

"The way to destroy apathy is to empower students," said Gal.

Bank and Adam Minsky, director of national Jewish campus services, UIA Federations Canada, attended a brief session with the students at the GA and agreed to support the new initiative alongside the National Campus Committee.

"We will help them obtain the things they need to have a vibrant student life," Bank said.

Resources and upcoming programs in Toronto

The following is a list of resources and upcoming programs for university students in Toronto.

Jewish Campus Services of Greater Toronto
3101 Bathurst St., Suite 401
Toronto, M6A 2A6
Phone: 416-785-1465
http://www.jewishcampusservices.com

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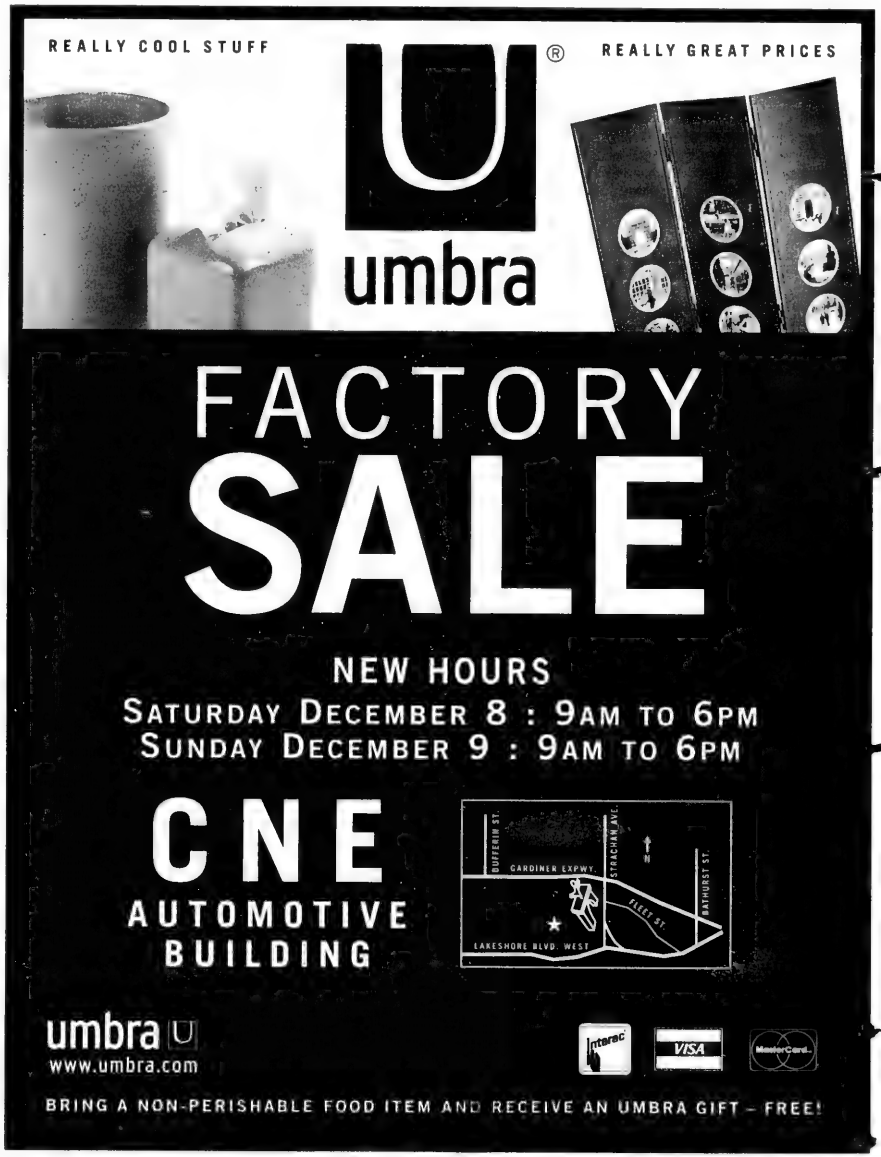

Chef Wolfe's a maestro in the kitchen

By CAROLYN BLACKMAN
Staff Reporter

When chef Josh Wolfe, 24, steps into a kitchen, he feels like an orchestra conductor.

"If a cellist in an orchestra misses a note, the audience notices. And with food as well, a good meal is only as strong as its weakest dish," says Wolfe, a graduate of Associated Hebrew Schools, CHAT and the culinary arts program at Humber College.

"You can have a delicious sauce, beautiful fish, wonderful ravioli, but if the vegetables are overcooked, everything is affected."

Wolfe recently won a gold medal in the Ontario division of the Skills Canada cooking competition held in Kitchener, Ont., and went on to win a bronze medal in the national competition, held in Edmonton.

He is now working towards obtaining his Red Seal, a national standard for the certification of chefs that, among other things requires 6,000 hours work under a registered chef.

When Wolfe was growing up, his grandfather ran a hotel and bar in London, Ont., and "I was always intrigued with the food part of the business. The mass popularity of cooking on television sort of fortified that feeling."

He often cooked at home for family barbecues and Shabbat dinners, and at 20, got his first kitchen job with Zuchter Berk Creative Caterers. "I worked as a prep cook, peeling and cutting, and placing food on platters.

"I began to love the work. There is something about putting on my whites that energizes me."

This past summer, Wolfe, a former Camp Ramah camper, spent a month at the camp teaching cooking, and he says a number of boys took part.

Josh Wolfe

"One dish we made was a standard puree of vegetable, which we used to stuff homemade ravioli. For dessert we made frozen maple parfait with wild blueberry sauce.

"We made dishes that people could duplicate at home. I taught them that a good meal does not have to be complicated or expensive.

"I was thrilled to get a phone call from a mother who said her child went home and made the family pasta and tomato sauce with parmesan cheese. That was my payoff."

He also taught them a little bit about the science of food. "For example, the egg white and egg yolk cook at different temperatures, so it is important to mix the egg thoroughly and put it in the pan immediately so the cooking times balance each other."

There is a tremendous value in cooking classes, Wolfe says. "People cook together and learn from one another; there is a real element of sharing. I may teach a technique and that may spark an idea. Everyone benefits."

The food industry is a dynamic one, he says. "If you ever do the same thing twice, you're at the back of the pack. When you're cooking in a restaurant you need to be aware that the products available change daily, the people change daily and even the humidity changes. You have to maintain control and keep these things in mind.

"You can't be straight and narrow. You can't necessarily do what you did yesterday. You have to see all around you and you have to step out of the situation before you react to it."

It's an unforgiving business, he says. "People know what they like, and if they don't get it, they won't come back."

Wolfe says he is "happy to have made food my livelihood. Whether it's as a restaurant owner or teacher, or as a chef in someone else's kitchen, I just love the notion of feeding people and providing sustenance.

"Cooking is what I do. I spend all my money on cookbooks, and on my day off, I cook for family and friends."

Wolfe developed the following "Canadian desserts. The four recipes all combine to form one spectacular dessert which showcases truly Canadian ingredients. Use them together or as elements of other dessert plates. Any way you use them, enjoy the products, enjoy the process, and happy cooking."

CANADIAN MAPLE PARFAIT

½ cup no. 1 maple syrup
2 large egg yolks
2 cups whipped 35 percent cream

Combine first two ingredients in a large bowl and place over barely simmering water. Whisk continuously until doubled in volume and bottom of bowl remains clean when scraped. (If heat is too high, the eggs will scramble so take your time and do not stop whisking.)

When cooked, set aside and allow to cool to room temperature. Whisk cream to firm peaks by hand or by machine. Fold whipped cream into cooked mixture in three stages so as not to lose volume.

Distribute base into four equal portions in any shaped mould and freeze immediately for at least four hours. The heat of your hand or warm water around the mould should be enough to remove parfait when ready to serve.

MAPLE FUDGE

1 cup sugar
½ cup maple sugar
¼ cup 10 percent cream
1½ tbsp. butter

Combine the first three ingredients in a pot and boil to 238 degrees on a candy thermometer while stirring occasionally. Remove from heat and allow to cool to 110 degrees without stirring.

Transfer to a bowl and stir in butter with a wooden spoon until slightly harder. Transfer onto parchment paper right away. Place on a flat tray to shape. Cut into small cubes to garnish the parfait.

MAPLE LEAF SHAPED CHOCOLATE TUILLES

Use these if you have time to add incredible visual appeal along with a little crunch to the whole dessert.

2 tbsp. butter
2 tbsp. sugar
2 tbsp. egg whites at room temperature
drop of vanilla
1½ tbsp. flour
⅔ tbsp. cocoa powder

Cream butter and sugar. Gradually incorporate egg whites and vanilla. Sift in flour and cocoa powder and mix until just incorporated. Do not over-mix. Place in fridge to cool.

Cut out small maple leaf shapes in a piece of plastic or overhead sheet plastic. With a spatula spread the chilled mixture over the cut-out onto parchment paper. You'll need five to six for each plate.

Continued on page 37

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No Middle Eastern meal starts without hummus

By RIVKA TAL
Special to The CJN

It's fair to say that no authentic Middle Eastern meal starts without a plate of the chick pea purée known as hummus, and lots of straight-from-the-oven pita to mop it up.

An inseparable part of the Israeli scene too, hummus is the standard first course at every local Israeli restaurant, but it is also served at many Israeli weddings and Shabbat dinners, whether the participants live in Casablanca or California.

But why this hummus hang-up? It seems there may be more to it than just great taste. Researchers at the Hebrew University of Jerusalem have just publicized findings in which they claim that the humble Middle Eastern hummus has extraordinary health benefits. Hummus was found to be a complete protein that could replace soy as an animal-protein substitute. Scientists are also excited about studies showing that hummus may have cosmetic uses. We've all heard of avocado masks, but how about a hummus facial?

Although yummy with pita, hummus is delicious when served in other ways, too. Use it as a dip for raw vegetables, crackers, or bagel chips. Or try your own fusion cooking and spread it on country bread, then add sliced tomatoes and alfalfa sprouts. Hummus can also be used as a salad dressing when thinned with additional oil and lemon juice.

If you want to experience an authentic hummus, on your next trip to Israel be sure to stop in at Uzi's, a little hole-in-the-wall place in the centre of the coastal town of Netanya. A thoroughly engaging host, Uzi grinds his hummus the old-fashioned way: by hand with a mortar and pestle. He then serves it warm, adorned with hot chili peppers and the usual trimmings. This is serious business – not for the faint-hearted.

Supermarkets that carry hummus may offer a choice of homestyle, spicy or any one of a number of other variations. But it's a challenge to make your own and get the consistency and taste exactly to your liking. But first you must decide how authentic you wish to be. Purists will sort, soak and cook the chick peas from scratch, but most of us will take the easy way out with canned chick peas.

TRADITIONAL HUMMUS

2 15-oz. cans of chick peas, well drained
½ cup tahini (sesame paste)
¼ cup lemon juice
2 garlic cloves, minced
1 tsp. salt
¼ tsp. freshly ground black pepper
¼ tsp. ground cumin

Garnish:
1 tbsp. olive oil
¼ tsp. paprika
1 tbsp. parsley, chopped, for garnish

Place all ingredients in a food processor or blender (reserve ¼ cup chickpeas for garnish) and puree until a smooth paste is formed. Add more lemon juice if a thinner consistency is required. Chill for at least two hours in a covered container. To serve, place a thin layer of hummus in a small serving bowl, smoothing it down evenly with a knife. Pour the olive oil in the centre. Sprinkle with paprika and parsley. Garnish with the reserved chick peas. Makes 1¼ cups. Yield: 4 servings.

MIDDLE EASTERN DAIRY HUMMUS

2 15-oz. cans of chick peas, well drained
1 cup dairy sour cream
1 cup unflavoured yogurt
juice of 1 lemon
½ cup (packed) stemmed fresh flat-leaf parsley
½ cup (packed) stemmed fresh cilantro
2 garlic cloves
½ cup olive oil
salt and pepper to taste
For garnish: few cilantro sprigs

Place all ingredients, except salt and pepper and a few cilantro sprigs, in a food processor or blender until a smooth paste is formed. Chill for at least two hours in a covered container. To serve, place a thin layer of hummus in a small serving bowl, smoothing it down evenly with a butter knife. Garnish with cilantro sprigs. Yield: 8 servings.

A maestro in the kitchen

Continued from page 36

Bake in oven for five or six minutes until firm. Be careful, as they burn quickly. Allow to harden on tray at room temperature. Store wrapped in plastic.

MUSKOKA BLUEBERRY COULIS

4 cups fresh or frozen blueberries
⅔ cups sugar

Place both ingredients in a pot and bring to a boil. Reduce the heat to a simmer. Continue to simmer for 35 to 40 minutes until mixture has thickened considerably.

Cool slightly and transfer to a blender to puree. You can always thin the sauce with water if it is too thick.

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Canadian reaction to weekend terror

Jewish groups, political leaders condemn attacks

By PAUL LUNGEN
Staff Reporter

TORONTO — The Canada-Israel Committee (CIC) is urging the government of Canada to boycott UN meetings in Geneva this week that are widely expected to be used as a forum for Israel-bashing.

Speaking in the aftermath of the Palestinian terrorist bombings in Jerusalem and Haifa, the CIC, the Jewish community's lobbying arm on Israel, also called on the federal government to rethink its financial support for Palestinians unless there is "a clear and sustained change in the behaviour of Yasser Arafat and the Palestinian Authority (PA)."

The CIC, like other Canadian and international Jewish organizations, reacted with outrage and expressed sympathy for the victims as the full extent of the weekend terror attacks became known.

Canadian Prime Minister Jean Chrétien used some of the most forceful language yet in his condemnation of the suicide bombings. A statement released by the prime minister noted his "anger" at "the terrorist attacks perpetrated in Jerusalem and Haifa.

"We reject absolutely any suggestion that such abhorrent action can ever be justified in any way," he said. "Violence and fear are never the tools of justice, they are the weapons of blinkered extremists, who tolerate only their point of view and accept no civilized restraint in seeking its imposition."

The prime minister counseled Israel and "peace loving people throughout the region" not to give in to despair, but instead "continue to work for the lasting peace that they have craved for so long."

Opposition leader Stockwell Day called the bombings "heartbreaking beyond belief. Just as it is devastating to the people of Israel, it is devastating for people who love peace everywhere that these types of evil and bloodthirsty attacks take place."

The scene of the carnage on Ben Yehuda Street in Jerusalem. [Israel photo]

Day, leader of the Canadian Alliance party, told *The CJN* that Arafat must demonstrate he has the power to crack down on Hamas, Islamic Jihad and his own Fatah faction, which was responsible for one of the attacks.

He called on Canada to stand by Israel, "just as we are standing by the United States when they were brutally attacked by evil murderers." And he called on the federal government to indicate whether any Canadian funds are being used to buy anti-Israel textbooks used in the Palestinian education system.

In a statement released following the bombings, Canadian Jewish Congress (CJC) questioned whether peace with an Arafat-led administration is possible.

"If Arafat can control the terrorists but is refusing to do so, he and the PA should be treated exactly as the Taliban in Afghanistan. If Arafat has no control over the terrorists, what is the use of negotiating and signing agreements with a party who cannot enforce the peace?" said CJC president Keith Landy.

Landy urged the international community to re-evaluate its approach to Arafat and the PA.

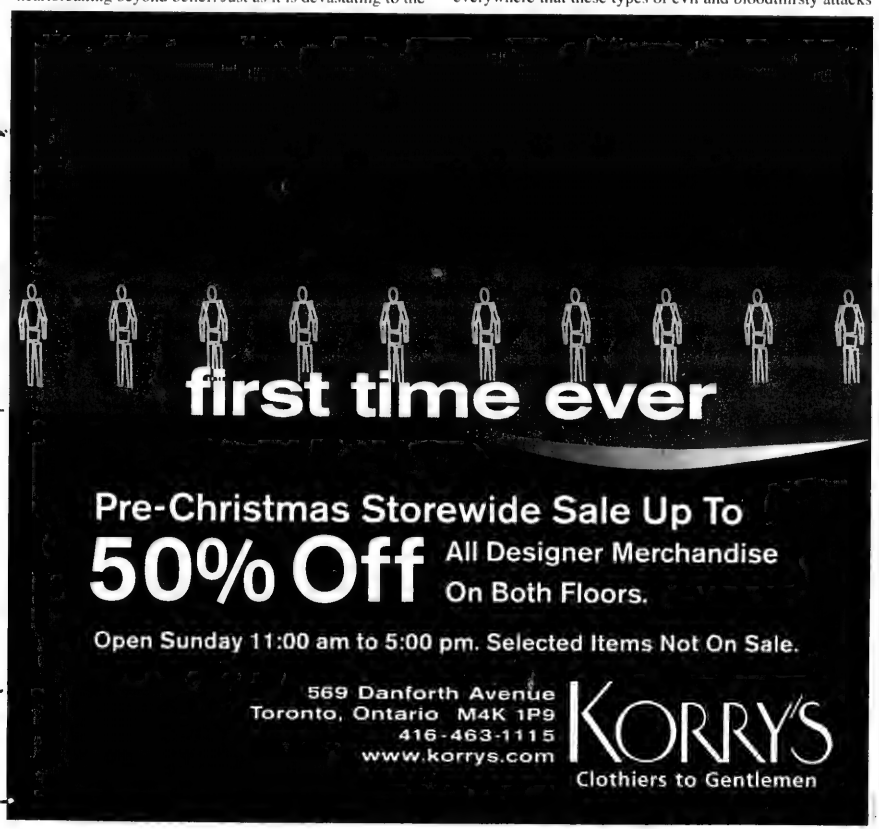
"Like all Canadians, we were horrified by the carnage we saw wrought in the heart of Israeli cities by suicide bombers, incited, recruited, trained, encouraged and honoured in the territory under the PA," Landy said.

Leo Adler, director of national affairs for the Simon Wiesenthal Centre, said the weekend's "mass murders are... the culmination of the failure to educate Palestinian children that Israel has the right to exist and of the attitude of organizations and NGOs at [the Durban conference on racism]. You end up getting nothing but encouragement for those mass murders."

Frank Dimant, executive vice-president of B'nai Brith Canada, said "We condemn the terrorist attacks and we believe the appropriate response for our Canadian government is to vote against pro-Palestinian and anti-Israel resolutions at the UN.

"Canada must show by its deeds it stands against the terrorism in the United States and Israel and not be seen in the bloc... that harbours and supports terrorist forces against Israel and the western world."

In Montreal, meanwhile, "a rally against murder and incitement" was held Monday at Dorchester (Dominion) Square. It was organized by a variety of community organizations.



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Israel strikes Gaza after attacks

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — IDF Apache gunships fired missiles at targets near Palestinian Authority Chairman Yasser Arafat's Gaza headquarters Monday afternoon in apparent retaliation for weekend suicide bombings by Islamic militants.

Arafat was staying in Ramallah at the time of the attack, and no injuries were reported.

Military sources said Arafat's helicopter was attacked to restrict his freedom of movement, at least symbolically.

White smoke rose into the air as Palestinian security personnel ran away from the area under attack. Ambulances raced to the scene. Palestinian sources said 19 missiles were launched in the half-hour long attack.

Earlier Monday, Israeli Prime Minister Ariel Sharon held emergency consultations with key cabinet ministers to decide on an Israeli response to two bombings and a shooting attack that killed a total of 26 people and wounded nearly 200, most of them Israelis.

Sharon was to address the nation later Monday, before convening the full cabinet. Israel Radio, citing Sharon aides, said cabinet was expected to approve harsh retaliation, but stop short of crushing Arafat's PA.

In Washington Sunday, Sharon told U.S. President George W. Bush that Israel no longer expects Arafat to deal with terrorism, and that "Israel will act against those who perpetuate terror and those who send them on their missions."

Arafat's 'moment of truth'

At their meeting at the White House Sunday, Sharon told Bush that Israel holds Arafat directly accountable for the recent wave of terror attacks in Israel.

Bush told Sharon that he is demanding immediate and wide-ranging action from Arafat against terror. This includes the immediate arrest of those responsible for terror attacks as well as action against terror organizations such as Hamas and Islamic Jihad.

A senior diplomatic source said "there was not even the slightest disagreement between the two" during the meeting. He said Sharon did not give the president any details on how Israel plans to react, but informed him that Israel intends to step-up its operations.

The Bush-Sharon meeting was moved up from Monday to allow the prime minister to return home to Israel as bombings in Jerusalem and Haifa threatened to wreck a U.S. Middle East peace mission led by retired U.S. Marine Gen. Anthony Zinni.

National Security Council spokesperson Sean McCormick told reporters at the end of the meeting that if Arafat wants to be a leader, he must "step up."

McCormick stressed the focus must now be on the Palestinian leader's deeds, and that it was impractical to demand that Israel return to the negotiating table before Arafat acts.

He said Bush and Sharon also discussed ways to increase Israel-U.S. cooperation in the war against terror and also against those behind attacks on Israel.

They also discussed the U.S. war on terror and the possibility the U.S. will strike Iraq. The two leaders agreed to maintain contact on the issue.

Sharon was the only participant from the Israeli side at the meeting. The Americans were represented by Bush, Secretary of State Colin Powell and National Security Advisor Condoleeza Rice, who had helped make preparations for the meeting and held talks with Shin Bet head Avi Dichter on Friday.

"This is a moment where the advocates for peace in the Middle East must rise up and fight terror," Bush said prior to the meeting, after arriving from Camp David. "Chairman Arafat must do everything in his power to find those who murdered innocent Israelis and bring them to justice."

Continued on page 40

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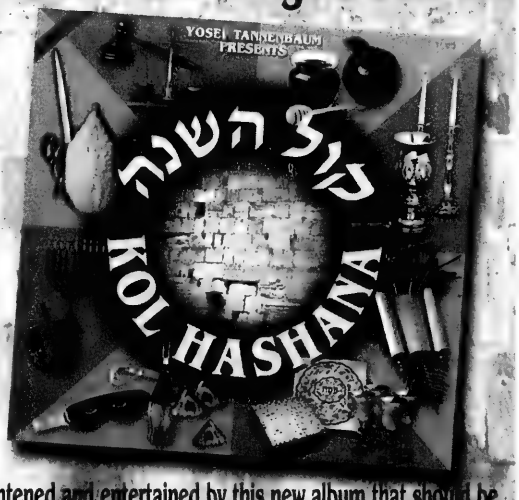

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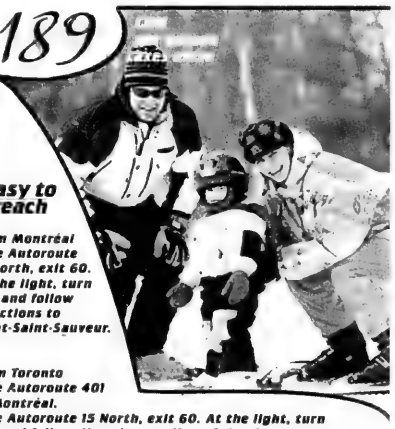

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Community Hebrew Academy of Toronto

Tank commander hunts down father's killers

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prof. Baruch Zinger, 51, of Gadera, was murdered Sunday morning in a terror attack near the Alei Sinai settlement in the Gaza Strip.

An IDF tank unit, the commanders of which included Oded Zinger, the victim's son, killed the two Hamas gunmen who carried out the shooting.

The attack occurred at 8 a.m. Zinger, who worked at the Nahal Sorek nuclear research institute, was on his way to pick up his son for a furlough. Oded had received special permission to travel to London, and his parents had visited him Saturday night at his IDF base, close to the Nissanit settlement.

Zinger returned to the area yesterday to get his son and take him to the airport. To expedite Oded's departure, Zinger first travelled to Alei Sinai, about 1.5 kilometres from the IDF base, to pick up a tank commander who would take over Oded's duties. En route, Zinger was gunned down in his car by two Palestinian assailants clad in IDF uniforms and armed with Kalashnikov assault rifles and hand grenades.

After the shots were fired at his jeep, Zinger managed to drive another few dozen metres. He then placed a call to his wife, Nurit.

"Nurit, I am between Nissanit and Alei Sinai. Call the police; I'm wounded," his wife subsequently recalled him saying.

Zinger's next, and last, phone conversation was with Oded. After describing the incident, he said: "I see them three or four metres behind me. They are going to shoot me."

The conversation then came to an abrupt end.

The Palestinian gunmen approached Zinger, shot him again, this time from point blank range, and killed him.

At this stage, IDF forces, including a tank commanded by Oded Zinger, rolled onto the scene. A fellow officer from the tank platoon fired the shell that killed the two terrorists.

Hamas claimed responsibility for the attack, stating that the two assailants, from Gaza, had been members of the organization's military wing, Iz a Din al-Kassam.

Zinger was murdered on a road that is considered one of the safest routes in the Gaza Strip. Close to the Green Line border, the road connects Gaza's northern settlements with Israel. There have been few daylight attacks on the road.

Rumsfeld expresses doubts about Arafat's control

Continued from page 39

Powell said Arafat was facing a "moment of truth" and that it was imperative that he "take positive action now" to halt the violence in the Mideast.

Speaking on the CBS's *Face the Nation*, Powell said he told Arafat on Saturday night that "he had to respond and not just pick up the perpetrators" of the bombings in Haifa and Jerusalem, but "take action to make sure that there were not other perpetrators in these organizations getting ready to commit further acts."

"And so it is a moment of truth, Mister Arafat," Powell said. "I told him that it was absolutely necessary for him to take positive action now."

Powell said he believed Arafat had enough control "that would permit him to do more than he is doing now," including halting all incitement and putting perpetrators in "real jails."

"The deadline ought to be now. Stop now," he said. "Use all of your legitimate power but more than that, use the power of your position as leader of the Palestinian people to bring this kind of…violence to an end and make a 100 percent effort and get as high a level of results as you can."

U.S. Defense Secretary Donald Rumsfeld expressed doubts Sunday that Arafat had "good control" over the Palestinian people in light of the wave of terror attacks.

On NBC's *Meet the Press*, Rumsfeld said Arafat "is not a particularly strong leader, and I don't know that he has good control over the Palestinian situation."

Rumsfeld added that Arafat "has not ever delivered anything for the Palestinian people throughout history. His record is not particularly impressive."

Zinni called Saturday night's deadly suicide attacks in the heart of Jerusalem, "the deepest evil that one can imagine, to attack young people, children."

Speaking at the scene of the bombings, where he laid a wreath Sunday on behalf of his government, Zinni vowed that "we will stand together and show the world that we will not stand for this."

An angry mob greeted the special envoy, booing him and calling out "death to Arabs" and he walked from the places where the two suicide bombers blew themselves up. Security officers stopped Zinni from continuing to the area where the car bomb exploded, because of the seething crowd.

With files from Aluf Benn in Washington.

Business as usual in terror-struck capital

By ORI NIR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Jerusalemites go back to work immediately after a bombing, and last weekend was no different.

"The attacks are part of our routine," said Hanan Hershkowitz, 30, a money-changer whose shop sits right between the two locations where the suicide bombers blew themselves up at the Ben-Yehuda pedestrian mall on Saturday night.

"We live with terror. We have it for breakfast, lunch and dinner," Hershkowitz said wryly.

When the bombs went off, Hershkowitz was sitting with some friends at a nearby pub. He immediately headed for his shop; on the way, at Zion Square, he saw a large object on the ground. Realizing it was a piece of a body, he decided to watch over it so that it would not be trampled by the rescue workers.

"I left only after the chevrah kadishah guys came by to collect it. I was there until three in the morning."

Four hours later, Hershkowitz was back in the pedestrian mall to open his shop. A few customers came in to buy and sell some dollars while the Income Tax Authority officials conducted their assessment of the damage to his shop and others nearby.

David Abergil, 41, was at Drugstore 2000, an all-night mini-market, for his 12-hour shift at the cash register as the shop's night manager when the suicide bombers struck. "Half-an-hour after I started my shift, the bomb went off in front of my eyes. Two people flew through the air."

Abergil was standing outside the shop at the time. "I saw a flame in the sky and felt the impact and saw people flying."

A man in his 30s tottered toward the entrance to the shop and collapsed, he recalls.

Abergil, a medic in the army, saw the blood flowing from the man's leg.

"I pulled down his pants and thought his leg was gone. I grabbed some bandages from a shelf and made him a tourniquet above the knee and then another one. He was bleeding a lot. I held the tourniquet with one hand and reached into the refrigerator with another to get a bottle of water to give him something to drink. He kept asking: 'Is my leg there?' And I said, 'Yes, you still have a leg.'"

Later, after an ambulance had taken the man away, Abergil mopped up the blood and then closed the shop for a few hours.

But Jerusalemites go straight back to work after a terrorist bombing, and by 7 a.m. Sunday morning, Abergil was back at the cash register, packing milk and yogurt into a plastic bag for a secretary on her way to work.

"I work from 10 to 10, finish a shift, go home to rest; and then I'm back again. It's Russian roulette. Today, he was hurt. Tomorrow, it could be me."

The day after the bombings, Jerusalemites gather on Ben-Yehuda. [Israel Sun Photo]

Jerusalem bomb victims

Israel Government Press Office

The victims of last Saturday's multiple bomb attack in Jerusalem, as of Dec. 3, have been identified. They are:

Yuri Kurganov, 20
Yosef Elezra, 18
Moshe Yedid Levy, 19
Golan Tourjeman, 15
Assaf Avitan, 15
Nir Heftzdi, 19
Michael Moshe Dahan, 20
Adam Weinstein, 14
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Minister for International Cooperation

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Court delays Sharon case decision

By NITZAN HOROWITZ
Ha'aretz Daily Newspaper Ltd

BRUSSELS — A Belgian appeals court is expected to decide early next year on whether Belgium has jurisdiction in a case of Palestinians trying to bring war crimes charges against Prime Minister Ariel Sharon, after the Belgian state prosecutor said that the trial should go ahead.

The plaintiffs contend that Sharon, then the defence minister, bears responsibility for atrocities committed by Christian militiamen allied with Israel in killing hundreds of Palestian refugees in a 1982 revenge operation in the Sabra and Chatilla refugee camps in Lebanon.

Israel's attorneys have argued that Belgium does not have jurisdiction over the case, and hinted the episode could have far-reaching consequences for Belgian-Israeli relations.

Belgium has no jurisdiction: Israel

At the opening session of the appeals hearing, prosecutor Pierre Morlet argued that a Belgian court could take on the case presented by a group of survivors of the massacre in which 900 men, women and children were killed. Morlet rejected the Israeli arguments of immunity, lack of jurisdiction and the retroactive application of the Belgian law, promulgated in 1993, to events that took place a decade earlier.

The court decided that it would hold two more sessions – at the end of December and the end of January – to continue hearing arguments about whether the investigation and trial should take place, and then would release a decision. Even so, both sides have already said they would appeal a decision not in their favour.

Michael Verhaeghe, the Palestinians' lawyer, said that it was "very encouraging" that the prosecution agreed with the Palestinians' arguments. But the Israeli side voiced its disapproval of the decision.

"To make Israel responsible is not justice," said Kohn. "We feel the complaints are hurting our sovereignty."

One senior Israeli official earlier likened the legal move against Sharon to the Palestinian uprising and to terrorism at home.

"What is happening here is part of the intifadah, of the Palestinian struggle against Israel," said one member of a joint Foreign Ministry-Justice Ministry delegation dispatched to Brussels to act as spokemen for the Israeli position.

"In Israel they carry out terrorist attacks, and here they are making manipulative use of Belgian law in order to attack Israel."

The hearing came a day after Palestinian Authority Chairman Yasser Arafat became the latest international figure to face a complaint in a Brussels court for crimes against humanity, when lawyers representing 33 Israelis and Belgians accused the Palestinian leader of initiating terrorist attacks.

The court is already considering complaints against a string of other past and present world leaders, including Cuban President Fidel Castro, former Iranian president Hashemi Rafsanjani and Rwandan President Paul Kagame.

The suit contains personal claims against Arafat, Tanzim chief Marwan Barghouti and Palestinian preventative security heads Jibril Rajoub and Mohammed Dahlan for "murder, crimes against humanity, and genocide."

Lawyers representing about 30 Israelis filed the complaint with a Belgian examining magistrate, holding Arafat and the groups responsible for a series of attacks including the August 9 suicide bombing of the Sbarro restaurant in Jerusalem that killed 16 people. Victims of Palestinian terror held a demonstration outside the courthouse before the complaint was filed.

Twenty-eight of the plaintiffs are Israeli victims of terrorism; the other two are Belgians whose family members died as a result of Palestinian terrorism. One of the Belgians is a Jew whose brother was killed in an attack on a synagogue in Brussels in 1982. The second is a non-Jew whose brother, a diplomat, was killed during an attack on the Jordanian embassy in Khartoum in 1971.

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The Canadian Friends of the Hebrew University of Jerusalem deeply mourns the tragic passing of

PROFESSOR YAACOV MATZNER ז"ל

Dean of the Faculty of Medicine, the Hebrew University of Jerusalem

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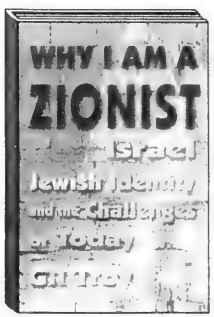
A century ago, Zionism revived pride in the label "Jew"; today, Jews must revive pride in the label "Zionist"



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Palestinians shaken by Israeli endurance

BY MOTI BASSOK
Ha'aretz Daily Newspaper Ltd.

JERUSALEM – Israel's resilience after a year of the intifadah has unnerved the Palestinians, said Deputy Chief of Staff Moshe Ya'alon last week in a speech at an annual conference of Finance Ministry staff.

Israel has had to absorb over 9,000 attacks since the beginning of the intifadah, he said, but despite the scores of dead and wounded, the morale of the Israeli public remains high. He stressed the need to maintain this level of morale since it is an important factor in the balance of power between Israel and the Palestinians.

Ya'alon told the conference he believed the Palestinian leaders were evading a historic end to the Israeli-Palestinian conflict.

"The Palestinians will continue the violent uprising as long as they believe it serves their purpose," he said. He also said he believed the outcome of this conflict is more crucial than that of all of Israel's wars.

According to Ya'alon, the Arab countries know they are unable to stand up to the Israel Defence Forces in a direct military confrontation and have therefore chosen terrorism. He warned, however, that Syria possesses long-range missiles that can cover all of Israel's territories, as well as chemical missiles.

The deputy chief of staff said the IDF had foreseen a Palestinian uprising in September 2000 after the failure of the talks at Camp David, and had prepared accordingly. He noted the IDF has not made use of all its capabilities in the current conflict. The two missions in which it used fighter planes during the intifadah were successful, he said, and did not kill innocent civilians.

Ya'alon also expressed his sorrow for the death of five children in Khan Yunis last Friday. The children were killed when they accidentally came across a bomb planted by IDF soldiers.

The Week in Israel

Nov. 26

• The IDF withdrew from Jenin. The withdrawal was seen as a goodwill gesture to U.S. envoy Anthony Zinni who arrived in the region today.

Nov. 27

• Two Israelis were killed and dozens wounded when two Palestinians opened fire in Afula. The gunmen, who were believed to have been from the Jenin area, were shot dead.

• An Israeli woman was killed by a Palestinian in a drive-by shooting near Gush Katif in Gaza.

Nov. 28

• Palestinians fired on Gilo. No one was hurt and the IDF returned fire.

• Representatives of Christian churches in Jerusalem urged Israel to permanently halt construction of a mosque in Nazareth near the Catholic Basilica of the Church of the Annunciation.

Nov. 29

• Prime Minister Ariel Sharon said Israel could accept a future Palestinian state. "But it has to be a Palestinian state by agreement and it has to be demilitarized," Sharon told reporters before his departure for the United States.

• Jerusalem municipal officials razed a home owned by Jews they said had been built without a permit. It was the sixth such structure in a Jewish neighbourhood torn down this year.

Nov. 30

• A suicide bomb on an Egged bus traveling from Nazareth to Tel Aviv killed three passengers and wounded nine other people.

• IDF Staff Sergeant Yaron Pickholtz, 20, of Ramat Gan was killed and another soldier was injured in a gunfire attack near Tul Karm in the West Bank.

Files from JTA and Ha'aretz

French Jews focus on community security

By ANDREW DIAMOND
Jewish Telegraphic Agency

PARIS — This city's most important Jewish institution normally focuses on education and kosher certification.

This month's elections for the assembly of the Consistoire de Paris, however, were dominated by another issue – community security, following a resurgence of anti-Semitic aggression this month around Paris and in the southern port city of Marseille.

The most recent incidents involved a Molotov cocktail attack against a synagogue in a Jewish neighbourhood of Paris and smashed windows at a Jewish school in the Paris suburb of Epinay-sur-Seine.

Just days before, vandals burned down part of a Jewish nursery school in Marseille, leaving anti-Semitic slogans painted on the walls of the main building.

The aggression shattered the relative calm that had prevailed since the Sept. 11 terror attacks in the United States, reawakening French Jews to a problem that dominated Jewish political culture in France after the start of the Palestinian intifadah in September 2000.

Interviewed a week before the elections, three of the leading candidates for Consistoire president – a position that the assembly members will elect soon – outlined their views on ensuring the security of the city's Jewish community.

While they differed on specific plans, the candidates agreed that the French government must take a more active role in protecting Jewish citizens.

"We have the impression that the government is not sufficiently conscious of the threats presented to the national community, Jews included," Consistoire President Moise Cohen said, recounting how he had tried to draw President Jacques Chirac's attention to the problem.

Yet challenger Jack-Yves Bohbot, a city councillor and vice-president of the Nazareth synagogue, suggested that the community's lobbying efforts with the French government have been insufficient.

"The voice of the Consistoire in this matter is not strong enough," he alleged.

Similar reproaches have been directed over the past year at CRIF, an umbrella organization bringing together Jewish institutions across France.

Following an explosion of anti-Semitic violence in October 2000, Henri Hajdenberg, the former CRIF president, came under criticism for downplaying arson and other attacks on Jewish sites as the consequence of "groups in the suburbs who try to spread what is happening in the Near East to France."

His perspective mirrored that of Interior Minister Daniel Vaillant, who at the time viewed the violence as juvenile delinquency, diminishing its ethno-religious motivations.

Abraham Foxman, national director of the Anti-Defamation League, sharply disagreed, arguing that the attacks were "more than just heat-of-the-moment crimes" and could have "a devastating impact on entire communities" if not dealt with properly.

Foxman's views now appear more persuasive to many in the Jewish community. The Consistoire's new emphasis on reassuring Parisian Jews reflects the increasing number of constituents who talk of leaving the city.

In the 19th district, the heart of the Sephardi community, worsening relations between Jews and Muslims can be detected in the increasing number of residents who refer to the area as mal frequent, a French expression for unsafe.

But if there is general agreement about the need to act, concrete plans are few. Calls for government intervention remain vague, but the implication is that authorities should beef up police patrols around Jewish sites and redouble efforts to apprehend and prosecute the perpetrators of hate crimes.

As this spring's French presidential election nears, such calls are becoming louder. On Nov. 12, the mainstream French daily *Liberation* ran an op-ed piece on the situation by Marc Knobel, vice president of the anti-racist organization LICRA and a researcher at the Simon Wiesenthal Centre in Paris.

Knobel points to new research revealing how media images of the Israeli-Palestinian conflict motivate some Arab youths to commit anti-Semitic acts. Yet the ethnic hatred behind such acts is no less real, he says, and no less dangerous.

With no end to the Israeli-Palestinian conflict in sight, Knobel implores the French government to take action before a larger and possibly deadly flare-up occurs.

A week before, *Liberation* had reported that the UEJF, France's largest student organization, had joined the campaign to spotlight anti-Semitic violence. With a book in the works that will catalog anti-Semitic incidents since October 2000, the UEJF has declared its intention to thrust the issue into the presidential debates.

At the same time, the students hope to develop a dialogue between Jews and Muslims in France, possibly preventing anti-Semitic acts from occurring.

There will be no issue of *The CJN* on Dec. 27

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Speaking the truth about terrorism

The controversy over the use of the term "terrorism" continues. "I think you have to tell people what it is," said the *Toronto Sun*'s Lorrie Goldstein on CBC Radio's *This Morning* (Nov. 20) about the need to speak the plain truth in defining terrorism. "If anybody has tried to muddy the waters about terrorism," Goldstein noted, "it has been Canadian, American and British officials who are making this distinction between the kind of terrorism that struck America and the kind in the Middle East."

According to Reports

But it is not just politicians who try to make this distinction. Many senior journalists are also guilty. Out of some misguided notion of neutrality, executives at Reuters and the BBC now refuse to apply the term even to the atrocities of Sept. 11.

Last month, Mark Damazer, BBC deputy director of news, stated that the BBC would lose its reputation for impartiality if it were to use such a "subjective" term (*The Guardian*, Nov.15). Damazer was also reported to have said that if the word "terrorism" was used in reference to Sept. 11, there would be implications for "the more subjective" acts of terror such as those carried out by Hamas or by Basque separatists.

One of these implications was expressed more bluntly by Reuters global news head Stephen Jukes. He admitted that "we don't want to jeopardize the safety of our staff. Our people are on the front lines in Gaza, the West Bank and Afghanistan. The minute we seem to be siding with one side or another, they're in danger." What Jukes acknowledged was fear – fear of intimidation and fear of retribution for calling terrorism what it is: terrorism.

When a zealot kills a doctor who performs abortions because he believes this will "save innocent lives," we do not relativize the crime by refusing to call him what he is – a murderer. A journalist who sympathizes with Hamas as "freedom fighters" and refuses to call the bombing of a pizzeria a terrorist act is in the same category.

A *National Post* editorial (Nov. 24) titled *When is a terrorist not a terrorist?* pointed out that the Organization of the Islamic Conference refused to endorse a UN General Assembly resolution against terrorism. This signalled that it did not "accept the notion that the slaughter of innocents is an unacceptable means of applying political pressure on Israel… If almost a third of the UN membership does not believe that blowing up a queue of young Russian immigrants waiting to enter a Tel Aviv disco is 'terrorism,' then what point is there of staging a conference and debating the fine points of resolutions?"

Prepared by Paul Michaels of the Canada-Israel Committee.

U.S. launches round two in peace process

By SHELDON KIRSHNER

With U.S. Secretary of State Colin Powell having set out his vision for a Middle East settlement, the Bush administration has launched its second concerted drive in five months to defuse the intifadah and restart the moribund peace process.

Mideast Analysis

On Nov. 26, a week after Powell delivered his most wide-ranging speech on Israel's conflict with the Palestinians, a team of American envoys, led by Anthony Zinni and William Burns, arrived in Tel Aviv for negotations with Israel and the Palestinian Authority (PA). Their arrival coincided with an upsurge of violence and renewed pledges by both sides to work for peace.

Washington's goal is nothing less than the achievement of an enduring ceasefire so that Israel and the Palestinians can get down to the business of resuming peace negotiations, which were broken off almost a year ago, before Prime Minister Ariel Sharon's election victory.

For now, the spotlight falls mainly on Zinni, a former general whose immediate predecessor failed to hammer out a lasting truce.

Last June, following a Tel Aviv suicide bombing that killed 21 civilians, George Tenet, the director of the U.S. Central Intelligence Agency, imposed a ceasefire. Violated within days by the Palestinians, it broke down in a hail of bullets.

After the Sept. 11 Arab terrorist attacks on the World Trade Center in New York City and the Pentagon in Washington, D.C., the United States sought to bring a measure of calm to the Middle East.

Eager to recruit Arab and Muslim states into a coalition against Osama bin Laden's Al Qaeda terrorist network and its Taliban regime patron in Afghanistan, Washington exerted pressure on Israel and the Palestinians to staunch the bloodletting.

On Sept. 26, Israeli Foreign Minister Shimon Peres and PA President Yasser Arafat announced a ceasefire, the sixth in 12 months. But it, too, collapsed.

Then, spurred on by pressure from Arab allies like Saudi Arabia and Egypt to douse the fires of the intifadah, which has devastated the PA's economy, the Bush administration went into action.

Galvanized by British Prime Minister Tony Blair's advocacy of a "viable Palestinian state," U.S. President George Bush, in a Nov. 11 United Nations address, said: "We are working toward the day when two states – Israel and Palestine – live peacefully together within secure and recognized borders…"

With this speech, Bush broke new ground. It was a far cry from former president Ronald Reagan's 1982 proclamation that peace "cannot be achieved by the formation of a Palestinian state."

Subsequently, Bush and Russian President Vladimir Putin called on Israel and the Palestinians to return to the negotiating table. At the UN, Peres came out unequivocal in favour of a Palestinian state.

Urging Israel and the Palestinians to " face up to some fundamental truths," Powell, in a Nov. 19 speech at the University of Louisville, outlined Washington's basic approach to the Arab-Israeli conflict.

Powell's nuanced plan – which rests on a two-state solution – was, in general, greeted positively by Israel and the Palestinians.

In line with the Tenet plan, it calls on the PA to arrest, prosecute and punish terrorists and to halt incitement in the media. It also dismisses Arafat's demand for the "right of return." In this connection, Powell said that the Palestinians must recognize Israel's status as a "Jewish State."

On the flip side, Powell asked Israel to end its occupation of the West Bank and Gaza Strip, stop building settlements there and accept a contiguous Palestinian state.

He noted that permanent-status issues, from Jerusalem to refugees, should be left for future talks.

If Zinni succeeds in imposing a workable ceasefire on the parties, the Mitchell process, with its emphasis on a cooling-off period and confidence-building measures leading to full-blown political talks, can be activated.

We are not there yet, but the long march toward a truce has begun.

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Depression said to hit Jewish men, women equally

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Although depression affects wice as many women as men in the general ommunity, it affects men and women equally n the Jewish community, says Dr. Lionel erber of the department of psychiatry at Sunybrook and Women's College Health ciences Centre.

"There are, however, few hard facts about he relationship between mood disorders and he Jewish community," he says.

Gerber spoke at a recent symposium titled ou are Not Alone, sponsored by the Mood isorders Association of Ontario. The day-ng symposium featured 11 psychiatrists and ocial workers from Sunnybrook.

It came about after Karen Liberman, presdent of the association and a keynote speaker t the symposium, spoke to *The CJN* last year bout her battle and subsequent recovery from linical depression.

She received about 100 phone calls as a esult of the article, she said, and thought that ewish people could benefit from coming ogether and learning about mood disorders.

Symposium topics included understandng depression and manic depression; psychotherapy; depression and the family; and epression in adolescents, the elderly and olocaust survivors.

Gerber said that although many Jewish eople are under a lot of pressure from their amilies, such stress does not cause an illness, but rather, brings it out. Pressure is hard to ear if you have a mood disorder.

"The Jewish psyche affects people, but it s not the cause of depression."

There is a lot of pressure in the Jewish ommunity for a person to get married and emain married, and to achieve in one's career, Gerber said.

He spoke of one man who kept getting ill because he would not take his depression medication regularly.

"It was not easy to do what was expected of him when he was depressed, so he felt like a failure for not achieving what his peers [achieved]. He also felt like a failure for having to take meds. It was a no-win situation.

"On the one hand, the Toronto Jewish community is involved with helping people, but on the other hand it is intolerant of people who do not continue with their career, their education or their marriage. It is a double-edged sword," said Gerber.

Dr. Anthony Levitt, a psychopharmacologist and acting chief of psychiatry at Sunnybrook, said he sees the devastation that a mood disorder can cause, "but I also see a lot of people who get better."

Although precisely what causes a mood disorder is unknown, Levitt said, mood disorders are accompanied by a disturbance in the central nervous system.

"A conductor in the central part of the brain is absent or not competent and this causes a disorganization of the brain function. The things that the brain co-ordinates are no longer co-ordinated. There are medications that can calm this brain cacophony."

Depression is an illness, he said, like asthma, diabetes or hypertension, but while five percent of the population have asthma, and five percent have diabetes, 26 percent suffer from depression.

"By 2010, depression will be the number one health problem in the world," he said.

Among the "constellation" of symptoms surrounding depression are low mood, low energy, loss of self-esteem, loss of concentration, impaired memory, sleep disturbance – either too much or too little sleep – and difficulty making decisions.

"It is a recurrent illness and it can be debilitating," Levitt said. "One out of four people in Ontario will experience depression in their lifetime, but the good news is that it is treatable. People can improve the quality of their lives."

Out of 100 people who suffer from depression, only half recognize that they have the illness, he said. "Out of the 50 who do recognize they are ill, only 25 will go to a doctor and only 12 will get appropriate treatment [such as psychotherapy or medication].

"We are talking about 12 out of 100 people getting properly treated. Nine-five percent of those 12 people, though, will eventually feel better. If others would come in, there would be a tremendous benefit to themselves and to society."

It is important not to give up on a treatment if it does not immediately work, Levitt said.

"Drugs are uniquely different and sometimes it takes many tries to get an adequate response, but my message is that there is treatment and there is hope."

HEART OF FASHION: More than 1,000 guests attended Heart of Fashion at Bayview Village Shopping Centre on Nov. 25 to raise $100,000 towards Breast Cancer Services at North York General Hospital. Proceeds from Heart of Fashion will help the hospital purchase a new digital mammography unit that costs $500,000. Seen from left are North York General Hospital Foundation board member Paul Oliver; North York General Hospital chief of diagnostic imaging Dr. Ronn Goldberg and his wife Sarah, and Christine Oliver.

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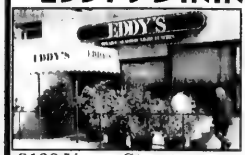

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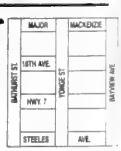

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Arts & Travel

A shallow look at Canadian Chassidim

By SHELDON KIRSHNER
Staff Reporter

Though decimated by the Holocaust, the Chassidim have made a remarkable comeback.

In Canada, for instance, the tightly-knit Chassidic community is thriving, growing by leaps and bounds.

Keepers of the Faith: Canadian Chassidim, a Vision TV documentary scheduled to be broadcast on Wednesday, Dec. 10 at 9 p.m. and 11 p.m., delves into their pious, somewhat cloistered lifestyle.

Ian McLaren's sympathetic one-hour film is filtered through the prism of four members of the community.

• Saulie Zajdel, a Montreal city councillor, is reportedly the only Chassidic politician in all of North America.

• Nechama Kantor, a Montrealer, and her husband, Joseph, a Chassidic rabbi, run an outreach program in Bangkok, Thailand.

• Levy Teitelbaum, a Vancouver resident, is a kosher food inspector.

• Benny Kaplan, born and bred in Montreal, collects food for poor Jews.

Keepers of the Faith also offers a condensed history of the Chassidic movement. It is brief and superficial, nothing more than a fleeting addendum. The portraits, however, are quite interesting.

Zajdel, the father of five children, has been in politics for 15 years. Although many of his constituents are Jewish, he claims he is not there "just for the Jews."

Indeed, Zajdel shows up at a mosque, in the company of the mayor of Montreal, serving the needs of Muslim Montrealers.

Of Canada's 17,000 Chassidim, 11,000 live in Montreal, the hub of Canadian Chassidism. Compared to other minorities, they have one of the highest birth rates in the country.

Nechama Kantor

Catering to this growth, Zajdel is seen at city hall, pleading for the expansion of a Belz synagogue.

The camera also follows Zajdel and his family to New York City, where they visit a Jewish gift shop and the grave of Rabbi Menachem Mendel Schneerson, the pre-eminent figure in modern Chassidism.

As *Keepers of the Faith* ends, Zajdel joins a joyous Simchat Torah celebration.

Kantor – a vivacious woman in her mid to late 20s – and her husband cater mainly to Israeli backpackers passing through Bangkok.

As we learn, the Kantors are among some 4,000 Chassidic men and women who have been posted to more than 100 countries.

Although she is committed to their work, she does not appear to be happy in Bangkok. "It would have been easier" in Canada or the United States rather than the hot and crowded Asian city, she concedes.

There are few amenities for Orthodox Jewish life in Thailand, and the heat and the smells are less than appealing.

As Nechama walks through a pungent outdoor market, she holds her nose, a gesture Thais would surely not appreciate. Her husband acknowledges, with more than a bit of understatement, that they have not "steeped" themselves in Thai culture.

The Kantors seem out of place in Thailand, but the impression is misleading. With gusto, they throw themselves into building a sukkah whose roof is fashioned of palm branches. As we bid the Kantors adieu, she says, "I wouldn't change Thailand for anything." Is she just posing for the camera?

The film's least developed segments deal with Teitelbaum and Kaplan.

Teitelbaum discusses the laws of kashrut, inspects a food plant whose gentile owner wants to expand into the kosher sector, inspects a fish market and a trailer truck, visits a botanical garden with his family and eats a meal in a restaurant.

Kaplan, bearded and bewhiskered, is a feisty, energetic, aggressive person who charges into wholesale food terminals, haggles facetiously with vendors and squeezes their cheeks, picks out produce in a hurry and lugs boxes of fruit to his car, all in the service of the less fortunate.

Judging by the Kaplan segment, *Keepers of the Faith* offers a glimpse of the Chassidic community, but really nothing more than that. The documentary is skin deep.

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Popular kids' entertainers release Chanukah CD

By KATHRYN KATES
Special to The CJN

TORONTO — Instead of jumping on the annual Christmas bandwagon, Juno Award winning children's entertainers Judy and David are staying true to their Jewish roots.

On the weekend of Dec. 15 and 16, the husband-and-wife singing team, will be performing five afternoon concerts called Judy and David's Chanukah Party at the Leah Posluns Theatre to coincide with the release of their first Jewish-themed album, *Rock N' Roll Matzah Ball*.

"Other Jewish entertainers have done holiday concerts, which we had thought about doing, but we could not get comfortable with the idea of singing Christmas songs," says David Gershon, one half of the singing duo.

"We are Jewish and we felt it is OK to do our special concert series for our Jewish fans. We have been involved in the Jewish community as role models for kids. We felt that it would be a bit of a betrayal to them to then turn around and do a Christmas show."

Although Judy and David are no strangers to performing in synagogues – they lead services in song at Holy Blossom on a weekly basis when not on tour – these are their first highly promoted gala Chanukah concerts.

Joining Judy and David for the Chanukah concerts will be the children's choir from CharActors Theatre Troupe – a group of 25 amateur and professional singers under the direction of Shari Quellenberg, who have sung previously at Judy and David's secular concerts.

"It is not going to be a concert liturgical in nature. It will be fun and a little wacky," Gershon says.

"There might be elements for some people that have a spiritual side to them, but by and large, it is a concert that is a party. I know some of our fans, who are not Jewish are coming to check it out to learn about Chanukah."

Their Jewish friends and fans have long urged Judy and David to come out with a Jewish album, but a lack of time and funds prevented it.

When they decided to do the Chanukah concerts, they figured if they were ever going to do a Jewish album, it had to be now. So, after completing three albums this year alone – *Songs from the Boom Box*, *Red's in the Hood* and *Beanstock* (which included a guest appearance by Canadian recording artist Jann Arden) – they found time to record *Rock N' Roll Matzah Ball*, their 12th album.

It's an enhanced CD with a video, games and colouring sheets that can be played on computer and will be available by the middle of Chanukah, just in time for the Judy and David Chanukah Party concerts.

The eclectic album will include songs for Chanukah, Passover and Shabbat, as well as a number of joyous songs with a Jewish flavour and a few stirring ballads, one of which includes the vocal stylings of 10-year-old Tajja Isen.

In addition, Judy and David have added Jewish themes to, or have created Hebrew versions of, some of their past hits, including *All Together Now* and *Standin' Up*.

The new album's title song, *Rock N' Roll Matzah Ball*, is one of Gershon's that appeared on Judy and David's first album, *Jump Up and Down*.

"*Rock N' Roll Matzah Ball* is a silly nonsensical song," Gershon says "It just struck me that a matzah ball is like rock 'n' roll, especially the way my mom used to make them – they were nice and hard and they rolled.

"It was one of the only songs we've released that had a hint of Jewishness to it, yet we would travel places like Labrador, where I don't think there are Jewish people, and that would be one of their favourite songs. It ended up on our television series," he says, referring to *Judy and David's Boom Box*, which runs on YTV weekdays at 1 p.m.

As always, the duo will encourage their fans to sing along at their Chanukah concerts.

"What has been the mark of our career in the secular world and our style in the Jewish world is interactive, participatory and engaging music. We firmly believe music is not a spectator sport, especially for children," Gershon says.

Performances of Judy and David's Chanukah Party are on Dec. 15 at 1:30 and 4 p.m. and on Dec. 16 at 10:30 a.m., and 1:30 and 4 p.m. at the Leah Posluns Theatre at the Bathurst JCC, 4588 Bathurst Street. Tickets cost from $14 to $24 and are available through TicketMaster at 416-870-8000.

For more information, visit www.judyanddavid.com. (Judy and David promise to answer all their fans' questions personally.)

Heritage: Civilization and the Jews now available on video and DVD

By LARRY ANKLEWICZ
Special to The CJN

After more than 20 years, the landmark PBS television series, *Heritage: Civilization and the Jews*, hosted by former Israeli foreign minister Abba Eban, has finally arrived on video.

This comprehensive history of the Jewish people was originally telecast as a nine-part miniseries and covers Jewish existence from biblical times to the modern era.

The series is a sweeping historical journey that follows the Jewish people from the time of Abraham through the Exodus and the glory times of David and Solomon to the destruction of the First and Second Temples. It then accompanies the Jews into exile, into the Golden Age in Spain, through the farthest reaches of Eastern Europe and the death camps of the Holocaust; and to the creation of the State of Israel.

The series is available on both VHS and DVD, with the DVD release including a bonus CD-ROM that contains historical documents, maps and explanatory essays and a fully searchable index, all from the *Encyclopaedia Judaica*.

The series was highly praised when it was first broadcast and won a number of prizes, including the coveted Peabody Award.

On VHS, it comes in a five-cassette boxed set. On DVD, it comes in a three-disc boxed set

Abba Eban himself has said the *Heritage: Civilization and the Jews* project: "is a matter of profound importance... audiences in the U.S. and around the world, both Jews and non-Jews, can now experience, through television and new technologies, the long, continuous, sombre, sometimes tragic, yet noble story of the Jewish journey across the theatre of history."

This series is available now in video stores or from Morningstar Entertainment Inc. in Toronto.

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Arts & Travel

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* * *

Eye on Arts

By BILL GLADSTONE

Classical Music

• Violinist **Mark Fewer** and pianist **Peter Longworth** of the Glenn Gould Professional School perform a concert of **Mozart**, **Anthcil**, **Ives** and **R. Strauss**. Ettore Mazzoleni Concert Hall, Royal Conservatory of Music, 273 Bloor St. W. Adults $15. Thursday, Dec. 6, 8 p.m. 416-408-2824.

• Quebec's **Les Violons du Roy** orchestra and soloists **Isabel Bayrakdarian** and **Daniel Taylor** perform **Handel's** *Messiah* at Massey Hall. $28 - $48. Sat. Dec. 8, 8 p.m. 416-872-4255.

• **The Alexander Singers** perform **Mendelssohn's** *Elijah* and sing-along songs. Coldstream Presbyterian Church, 500 Coldstream Ave. $10-$12. Dec. 8 and 9, 7:30 p.m. 416-785-0333.

• The classical quartet **Quartetto Gelato** brings "fun, warmth and variety" to the Heritage Theatre in Brampton with an assortment of classical masterworks, arias, tangos, gypsy tunes and folk songs. $39.50, 86 Main St. N. Sunday, Dec. 9, 8 p.m. 905-874-2800.

• Cellist **Yo-Yo Ma** and the **Toronto Symphony Orchestra** headline a special holiday fund-raising event which involves cocktails and a private shopping trip through Hazelton Lanes after the concert. Roy Thomson Hall, Thursday, Dec. 13, 7 p.m. 416-593-7769, ext. 353.

* * *

More Music & Drama

•Alumnae Theatre Company presents *The Attic, The Pearls and Three Fine Girls*, by **Jennifer Brewin**, **Leah Cherniak**, **Ann-Marie MacDonald**, **Alisa Palmer** and **Martha Ross**. The play focuses on three sisters who are reunited after their father dies; it delivers "an intimate and darkly comic look at family patterns and expectations." Adults $15. At 70 Berkeley St. now through Dec. 15. 416-408-5340.

• The Civic Light Opera presents the heartwarming **Dickens** classic *Oliver!* with songs like *Food, Glorious Food, Consider Yourself* and *As Long As He Needs Me*. Fairview Library Theatre. Adults $17.50. Dec. 13 to 23. 416-469-8450.

• A new block of tickets for *The Lion King* went on sale recently, covering the period from next April through June. Princess of Wales Theatre. 416-872-1212 or www.mirvish.com.

* * *

At the Galleries

• Limitations/Sublimations, works by **Mark Gaskin**, are on view at Gallery One, 121 Scollard St. through Dec. 13. 416-929-3103.

• Canadian artist **Pedie Wolfond's** use of colour is said to reflect "her passionate engagement with life." New works by Wolfond are on view at the Lonsdale Gallery, 410 Spadina Rd., until Dec. 22. 416-487-8733.

• Fine Paintings, an exhibition of some 45 European paintings spanning three centuries, is on view at the Odon Wagner Gallery. This superb collection includes works by **de Hoog**, **Scherrewitz**, **Maris, Tromp**, **Corot** and **Rembrandt** (etchings). The colour catalogue is $30. 196 Davenport Rd. Now until Dec. 31. www.odonwagner-gallery.com

* * *

Heritage & History: Historian **Bruce Bell** gives a walking tour of historic Toronto Street and tells, among other things, why the destruction of the General Post Office, an architectural treasure, "marked the end of Toronto's glory days as an imperial city." Brunch and tour, $19.95. Fig Leaf Restaurant, 25 Toronto St. Sunday, Dec. 16, 10 a.m. Reservations, 416-601-9444.

* * *

Heritage & History II: As part of its 100th anniversary celebrations, the Art Gallery of Ontario has publishing *House Guests: The Grange 1817 to Today*, a book that focuses on the historic house and its former inhabitants. A complementary exhibition illuminates the lives of the Grange's historic inhabitants.

* * *

Arts Briefs

• **Prof. David Eltis** discusses Jews, the Transatlantic Slave Trade and Slavery in the Americas. All welcome. Policy Studies Bldg., Rm. 202, Queen's University, Kingston. Tuesday, Dec. 11, 7:30 p.m.

• The Academy of Canadian Cinema and Television announces the 22nd annual Genie Awards nominees on Dec. 12. The Genie Awards are scheduled to air on CBC TV next Feb. 7.

• The Toronto Jewish Film Society presents *Genghis Cohn*, a black comedy about a Jewish stand-up comedian who takes over the body of the Nazi commandant who had him killed years earlier. Art Gallery of Ontario, Jackman Hall, 317 Dundas St. W. For more information call 416-924-6211.

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Rivka Golani: talented musician, artist, performer

By ANNA MORGAN
Staff Reporter

TORONTO — When Rivka Golani first started playing viola, finding pieces to play was one of her biggest challenges.

Making it a personal quest to increase the repertoire of music for the viola, Golani has had over 200 contemporary works commissioned for her, including over 40 concertos.

The most recent compositions couple her instrument with the double bass, cello, clarinet and percussion.

"Initially, it was possible to play violin and cello pieces on viola," she said. "But I would only do it when the music sounded at least as good, if not better."

By now, she said, there is plenty of music available, much of it very beautiful.

In Toronto recently as part of a Canadian tour, the performer has been credited for giving the viola a voice as a solo instrument.

"When I began, the viola was considered a sombre instrument used mainly in chamber music," she said.

"I had a completely different view. I found that the viola could have a voice of its own and almost anything could be done with it."

Golani said she finds it humorous that she is often assumed to be either a man or a large woman because the viola is larger than the violin.

Musicians learn to make their instruments a part of their body, she said. "Viola has more to do with flexibility and approach to the instrument than with size."

Born in Tel Aviv, Golani started studying the violin when she was seven. She went on to become a violist with the Israel Philharmonic and then one of only a handful of world-renowned violists.

It was only in her fourth year at the music academy at Tel Aviv University that she switched to viola.

At that time, Golani was also considering a career in mathematics and visual arts and decided to give the viola one year before making a final decision. As it turned out, she never looked back.

"There was a tendency for some people to switch to viola because they couldn't make it on violin.

"I don't believe that if someone isn't talented on one instrument they will suddenly become talented on another," she said. "I believe that certain instruments suit different personalities and [when I began] I felt very strongly that the viola was appropriate for me."

While she dropped the study of math, visual art remained a part of Golani's life. Her abstract paintings hint at her personality as a performer – wild expressionism dominates her work.

Ironically, Golani has found that her artwork is continuously stolen even though she considers painting as only a hobby.

"I'm probably the most stolen non-painter around," she said.

As a violist, Golani travels around the world performing and recording. And while she has been living mainly in England for the past 14 years, she hardly considers herself English.

"The Queen isn't waiting for me and I'm not waiting for her," Golani quipped.

Wherever she goes the artist considers herself a Canadian/Israeli.

"I fell in love with Canada," she said, "when I first came to North American as part of the Israel Youth Orchestra." In 1974 she moved to Toronto and lived in the city until she moved to England.

"The Canadian world fascinates me," Golani said.

"There is a sense of space and fantastic natural beauty, as well as a feel of a new developing place which is extremely inspiring."

Because of her tendency to perform Canadian composers, such as Milton Barnes and Srul Irving Glick, Golani feels that many view her as the queen of contemporary music. However, she feels that in many ways she's never stopped working on all periods.

Her most recent recording is of Bach's Solo Suites, originally written for unaccompanied cello.

"It's important to discover the maximum with the viola in every context," she said.

In that regard, Golani said, it's important for her to appear in large places as well as small venues.

With a musical legacy she can be proud of, Golani noted that great artists aren't only made in New York.

"I don't believe in the notion of stardom," she said.

"I've always believed that wherever there are communities of people that are interested in music, it's our duty to go and perform."

Rivka Golani with one of her non-stolen paintings. [Anna Morgan photo]

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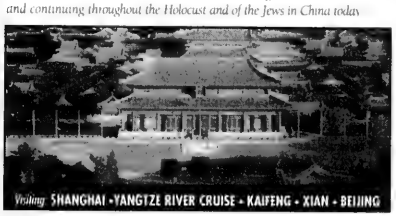
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Business Profile

Film office head keeps Toronto in pictures

By SHELDON KIRSHNER
Staff Reporter

Toronto, to paraphrase Mayor Mel Lastman, is Hollywood North.

In terms of film and television productions, Toronto ranks third in North America behind Los Angeles and New York.

Toronto's success is due to several factors: tax incentives, the cheap Canadian dollar, an abundant supply of accomplished actors and skilled technicians and its generic American appearance.

Last year, American and Canadian production companies spent a whopping $1.3 billion in Toronto for 7,532 shooting days – churning out 33 feature films, 62 television movies, seven TV mini-series, 86 television specials, as well as 50 TV series, 109 music videos and 451 TV commercials.

It was enough to keep 28,000 Torontonians working regularly.

The Toronto Film and Television Office, headed by film commissioner Rhonda Silverstone since 1997, co-ordinates the activities of visiting production companies.

It issues location filming permits – 3,799 last year – and ensures that city bylaws are respected. It also promotes Toronto as a venue.

Movies like *X-Men* and *Century Hotel*, and TV mini series like *Haven* and *Nero Wolfe*, have been filmed here, while actors ranging from Burt Reynolds and William Macy to Sophia Loren and Jennifer Lopez have passed through.

Most recently, Jeremy Irons was here to make *Against the Current*, a cable television movie. Last week, Richard Gere, Catherine Zeta-Jones and Renee Zellweger arrived to shoot *Chicago*, a feature film.

Silverstone, a 48-year-old graduate of Sheridan College and the University of Toronto, manages a staff of eight who ensure that everything runs smoothly.

"Americans like working in Toronto," said Silverstone, a petite woman with a lustrous mane of brunette hair who might herself be mistaken for a seasoned actress.

"We have the right northeastern American city look, a similar culture and language, very experienced crews and actors and all the suppliers. We can also shoot 35 to 40 productions at the same time."

Toronto will also go to great lengths to accommodate the wishes of a director or producer.

For *Driven*, starring Sylvester Stallone and Gina Gershon, University Avenue was closed so that racing cars could career up and down that thoroughfare.

For *Resident Evil*, with Milla Jovovich, Adelaide Street's overhead wires were removed to facilitate a spectacular vehicle pileup.

Rhonda Silverstone and Sly Stallone [Alan Markfield photo]

Film companies, however, do not have free rein.

They must notify affected residents, occupants and businesses in advance as to the duration and location of filming.

In addition, they must provide information about planned special effects, road and lane closures and sidewalk usage.

Once production in a residential area is in full swing, there are rules and regulations to be followed.

Lighting should be oriented away from homes. Legislation governing noise levels must be honoured.

Equipment and vehicles should be at least 30 metres away from a subway entrance or bus and streetcar stop and must never block fire hydrants or be parked along fire routes.

When Silverstone is not attending to such details, she is usually rushing off to trade shows in Los Angeles, New York, Banff and Ottawa, promoting Toronto's virtues as Canada's largest film and television production centre.

"It's never boring, and there's always something challenging," she said.

One of the perks of her job is meeting the stars. "I don't really have in-depth conversations with them, but my kids are thrilled to meet them."

When Jackie Chan was here recently for *The Tuxedo*, she introduced him to her 10-year-old son, Judd.

Silverstone and her husband, business executive Nathan Rapoport, have two other boys: Jesse, 14, and Jason, 7.

She was born in Toronto to Alexander (George) – a real estate agent – and Helen Silverstone and studied at Bathurst Heights High School.

Silverstone lived in Israel on Kibbutz Beit Hashita for almost a year, from August 1973 to May 1974, working in its olive and pickle factory. She was in Israel during the Yom Kippur War.

After a stint at Sheridan College's School of Design, she studied an eclectic array of liberal arts subjects at the University of Toronto. With a BA in hand, she was hired by the Toronto International Film Festival.

Revenues have risen 8% per year

In 1981, two years after its establishment, she became an administrative assistant at the Toronto Film and Television Office on the ground floor of city hall.

Silverstone is not quite sure how Toronto interacted with film companies before 1979.

"People just showed up, filming at all hours of the day and night," she speculated. "So there was a need for this office."

The number of film productions shot in Toronto has grown exponentially, from 79 in 1991 to 238 – excluding music videos and TV commercials – in 2000.

On average, revenues have risen 8 percent a year. But now the future suddenly looks somewhat uncertain after Sept. 11.

"This year, we're OK," she said, "but it'll be interesting to see what happens in 2002. Will the Americans get on planes and come here?"

There are other potential clouds on the horizon, Silverstone said.

The federal government is thinking of possibly phasing out a tax shelter that enables film investors to defer paying taxes for 10 years. If enacted, this would definitely be a blow to the industry.

And, of late, Washington has launched a campaign to keep would-be "runaway" film and television productions in the United States.

Silverstone does not seem unduly worried by this latest development.

"I've been told that we'll get a piece of the pie," she said. "But it'll be smaller."

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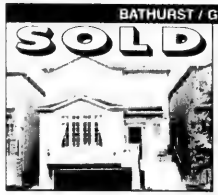

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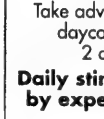

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I wish to be happy and want to make you happy. Prof. woman in 50s, divorced, no children, pretty, warm, sense of humour wld. like to meet a mench for marriage. CJN Box #7389

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Jewish South African widow 60 yrs attractive slim 5'6" warm affectionate seeks down to earth Jewish male and friends who are compassionate and caring **AD#1110**

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Attractive professional Jewish female enjoys sports, dining and movies seeks a Gentleman who is handsome, honest and trustworthy **AD#1333**

SEXY WITH CLASS
Attractive professional female, sexy with class, enjoys living, dining, dancing, water skiing, long walks, A/C, etc. Seeks male with similar interests **AD#1425**

LOOKING LONG TERM
Single 43 yr. old Jewish professional girl enjoying shopping, very attractive and in good shape, 41 inch bust, seeks tall partner for long term relationship. Should enjoy dining and dancing. **AD#1229**

SINGLE FEMALE
43 yrs 5' 9" brown eyes attractive fashion conscious professional seeks professional fellow between 40-50 yrs of age **AD#1062**

55, DIVORCED
Many interests: dining, sports, dancing 5' 11" easy to be with seeks short, slim male to celebrate birthday in December **AD#1430**

DANCE WITH ME
Attractive Jewish female 5' 4" non-smoker, thoughtful, caring, enjoys moderate walks, dancing, seeks mature, 48-63 yrs who enjoys life to the fullest, and is financially stable for a long term relationship. Must be loving, a kind hearted, warm and honest **AD#1015**

SEEKS SINCERE MAN
Very attractive, intelligent, 51 year old modern orthodox lady, who likes cooking, nature, travel and the theatre seeks possible long term relationship with a warm caring, healthy sincere, 60 plus man **AD#1040**

CANDLELIGHT DINNERS
Female, mid 40's 5' 7" brown hair and eyes enjoys candle lit dinners a good glass of wine, is playful and quiet. Seeks male non smoker, 40-58 yrs old who wants what the good life has to offer **AD#1273**

LOTS TO SEES AND DO
Very attractive Jewish female 5' 7" almond hair, blue-green eyes, medium build seeks a Jewish male above average height, over 6 foot head of dark hair, is good personality upbeat and fun to be with. Someone who can make me laugh at the drop of a hitch, overall if this sounds like you, and you want to meet me, call We can't know the variety of things **AD#1148**

CANDLELIGHT DINNERS
Female, mid 40's 5' 7" brown hair and eyes enjoys candle lit dinners a good glass of wine, is playful and quiet. Seeks male non smoker, 40-58 yrs old who wants what the good life has to offer **AD#1273**

ART LOVER
Attractive female, single, early 50's, enjoys sports, arts, good music, travel and dining. Seeks independent, caring and affectionate man who is single **AD#1120**

CALL ME
Single Jewish female, 65 yrs young loves theatre, dining, travel and music seeks non-smoking, caring male, 71 yrs. with similar interests **AD#1262**

KNIGHT IN SHINING ARMOUR
Divorced mom, 35 yrs of age attractive honest, sincere, good sense of humour seeks modern orthodox man who is romantic, and positive and someone who will stay close to me if I develop cancer **AD#1331**

BE MINE
Single Jewish female attractive, intelligent, fun loving and good natured seeks single Jewish male tall male, under 55 yrs young who is 6 feet tall, handsome, established, exciting, caring, a non smoker, and enjoys life **AD#1052**

GIVE ME A CALL
Single attractive Jewish mom 5' 5" intelligent, single, kind, sincere, good natured seeks single Jewish male, over 45 yrs, family oriented, kind, loves responsibility, must be over 6 feet tall **AD#1264**

A JEWEL
Single female attractive, slim, classy seeks Jewish man, 50-68 yrs, non smoker, healthy, positive outlook on life **AD#1636**

CALL ME
30 single female Jewish, born in Russia, lived in Israel, seeks man, 35-38 yrs old weight factor not a problem. She is a plus size woman looking for a tall man **AD#1542**

LOOKING FOR YOU
Single female with kids, Russian/Israeli descent, looking for someone who likes to dance and go to the movies, loves outings and has similar qualities **AD#1556**

SHARE LIFE'S ADVENTURES
Single mom, mid 40's, brown hair, and brown eyes, seeks male, 40-45 yrs, to share life's adventures, likes have coffee, dinner and wine **AD#1581**

LIFE IS TO BE SHARED
Single mom, 43 yrs old, 2 teens, believes in sharing life to the fullest, outgoing, compassionate, family oriented, great new opportunities for a joyful life exists **AD#1330**

SHARE HER WORLD
Single, pleasant, romantic, 60 years old, who likes music, dancing and travel, seeks someone to share her world with **AD#1218**

LOVE & LAUGHTER
Smiling redhead, hazel eyes, senior, loves holding hands, enjoys music, sunshine, theatre, the arts and companionship, please give me a call **AD#1315**

LIKES NATURE
Single female, 45 yrs, 5' 4", slim, non smoker, enjoys dining and dancing, enjoys country drives, nature, travel, seeks male, kind, honest, great sense of humour, confident **AD#1086**

SPECIAL LADY
Intelligent, funny, active, romantic 5' 4" lady with brown hair, green eyes, seeks an establ shed, confident and generous man. She is self-employed, loving and loveable and likes travel, antiques, wine tasting, dining, theatre and music **AD#1039**

FUN LOVING
Female, looking for male who is fun loving, enjoys movies, dancing and travelling **AD#1257**

Men seeking Women

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LET'S TALK
43 yrs old, Jewish male, 5' 9" blonde hair, wears glasses, likes long walks, hiking and drives in the country, board games, chess and scrabble. Seeks bright woman 20-40 yrs who loves to talk **AD#1510**

JUST THE TWO OF US
Single male 41 yrs never married looking for a long term relationship with that special female, who is 27-47 yrs. Seeks someone who is warm and fun, an outdoors type who enjoys movies, dinner and shopping, just the two of us **AD#1201**

SOPHISTICATED MAN
Israeli Canadian, 39 yrs, professionally educated, single male never married, speaks Hebrew and Spanish. Seeks Jewish European female good educational background never married no children good qualities, to enjoy art galleries and tennis. Must give her undivided attention **AD#1427**

MASSAGE THERAPY
Single male, 28 yrs, university graduate, studied massage therapy, down-to-earth, has a great sense of fun. Seeks beautiful woman, 38-49 yrs single Jewish must be outspoken outgoing, open minded and spontaneous enjoys life everyday **AD#1399**

LET'S TALK
Jewish male, 47 yrs, athletic, hardworking enjoys movies, theatre, long walks, dancing etc. Seeks Jewish female, with similar interests. Please contact me **AD#1329**

FRIENDS FIRST
Jewish male 73 yrs, 5'6", honest and true, enjoys movies, sports, seeks nice lady 65-73 yrs, with similar interests for friendship first **AD#1035**

CALL ME
47 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male 76 yrs young, active physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now, more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 58 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate and like-minded to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive medium built, honest, kind, and open lady between 38 and 46 years old. He is honest with a great sense of humour **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outdoor, un-life, non smoker, seeking compatible lady, approximately 36-48 yrs. **AD#1343**

CALL ME
Single male, brown hair, blue eyes, 5ft. handsome, 185 lbs, enjoys the finer things in life, emotionally and financially stable, seeks female, with similar qualities **AD#1618**

GOOD CONVERSATION
Single male, 5' 9", handsome, enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller, similar interests, attractive, easy going is a good conversationalist and keeps up with the latest news, hope you like what you see **AD#1546**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

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CALL ME
Male 48 yrs humourous, good natured, friendly, enjoys stock markets, dancing, many other things if interested please leave me a message **AD#1004**

SHY ONE
Shy male 5' 7", 220 lbs, black hair, brown eyes, seeks 40-40 yrs who enjoys dancing, playing sports, surfing the internet, and spending time with family if this interest you get back to me **AD#1108**

LOVE & LAUGHTER
Grouchy male, 76 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands, for companionship **AD#1359**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5" black hair, big dark eyes, professional, down to earth, easy going, good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

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Arts & Travel

Jews and Muslims reconcile – and tell jokes along the way

By BILL GLADSTONE
Special to The CJN

TORONTO — A Toronto actor and stand-up comic who arranged two evenings of Jewish and Muslim comedy at Clinton's nightclub says the show was so successful that he has received several offers to bring it to New York.

By day a freelance television actor, Noam Rosen, 27, has received a flood of e-mails from "all sorts of peace organizations and interfaith dialogues" and others in the United States after an article about the comedy night appeared in the *New York Times*.

Billed as the Mideast Optimist Jewish Muslim Comedy Night, the show featured Jewish and Muslim comics who poked fun at sacrosanct political issues and religious stereotypes. Although few of the comics ventured to discuss Sept. 11 directly, Osama bin Laden and other Muslim fundamentalists were the targets of some punchlines.

"It was a full house and people loved it," said Rosen. "It was a good crowd – lots of Muslims, lots of Christians, lots of Jews, even an Israeli or two. And people got most of the humour. It was brilliant."

Toronto comic Rasul Somji, 22, a former observant Muslim born in Tanzania, made a joke about Osama bin Laden, saying he had a tall skinny, bearded uncle he was ready to turn over to authorities for the reward. He also said that his Christian girlfriend gave him a presents last Christmas – "and being Muslim, I gave her a hostage."

Initially skeptical about the show, Somji now agrees that such borderline humour can be remarkably therapeutic. "Ever since that [the first] show, I think we should do more of it. Noam has a point here – comedy can be a cure. Now I see there's a great deal of truth to what he was talking about."

Toronto comic Alex Nussbaum, 29, said that even the bitter enmity of Israelis and Palestinians can be mined as a source of humour. "Skirmishes come and go but deep religious hatred is forever," he observed. The object, he said, is to get people to laugh at themselves and to lighten up about a tense situation as a means of healing.

Rosen used the comedy night to publicize a new Web site, www.mideastoptimist.com, which provides links to articles about the Middle East that have a positive outlook. Although he studied to be an immunologist, he calls himself an expert on Middle East politics and diplomacy, and asserts that the mainstream media thrive on presenting biased and negative accounts of the Middle East conflict.

Worst possible slant on the Middle East situation

Earlier this month, Rosen responded to an Internet appeal from the British Broadcasting Corporation for suitable questions for an interview with Jordan's King Abdullah, and was chosen to ask his questions directly to the King on air. Rosen watches the BBC's World Report nightly and said the network delights in putting the worst possible slant on the Middle East situation.

"When the BBC gets good news about the Middle East, they bury it. And when there's bad news, it's like a good football game to them. They're so happy, they drool. They should be ashamed of themselves."

Rosen said he and his stand-up troupe are eager to perform in the United States and may soon have an engagement in New York. "I think New Yorkers really need a laugh," he said. "They've had a hard time."

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CHAT girls undefeated; win school championship

By PAUL LUNGEN
Staff Reporter

TORONTO — It's too early to be calling them a dynasty, but what a year it was for the CHAT Cougars, the girls basketball team that represents the Richmond Hill school in the York Region Athletic Association (YRAA).

In their first year in the league, the Cougars slam-dunked the opposition and registered a perfect 14-0 record en route to the league championship. The Cougars dominated the YRAA, which consists of both private and public schools, and played better in the playoffs than the scores in their two games would indicate, said coach Paul Simmons.

Playing on their opposition's home court in the championship match, CHAT withstood a late surge and defeated Sacred Heart 42-38.

The Cougars were never behind in the game and though Sacred Heart gave them a scare narrowing CHAT's 15-point, third quarter lead – the Cougars held on for the victory.

In the semi-final game on home court, the Cougars eked out a three-point win over Toronto Waldorf.

Sometimes a narrow victory over a team you should dominate can serve as a wake-up call, and that's what happened to the Cougars after their semi-final win, Simmons said.

The narrow margin of victory set the stage for the title match, toughening the girls mentally and showing them they have to play hard from beginning to end, he said.

The groundwork for the Cougars' dream season can be traced back even earlier to a series of exhibitions the Grade 9 girls played last year in the YRAA, Simmons said. New to the league and younger than their opponents, the Cougars squeaked out a single win and got "pounded" in all their other games. Nevertheless, the experience proved valuable, Simmons said.

With a new crop of Grade 9s joining the (now) Grade 10 girls, the Cougars began implementing the strategy he and assistant coach Steve Drooker developed, Simmons said. Team play, a strong passing attack and good choices in shot-making were stressed, as was an emphasis on defence.

"This enabled me to put together a team capable of executing more complex defensive zones and attacking patterns." Their trapping 2-3 defensive zone could be expanded into a 1-2-1-1 full court press and then collapse again into a 2-3 zone, he explained.

As the season progressed, the team began developing the cohesion they would need in the playoffs.

Although Simmons stressed teamwork, much of the team's offense was generated by centre Laura Henrich, a Grade 10 dynamo who was Cougars' top star. "She's the fastest [girl] I've had the pleasure of coaching," Simmons said. "She anticipates well, has great court vision and when push comes to shove, she can put the ball in the hole."

CHAT's success shocked a lot of teams in the league, and even Simmons admits to being a little surprised at how well they played and how quickly they improved.

Their victory was celebrated last week at a lunch hour rally, attended by many of the school's 351 students, in which the Cougars' championship pennant was unveiled.

The members of the CHAT Cougars are: Joanna Ticker, Henrich, Jessica Goldberg, Mira Goldberg, Jacklyn Glick, Tali Bogler, Rachel Wayne, Orly Burke, Rachel Freedman, Gilla Shapiro, Galia Amoils, Sheri Krell, Adina Savdie and Mariya Borshiver. Shera Goldberg is the team's manager.

CHAT cougars

ANSWERS TO CROSSWORD PUZZLE ON PAGE 59.

1 W	2 O	3 L	4 F	5 F	■	6 I	7 B	8 E	9 T	■	10 G	11 A	12 N	13 Z
14 I	D	E	A	L	■	15 N	O	A	H	■	16 E	R	O	O
17 T	O	N	N	E	■	18 S	A	S	E	■	19 V	A	S	E
■	20 R	O	S	E	21 M	A	R	Y	S	22 B	A	B	Y	■
■	■	■	■	23 I	O	N	■	■	24 E	E	L	■	■	■
25 J	26 U	27 D	28 E	N	R	E	29 I	30 N	■	31 S	T	32 A	33 B	34 S
35 O	R	A	N	G	E	■	36 D	O	37 S	T	■	38 R	A	W
39 K	I	N	G	■	40 A	41 P	A	R	T	■	42 M	E	G	O
43 E	E	N	■	44 O	U	C	H	■	45 R	46 E	I	S	E	R
47 S	L	Y	48 E	R	■	49 T	O	50 M	A	R	N	O	L	D
■	■	■	51 R	A	52 E	■	■	53 I	P	O	■	■	■	■
■	■	54 P	55 A	U	L	G	56 O	L	D	S	T	E	57 I	58 N
59 C	O	M	P	■	60 R	A	I	D	■	61 I	R	G	U	62 N
63 A	L	O	T	■	64 E	T	N	A	■	65 C	R	E	D	O
66 R	O	S	S	■	67 T	H	E	Y	■	68 A	S	T	E	P

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Athletes inducted into Jewish hall of fame

By TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — Eight athletes and sports personalities have been elected to the International Jewish Sports Hall of Fame.

International inductees include:

• Tatiana Lysenko, a Ukrainian gymnast who won three Olympic medals at the 1992 games;

• Victor Zinger, who was goalkeeper on five consecutive Soviet Union world championship hockey teams, from 1965 through 1969; and

• Kenneth Gradon, who served for almost two decades as president of Maccabi Europe and of Maccabi Great Britain.

The Americans to be inducted are:

• Harry Lewis, a welterweight boxing champion from 1908 to 1913;

• Eugene Selznick, who in 1956 became the first American elected to the honorary All-World Volleyball Team. He was named an All-American every year from 1951 to 1964;

• Julia Jones Pugliese, national collegiate fencing champion and coach at New York University from 1931 to 1938;

• Allen Tolmich, a world-class hurdler, who broke a series of world and American records in the late 1930s; and

• Joseph Shane, known as "the father of tennis in Israel." He built the original tennis complex in Ramat Hasharon.

Since 1979, more than 300 athletes and sports personalities have been elected to the International Jewish Sports Hall of Fame, whose museum is located on the campus of the Wingate Institute for Physical Education and Sport in Netanya, Israel.

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Inside Back

Your taxes at work

Did you know your tax dollars are being used to poison the minds of a whole new generation of Palestinian children?

It's true. A recent study by the New York-based Centre for Monitoring the Impact of Peace (CMIP) shows that brand new textbooks used in Palestinian schools – funded with help from Canada – encourage children from the earliest school age to hate Jews, glorify martyrs and fight for the "liberation" of Palestine (i.e. all Israel). Israel itself is never even mentioned.

As I was saying...

By RON CSILLAG

As reported by Southam (and *The CJN*) last week, the study found that in 58 new textbooks and two teachers' guides for grades 1, 2, 6, 7 and 11 published in the last two years by the Palestinian Authority (PA), Israel doesn't exist, and neither does the concept of peace. While the study concedes the PA has removed some anti-Semitic stereotypes from Egyptian and Jordanian books used in West Bank and Gaza schools, no positive or even neutral images of Jews and Israelis have been introduced.

(A similar report by CMIP a year ago on 360 textbooks used in Israeli schools found dozens of examples of sensitivity to Palestinian claims, and efforts to present Arab culture in a positive light. No book called for violence.)

The Palestinian texts, on the other hand, are replete with images of violence and hatred, and reinforce negative views of Israelis, even in subjects which have nothing to do with history and politics, the CMIP analysis shows. The PA's curriculum "does not teach the acceptance of Israel's existence, and instead of working to erase hateful stereotypes, it is instilling them into the next generation's consciousness," rues CMIP spokesperson Yohanan Manor. Consider:

• A Grade 1 science book shows a magnifying glass enlarging text which reads "Palestine is Arab."

• A Grade 2 language textbook asks children to describe a series of brightly coloured pictures in which Israelis uproot trees, expel Palestinians and destroy their houses.

• A Grade 7 book lists Christian and Muslim holy places in "Palestine," but no Jewish ones.

• The same book refers to "the attempt to Judaize Muslim religious places," such as the Western Wall and the Tomb of the Patriarchs.

In other books, Jewish immigration to Palestine since the 16th century is described as "infiltration," while Hebrew is referred to as a dialect rather than a language. Every map in every subject, from Grade 2 math to Grade 7 geography, marks the entire area of Israel, including the West Bank and Gaza, as Palestine, with no Israeli cities shown.

This toxic sludge is being consumed by young minds despite commitments made by the PA in the May, 1994 Cairo Agreement, in which both sides undertook to "ensure that their educational systems contribute to the peace between Israel and the Palestinian people."

The textbooks are used in 1,300 schools administered by the PA, and in 261 others run by the United Nations Relief & Works Agency for Palestinian Refugees in the Near East (UNRWA).

Here's where your money comes in. The annual budget of the Middle East program at the Canadian International Development Agency (CIDA) is $10 million – money targeted for sanitation, vocational training, technical education and general "peacebuilding." Since 1993, Canada has contributed $165 million in direct aid to Palestinian development programs, including education. Ottawa has also committed millions to UNRWA.

This past May, Foreign Affairs Minister John Manley presented PA Chairman Yasser Arafat with $5 million, to be channeled through the World Bank, to shore up job creation, water systems, clinics – and schools. At the time, Canada gamely noted that children represent 50 percent of the population in the territories, and "have been suffering from extreme anxiety, nervous tension, physical ailments and behavioural problems."

Time to ask your member of Parliament how these books are supposed to help.

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About Parenting

Rebecca Katz

Dear Rebecca,

For the winter holidays, we are travelling to France with our children, aged 2½ and six months. I am just now beginning to doubt our decision to travel abroad with them. I am concerned about being in a foreign place with young children and not packing appropriately for our travels.

Concerned parent

Dear Concerned parent,

Travelling with little ones can be a pleasurable experience if you are organized and patient. We took our children to Europe last winter break and I can give you a few tips we learned from our mistakes.

If you have not acquainted yourself with the cities you will be visiting doing so may alleviate your concern about being in a foreign place with the kids. Pick up a couple of travel guides on France, or read up about the places you will be visiting on the Internet.

The flight to France is a long one for a young child, but you can pass the time smoothly if you bring some activities, snacks, and treats. New activities and toys will likely hold your toddler's interest longer than ones he or she is familiar with from home. As well, don't forget your children's favourite stuffed animals and blankets.

If you are flying coach and have not requested that your family sit in spacious bulkhead seats, you should do so. Most airlines provide bassinets for infants, but they can only be used in those seats.

If you will be renting a car, you will want to pack or rent car seats for your children. For walking, umbrella strollers are the easiest to carry when travelling, but in many European cities the sidewalks are cobblestone, and it can be a difficult task to push a stroller with tiny wheels on that surface.

Do not forget to arrange for travel insurance, and, in case of emergency, find out where a children's hospital is located in the city you are visiting.

I recommend that you pack a large bottle of children's acetaminophen or whatever you use for fever, since your brand will likely not be carried in France. It would also be wise to travel with children's Benadryl in case they have an allergic reaction to something.

If your infant is on formula, it would be convenient to pack a brush to wash the bottles and enough supply of the milk to last your whole trip. You may want to call the manufacturer to find out if your formula is carried in the cities you are visiting.

Readers may submit questions or comments to Rebecca Katz at rtkatz@hotmail.com. *But she is not a professional, and her advice is not a replacement for medical, legal or any other advice. For serious problems, please consult a professional*

CROSSWORD PUZZLE

The Canadian Jewish news

(Answers to the crossword are on page 58.)

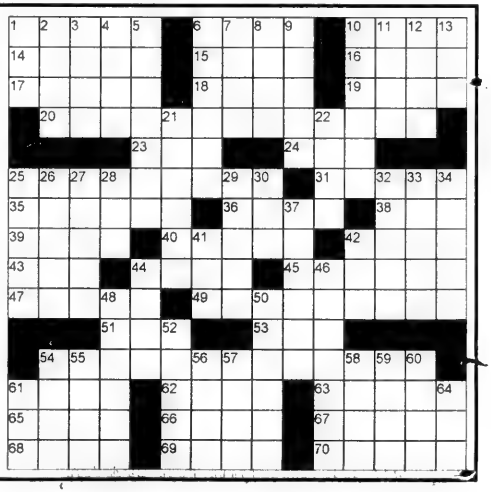
By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

Across

1 Chess grandmaster Patrick
6 "Sure, tell me another one!"
10 Screenwriter Lowell
14 Tops
15 Flood survivor
16 Switch ending
17 Metric weight
18 Writer's encl.
19 Ming ___
20 Ira Levin book
23 Kind of particle
24 Slippery fish
25 How the Nazis wanted Germany
31 Desperate tries
35 Royal color, to Anne Frank
36 Verb with "thou"
38 Like sushi
39 "Larry ___ Live"
40 Segregated
42 "Let ___!"
43 Night, to Kunitz
44 "That hurts!"
45 Hunt costar
47 More clever
49 Man once with Roseanne
51 One of Cohn's costars
53 Business abbr.
54 Top 100 player in mens' tennis
61 ___ time
62 Entebbe event
63 Begin once headed it
65 Bunches
66 Sicilian peak
67 Statement of belief
68 "Friends" role
69 Yonder folk
70 ___ in the right direction

Down

1 Woody Allen quality
2 Nasal stimulus
3 He follows the news
4 Ticket buyers
5 Like many Jews in 30's Europe
6 Meshugga
7 Wild pig
8 A snap
9 What I'm holding
10 "Ay ___!"
11 ___ *and Jew*
12 Like a yenta
13 Clinton nominee Baird
21 *The Island of Dr.* ___
22 Oscar word
25 Seinfeld's supply
26 Hebrew for "light of God"
27 Late comic Kaye
28 A Brandeis maj.
29 Where Moses Alexander was once governor
30 Nat. betrayed to the Nazis
32 "You ___ right!"
33 Contemporary food phenomenon
34 Mandy Patinkin used one in "The Princess Bride"
37 Sandal features
41 %: abbr.
42 Not max.
44 ___ law
46 Stuff Dr. Ruth might be interested in
48 Blows, a la 66-across
50 Lunchtime
52 Heron variety
54 Lauren name
55 8th-century B.C.E. Hebrew prophet
56 Hippocratic ___
57 Henny Youngman gags had one
58 Blunders
59 "___ it!"
60 Like the dancers in George Segal's *The Dancers*
61 Set of wheels
64 M-Q links



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The Canadian Jewish news

Section B

Happy Chanukah

GREETINGS 5762

Sunrise to life [Stephen Y. Levy 1st place winning photo]

A statement of identity, a call to the soul

The eve of Chanukah is a most fitting occasion for us to publish the results of the annual Israel Experience Photo Contest. And it is with great pleasure that we do so.

Now in its fourth year, the contest is well entrenched in the Israel experiences of our youth. The photos that appear in this supplement help shed some light on the myriad, life-changing moments experienced by our children during their visits to Israel.

But the photos are themselves a form of light, a bulwark of warmth and illumination against the chill and darkness of the encroaching winter. And like the candles of the chanukiyah, they are both a profound statement of identity and a call to the soul.

In one of those rare fusions of coincidence and irony, the photo on this page by Stephen Levy titled *Sunrise to Life* is the most perfect of all visual clarions.

Israel and Judaism, Israelis and Jews are under siege: a siege that resorts to and revives chilling images of classic, hateful, medieval anti-Semitism.

EDITORIAL

Jerusalem cannot be for the Jews, for there were no Jews in Jerusalem, Israel's enemies persistently say.

But the photos in this supplement are a rebuke to our enemies even as they are a summons to us all.

"Arise," Levy's photo tells us. "Arise to the new day. Arise to the infinite possibilities and the freedoms that come with each new day. Arise, as well, to the responsibilities that are the price we must pay for those freedoms."

Jews around the world will soon celebrate Chanukah, the holiday whose complicated, multi-edged lessons also include the sustaining, millennial belief that the few can triumph against the many.

Unshakable, that belief is part of the light that emanates from these photos and that we feel on this holiday.

We thank all the young travellers for going to Israel and for sharing those special life-changing moments with us. We thank God, too, for having brought us to this day. Chag samayach.

The winning photos and a number of honourable mentions appear throughout this supplement. The Israel Experience Photo Contest is co-sponsored by UIA Federations Canada, Canada Israel Experience, El Al Airlines, Roots Canada and The CJN.

2001 Israel Experience Photo Contest Winners

After Durban: a profile of South African Jewry

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

This article first appeared in Ha'aretz in late September after the U.N. Conference Against Racism concluded in Durban.

Marlene Bethlehem, president of the South African Jewish Board of Deputies, has three children. The eldest, Louise, 37, immigrated to Israel 16 years ago to get away from apartheid. The second daughter, Lael, 33, remained to fight apartheid; today she protects the nation's forests. The youngest, Keith, 32, planned on staying in South Africa before Bethlehem's brother Ronnie was kidnapped and murdered four years ago.

"He asked me, 'Do you want these murders to come still closer to you?'" Bethlehem says. "Within four months, he was set up in London, partly because his wife is English."

Bella Miller, a 76-year-old widow from Durban, also has children who have left the country.

"I have three children," she says. "When Howard, my eldest son, had his car stolen, he decided to leave the country. A year later he was settled in Washington. My second son, Ivan, who lived in Johannesburg, also had his car stolen, but he decided to remain and improve security arrangements. The youngest son, Michael, lives in Cape Town; he's still single and likes to enjoy himself."

Miller adds that a car belonging to one of her nephews was also stolen. Immediately after it happened, "he phoned his wife and told her to put the apartment up for sale," she says. "They immigrated to Israel, because their children have pretty good Hebrew."

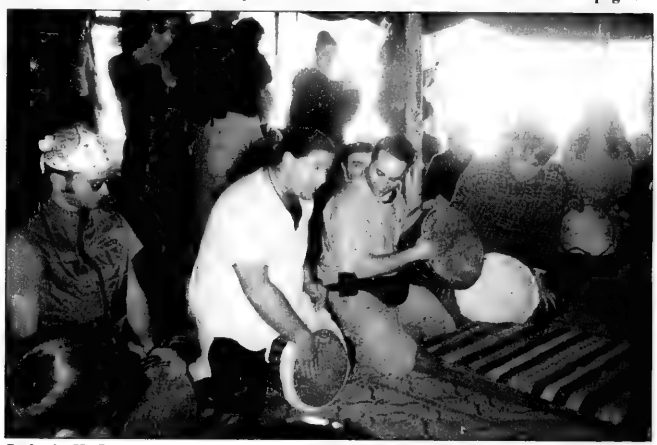
When Miller speaks about cars being stolen, she is referring to the armed robbery of vehicles, one of the most prevalent forms of crime in South Africa. The spate of car theft has reached such alarming proportions that local police squads have set up special units to deal with the epidemic. Since special security devices are installed in cars, criminals have started robbing them directly from their owners, at gunpoint. Drivers in South Africa are at risk when they enter and leave their automobiles; cars idling at traffic lights and intersections are also targeted.

Car theft, however, isn't the only widespread form of crime in the country. With unemployment rates high, many young people resort to crime. Home security systems are conspicuous, particularly in wealthy areas. Many homeowners place warning signs at their entrances, yet many also enclose their homes with fences, walls and, sometimes, barbed wire.

Jewish communal institutions also use such heavy security measures. For instance, a preschool institution in the Johannesburg suburb of Glenhazel (an affluent area where many Jews live) is encircled by an electronic fence. A guard posted by the nursery school's entrance opens its bolted, steel door only after first receiving a go-ahead from the secretary's office inside, where electronic surveillance monitors are mounted.

Crime, however, isn't the only threat to the quality of life in South Africa. Many fear that the country's economic future is far from secure. Though during seven years of democratic rule the inflation rate has dropped from 18 percent to seven percent, the new government's privatization programs and other policies have aggravated unemployment levels, and stirred grave concerns about possible mass layoffs in the future. Fears about the economy's future have been exacerbated by the government's commitment to affirmative action policies to offset the legacy of apartheid discrimination.

Continued on page B3



Bedouin Hafla **[Lawrence Menahem Honourable Mention photo]**

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Jewish emigration part of a general trend

Continued from page B2

South Africans are primarily worried about the instability of the local currency, the rand. Devaluation of the rand began during the apartheid period, when South Africa's economy was boycotted by the international community. Its value continues to sag today, due to a lack of foreign investment and also to so-called "regional influences," meaning the blatant lack of stability of neighbouring countries, especially Zimbabwe.

Recoiling from this inauspicious mix of rising crime rates and economic uncertainty, many South Africans have emigrated. Jewish community representatives quarrel about the causes of this flight. While Miller and Frank Schneider, another retired Jew from Durban, say that their children have left because of crime, Jonathan Russon, an accountant from Johannesburg, believes that most of his Jewish peers have left to "search for more stable salary levels and currencies." Yet whether the exodus is rooted in social, political or economic determinants, Jews are leaving to find a more secure future.

Other white South Africans leave generally for the same reasons. Jonathan Ribin, a Jewish musician from Johannesburg, notes that a community of 12,000 non-Jewish white immigrants from South Africa is taking root today in Perth, Australia. Jews tend not to have special reasons to leave, since anti-Semitism is rare in the country.

Recent signs of an anti-Semitic trend have been limited almost exclusively to Cape Town, on the southern tip of the country. A group of Muslim extremists, the Pajad, is responsible for Cape Town's exceptional status. Though the group originally devoted its efforts to causes such as the war against drugs, it has recently become more militant. There have also been anti-Semitic radio broadcasts in Cape Town in recent months, and while the international anti-racism conference was taking place in Durban, a Jewish doctor in Cape Town was assaulted and badly injured by a band of Muslim radicals.

Yet anti-Semitism in Cape Town remains limited to a string of isolated incidents, and there is no noticeable anti-Semitic trend in the country as a whole. Trends in the Johannesburg suburb of Glenhazel indicate that the country's Jewish community is not concerned about the possibility of an anti-Semitic upsurge. Numerous Glenhazel Jews wear kippot in public. The Jewish community there recently sponsored a fair in the local mall, selling gifts and special items in preparation for the High Holy Days and Sukkot. The fair, which featured performances of Chassidic songs and a shofar-blowing contest, was widely publicized by organizers unworried of a hostile backlash.

Jewish emigration from South Africa, then, is part of a general trend of white departure. Yet the Jews began to leave long before the collapse of the apartheid regime. In June of 1976, riots flared in the township of Soweto, outside of Johannesburg, and many saw that as a sign of troubled times ahead.

"Before apartheid collapsed, many people, like my eldest daughter, left because they couldn't accept the regime," Bethlehem says. "And in recent years, many, like my youngest child, have been leaving because they fear that the present government isn't able to preserve law and order."

Though it is difficult to identify the precise causes of the South African Jewish community's emigration, the bottom line can be seen in the numbers: in 25 years, a community of 120,000 people has dwindled to 80,000 (some say that the current number is even smaller).

Most of the emigrants are young people. Looking for a better future, young Jewish South Africans first depart from relatively small cities and towns across the country that have hosted modest Jewish communities throughout the past century. Jews who remain in South Africa are concentrated heavily in two communities, Johannesburg (60,000) and Cape Town (50,000). The smaller communities are shrinking.

Yet those who depart from these small communities do not always end up in Johannesburg or Cape Town. And many young Jews who leave the country for good have their parents' blessing.

"All over the world, parents usually want their children to remain close by, but we ourselves and other parents like us have persuaded our children to leave because they don't have a future here," Schneider says.

Young Jews who leave have parents' blessing

Many families are far-flung, with members settled in a bewildering array of locales around the globe. Bethlehem – with a daughter in Israel, a son in London and a daughter in Johannesburg – is a case in point. Her friend Gale Goldberg has a son in Toronto, a son in Los Angeles, a daughter in Australia and a daughter who lived in Israel before returning recently to South Africa.

For such parents, annual vacations become globetrotting affairs, a series of shuttle visits between children in different countries and continents. Even parents of lesser economic means scrape together the funds to finance such global excursions to see their children.

"Some women go out and work so that by the end of the year they're able to afford such trips," South Africa's Chief Rabbi Cyril Harris says.

Some elderly parents who require supervision and medical care have been adversely affected by this global scattering of South African Jews. It may be that some, or all, of their children live overseas. In some cases, children are unable to provide for their aging parents, so the burden falls upon the organized Jewish community. Meanwhile, Jewish communal organizations have their own economic worries – they are troubled by the

Continued on page B4

Daveners at the Wall **[Jessica Grunier Honourable Mention photo]**

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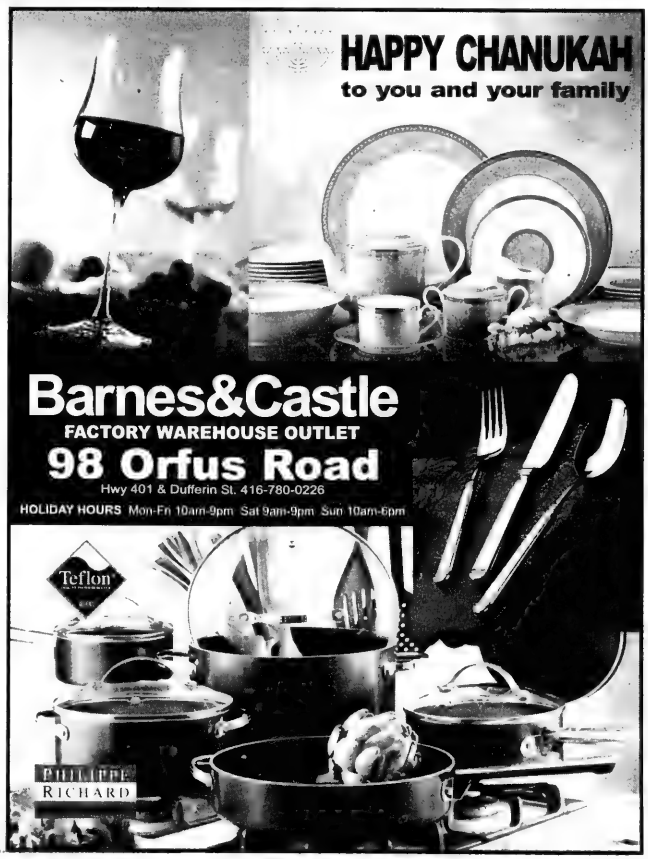

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Community sponsors initiatives to assist black population

Continued from page B3

devaluation of the rand, the cessation of government subsidies to private social welfare and educational institutions, and by the flight of many former donors, wealthy South African Jews who have left the country. Jewish social welfare and education institutions are saddled today with heavy debts; donors who remain in the country are besieged by ever-increasing demands.

Up to now, the organized Jewish community has met these challenges with great success. Jewish homes for seniors admit all members of the community, whatever their income level (this model applies to many Jewish communities around the globe; unfortunately it is not in effect in Israel). The Chabad movement, which has a strong presence in South Africa, operates a special housing complex for people of all ages who have been unable to purchase apartments on their own.

The Jewish community's relationship with the black community poses its own challenges. Like other whites, Jews have little social contact with blacks.

"While apartheid was repealed on a legal level, it remains in effect in social terms," explains Errol Goodman, a senior Jewish community leader. "Jews, like all other whites, shut themselves away in their own neighbourhoods. They are leaving state schools and transferring to private educational facilities, because when blacks entered the state school system, its level declined – that was natural, since in previous generations blacks received just a minimal amount of education."

David Ackerman, a 22-year-old Jewish student from Durban who is active in the Zionist Federation, does not miss the apartheid regime in any way. Yet like many of his older peers, he harbours some doubts about the new government.

"For my father, the change of power was a personal trauma," he recalls. "Not because he supported apartheid. He simply claimed, as somebody affiliated through work with Durban's Technicon, that lecturers ought to be hired by virtue of their abilities, and not because of skin color. Taking that position was enough – he was accused of racism. Students hit him; and in the end he had to leave his job, apparently to vacate it to a black instructor. Though he found work at a private institution, the episode was, for him, traumatic."

Asked whether he believes that his parents and their peers could have done more in the struggle against apartheid, Ackerman says: "They knew that the regime was awful, but they couldn't do anything about it, since it was a totalitarian government. They were a small minority, one which was frightened about an upsurge of anti-Semitism, akin to what characterized the regime here during the Nazi period. And you can't ignore the fact that Jews, like all the other whites, profited from apartheid. They had a very comfortable daily life."

When South Africa's chief rabbi, Cyril Harris, arrived from Britain, he delivered an apology in the Jewish community's name for its not having done enough to defeat apartheid. Ackerman's grandfather wrote an article criticizing him, claiming that the community could not have done more.

Today, the Jewish community sponsors a number of initiatives to assist the nation's black population. For instance, Rabbi Harris has been instrumental in establishing Tikkun, an organization that works for the benefit of black communities. Tikkun's activities include the establishment of a co-operative for growing organic vegetables, a support centre for youth at risk, a medical centre for pregnant women and special classroom instruction for children who have reading difficulties. The ORT education organization has also joined efforts on behalf of black South Africans, establishing a vocational training centre for blacks in Johannesburg.

But these are relatively isolated initiatives. In terms of attitude and social networks, the Jewish community as a whole remains detached from the black community, raising the question: how do South African Jews really view their place in the state? Do those who choose to remain do so simply because they have no alternative – due to a lack of economic resources or an inability to transfer their business abroad? Or do they genuinely see themselves and their children as being part of the "new South Africa," which is now governed by the black majority?

Jewish community leaders issue clear declarations in support of the latter, partly because Jewish leaders don't want to be suspected of disloyalty and partly because the community is composed of people who have decided to stay in South Africa and link their own personal future to the fate of the country.

During the annual meeting of the South African Jewish Board of Deputies last month, board leaders emphatically expressed their belief and commitment to the "new South Africa." SAJBD chairman Russel Gaddin declared: "Our community has so much to offer – so much experience and knowledge – which can be harnessed to build the new South Africa... As citizens of the country and as human beings, don't Jews bear an obligation to improve the lot of the state's vast majority?"

Striking a similar note, Bethlehem says: "I definitely view myself as a proud South African. I am particularly proud of the way in which the state's dramatic transformation, and the reconciliation which came following the political change, came about peacefully. I am definitely connected to the land, and the landscape."

The Jewish community played a part in that political change, which in turn brought about changes in attitude. Cape Town's Jewish Museum, which opened a few years ago, documents Jewish history in the country. Helen Friedman, an anti-apartheid activist who continues to help blacks today, says that whereas 10 years ago, no one, including members of the Jewish community, was interested in her activism, today she has received recognition for her efforts.

"I have in the past five years received a lot of love and backing, and most of the people who finance my support organization are Jewish," Friedman says.

SAJDP director-general Judah Kaye astutely analyzes the Jewish community's dilemma: "We got used to viewing South Africa as a western country, as a land which has a western culture. The challenge we face is to become accustomed to life in an African state."

There are many indications that the community is finding it hard to make this transition. The South African Jew lives in what Marvin Smith, former SAJDP president, calls "internal exile." His body, Smith explains, is in South Africa, but his soul is enclosed in western "bubbles" that he has contrived. Community members live in elegant, affluent, and heavily protected houses that are located in American-style suburbs, they work in fortress-like office buildings where international business deals are made, and they try to remain sealed off, protected from aspects of the African environment outside

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A Very Happy Chanukah

Faigie & Rubin Zimmerman and Family

Religious profile of community has strengthened

Continued from page B4

soaring levels of AIDS, unemployment, poverty and crime).

Arguably, the trend of "returning to religion" which has taken root in the Jewish community, particularly in Johannesburg, reflects this impulse to cut loose from the local setting. The South African Jewish community has long been characterized by its unusually strong religious and Zionist commitments. A majority of its members, even those who travel to synagogue on Shabbat by automobile, define themselves as Orthodox. A large portion of the community's members attended Jewish day schools that stressed Hebrew lessons and the strengthening of bonds with Israel. Zionist youth movements have enjoyed extraordinarily strong membership rates. Though intermarriage rates, which traditionally have been very low, have risen somewhat today, they remain at 15 percent – as compared to the 50 percent intermarriage figure that looms in the United States and other western countries.

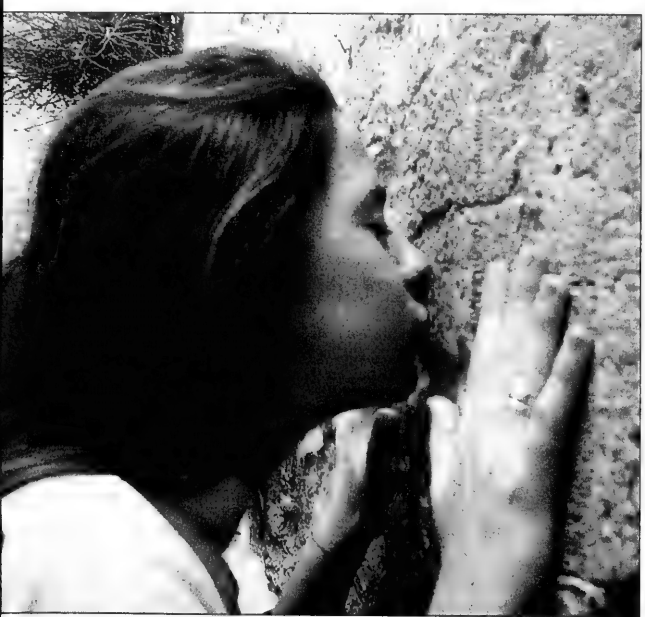
The dominant social, religious, ideological and educational trends were affected by apartheid and its legacy. As Rabbi Harris puts it, the trends are explained "by the generally isolated character of society in South Africa. Separation hasn't existed only between blacks and whites: the blacks themselves were separated along tribal lines. Muslims also keep to themselves."

Under seven years of black rule, the Jewish community's religious profile has strengthened. Institutions encouraging Jews to become Orthodox – Chabad, Or Samayach, Aish HaTorah – are flourishing in Johannesburg, recruiting hundreds of new members each year. Increasing numbers of people keep the laws of kashrut and Shabbat. Many agree with Ackerman, depicting the process as "a desire to clutch something that is well-known." Religious frameworks, he notes, "provide a sense of social security which offsets the general uncertainty and fears about the future."

Yet despite the strong Jewish and Zionist components in the community's identity, Israel is not the destination preferred by most who choose to leave. Most emigrants head for Australia, Canada and Britain; if a green card is available, they set off for the United States. Israel receives just 20 percent of those who leave.

A number of explanations are put forth to account for Israel's relatively low level of popularity among emigrants, who want English-language countries and are deterred by Hebrew. Devaluation of the rand means that a large villa in South Africa is sold for around $200,000, a price that fetches not much more than a modest apartment in many parts of Israel. It seems that the main factor spoiling Israel's appeal is what many refer to simply as "the good life." Goodman puts it this way: "The community here is very spoiled. We have a good, comfortable life. If people decide to leave, they don't want to go to a place where life is hard, like Israel."

Reflecting atop Masada **[Mark Watkin Honourable Mention photo]**



Kissing the Holy Kotel **[Valerie Buzaglo Honourable Mention photo]**

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Israel researchers move forward with stem cell research

By WENDY ELLIMAN

President George W. Bush deliberated for months over the complexities of providing federal funds for stem cell research. His ruling on Aug. 9 was a compromise: research on the 64 existing stem cell lines will be financed by the taxpayer, but no new lines may be created with government funds. His decision, he explained, had been made "with great care... because embryonic stem cell research holds great promise, but also the potential of great evil."

In Israel, where two research centres – the Hadassah Medical Organization and the Technion-Israel Institute of Technology – are among the 10 worldwide to hold existing embryonic stem cell lines, the U.S. ruling has had a major impact on future research.

What, then, is Israel's take on the ethical uncertainties that so deeply trouble the U.S. president?

The debate centres on the right to life of the human embryo: when its stem cells are removed, the embryo dies.

In 1998, stem cells – building blocks for all human tissue – were first successfully extracted from human embryos and maintained in the laboratory. Since then, 64 stem cell lines able to reproduce themselves infinitely in the laboratory have been extracted.

With laboratory material to work on, scientists worldwide have used different combinations of chemical growth factors to urge these embryonic stem cells to specialize. They have developed them into about half the human body's 220 different cell types, a first stage, they believe, in developing cures for disorders that include heart disease, stroke, diabetes, certain cancers, multiple sclerosis, muscular dystrophy, osteo-arthritis and Parkinson's and Lou Gehrig's diseases.

Impassioned opposition to stem cell research comes from pro-lifers, who believe that embryos possess souls. Because removing stem cells kills the embryo, stem cell harvesting is thus human experimentation and murder.

In Jewish belief, this is a non-issue, says Israel Prize laureate Prof. Michel Revel, a molecular geneticist at the Weizmann Institute of Science in Rehovot and chair of the bioethics advisory committee of Israel's National Academy of Sciences and Humanities. Judaism teaches that the soul enters the embryo at 40 days of age, he says. Embryos just a few days old, comprising some 150 cells and no bigger than a pinhead, "are not, therefore, considered human beings."

Gad Potashnik, professor of obstetrics and gynecology at the faculty of health sciences at Ben-Gurion University of the Negev (BGU), is very involved in the ethical considerations of stem cell research and he represented Israel at a bioethics symposium organized by the European community. Judaism defines an embryo as such only after it has existed for 14 days, he says, not from the moment of fertilization.

"In any case, the embryos used for research are surplus from in vitro fertilization [IVF]; they have been stored in fertility clinics and are too old to be viable," says nephrologist Dr. Karl Skorecki, director of the Rappaport Family Institute for Medical Research at the Technion-Israel Institute of Technology in Haifa. "In other words, they've never been in a uterus, which is a very important distinction."

Working within a Jewish ethical framework

"Clearly, the issue is extremely sensitive," says Skorecki's colleague, Dr. Joseph Itskovits. "We don't act in a vacuum, and we always obtain the proper consents."

This extremely sensitive issue is more than theoretical in Israel. Researchers at the Technion and the Hadassah-Hebrew University Medical Centre in Jerusalem were among the first worldwide to isolate embryonic stem cells and maintain stem cell lines.

Itskovits and Skorecki led the Technion team that developed their lines into insulin-producing pancreatic cells with the potential to heal diabetics. And Itskovits and Prof. Smadar Cohen, of BGU's biotechnology engineering department and the Institute for Applied Biosciences, are using embryonic stem cells to produce human heart muscle cells to help heal scarring after a heart attack.

Dr. Benjamin Reubinoff, of Hadassah's obstetrics and gynecology department and the Goldyne Savad Institute of Gene Therapy, has produced nerve cells from Hadassah's six stem cell lines. These, he hopes, will one day cure neurological diseases such as Parkinson's, Alzheimer's and multiple sclerosis. Together with his research partners from Australia and Singapore, Reubinoff hailed Bush's decision.

"By virtue of our ability to supply our embryonic stem cell lines to researchers in the United States and other countries worldwide, we hope to support and participate in the promotion of futuristic research," Reubinoff says.

At BGU, Potashnik is collaborating with geneticist Prof. Rifka Carmi, dean of the university's faculty of health sciences, on a proposal for a study to create a stem cell line that would circumvent the ethical concerns of harming an embryo with the potential to become a human being.

They have been working on a procedure known as Preimplantation Genetic Diagnosis (PGD), a technique that enables scientists to take a single cell from a two-day-old embryo without affecting other cells. That one cell, however, can reveal if the embryo

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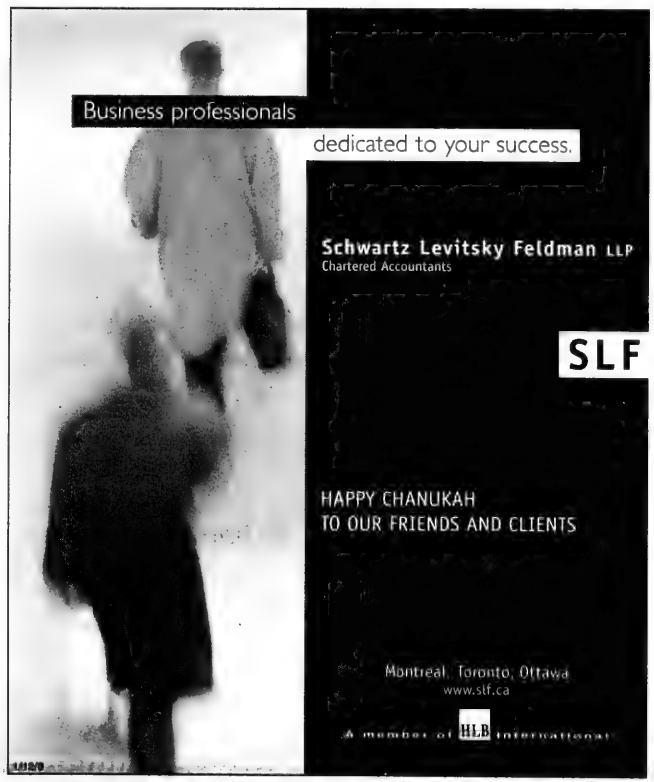

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Weizmann scientists develop DNA based computers

By TAMARA TRAUBMAN
Ha'aretz Daily Newspaper Ltd.

Researchers from the Weizmann Institute in Rehovot and the Technion in Haifa have developed a computer so tiny that a trillion of them could fit into a laboratory test tube. The "computers" are biological molecules, using DNA for software and enzymes for hardware, and can solve a billion mathematical problems a second.

Such tiny devices could one day fit into cells and supervise biological processes, or even synthesize drugs. DNA strands exist in almost every body cell – they are biological software that tell each cell and molecule what to do.

"If you look at the mechanism of a cell, a lot of what goes on inside is computation. We don't need to teach the cell new tricks, we just need to put the existing tricks in the right order," says Prof. Ehud Shapiro of the Weizmann Institute, who headed the research.

Some scientists believe DNA-based computers could have an advantage over existing computers based on silicon chips. Artificial chips have reached their limits and can't get any smaller. But, say the scientists, tiny DNA strands can store huge amounts of information in minuscule space – one cubic centimeter of DNA can store more information than a trillion CDs.

Shapiro says the molecular computer is the first of its kind. Although computers with DNA input and output have been made before, they have always involved a laborious series of reactions, each requiring human supervision. "Previous biological computers were the same size as the room in which the supervisors and computer equipment worked," said Shapiro. "With the new method, all you need do to get an answer is put all the ingredients into a test tube, mix them together, and check to see what the output is."

For now biological computers only know how to answer simple questions with a "yes" or "no" response. A typical question would be: In the sequence AAB is there an equal number of As and Bs?

Nevertheless, several researchers worldwide have hailed the computers as an important new development. "They work better than anything I've seen so far," said Eric Baum, a computer scientist at the NEC Research Institute in Princeton, N.J. Although he questions whether biomolecular computers will ever become really useful, he believes they are a "step in the right direction."

Shapiro and a growing number of other scientists believe DNA-based computers may lead to a number of useful applications – they could be planted inside cells, where they would watch for irregularities or even synthesize drugs.

The computer simulates the cell's natural mechanisms with an accuracy level of 99.8 percent. Natural DNA processes also involve inaccuracies which are corrected by other genes, says Shapiro, and it is almost impossible to reach absolute accuracy using biological systems. However, for the uses for which the computers are designated, this level of accuracy is adequate.

So how does such a computer work? Let's say the computer wants to know whether the number of times a B DNA type appears in a DNA section is odd or even. The DNA section – the "input" – is inserted into a chemical solution along with enzymes to be used as the computer's "hardware." Other DNA sections are added, which act as "software."

A software section sticks to the input with the help of an enzyme. If the tip of the input is B, the input will be labeled as having an odd number of B sequences. Another enzyme then cuts the section and reveals the next sequence. Each time B appears, the label on the input changes from "even" to "odd" and back again. Once the computer has dissected the entire input, it can determine whether the sequence appeared an even or odd number of times according to the last label – the "output."

Israel researchers move forward with stem cell research

Continued from page B6

is affected with a certain genetic disease or not. For some genetic disorders, however, one cell is not sufficient and a cell line will greatly improve the diagnostic results.

Under a 1998 Israeli law, "research that is not intended to produce a human being or to clone one is legal," says Israel Health Ministry legal advisor Mira Hibener-Harel.

With the rush of progress since then, however, 10 Israeli experts in science, medicine, civil and Jewish law, philosophy and ethics spent eight months earlier this year drawing up more specific guidelines for the therapeutic use of embryonic stem cells in Israel. Their recommendations, accepted by Israel's National Academy of Sciences and Humanities in September, are now the basis for Health Ministry regulations for stem cell research in Israel.

Revel, who served on the team, summarizes its main recommendations. First, as in organ transplantation, where organs are removed from the donor by one medical team and transplanted into the recipient by another, so in stem cell research, the team removing ova or developing IVF embryos must be distinct from that working with stem cells. Second, no attempt may be made to fertilize ova from aborted female embryos. Third, viable embryos may not be used for research. And fourth, embryos may not be specifically created for scientific experimentation or therapy.

"While researchers today are ethical, we must guard against those in the future who may try to advance their careers or incomes by performing procedures that violate ethical rules," says Revel.

Potashnik is optimistic about the future of stem cell research in Israel. "I can tell you that the religious parties in Israel are open-minded and they are ready to put together efforts in order to find solutions. You know, for example, they will approve egg donation. And if you can overcome some of the requirements they put forward, I don't think that it is impossible to reach a consensus. Then we can go ahead and create these kinds of stem cells for the benefit of all mankind."

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Ireland gets new chief rabbi

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

As the new chief rabbi of Ireland, Yaakov Pearlman has a grand title, but a much smaller community than the one he left in upstate New York.

Rochester, N.Y., where Rabbi Pearlman was spiritual leader of Light of Israel Congregation, has about 22,000 Jews. By contrast, he said, Ireland has between 1,300 and 1,400 Jews.

Before Rabbi Pearlman arrived in Dublin in mid-September, Ireland had been without a chief rabbi for nearly a year. His predecessor, Gavin Broder, left Dublin in October 2000 to become London chaplain of Hillel, the Jewish student organization.

The gap left the entire country without someone to lead the important rituals of communal life, Rabbi Broder said.

"The chief rabbi is effectively the only rabbi in Ireland," he said. "It makes the job specification a very big challenge. It's a 24-hour-a-day job."

"There is a tremendous amount of work that needs to be done in many areas," Rabbi Pearlman said. "Things have been neglected, and the community suffers. Things we take for granted in [the United States] are not taken for granted here."

It has been difficult, for example, to get kosher food, and conversions have been put on hold. Observant Jews have been importing frozen kosher meat from France.

England has not been allowed to export meat for most of this year due to an outbreak of foot and mouth disease.

And bringing meat in from far away is expensive, Rabbi Pearlman said.

The first kosher slaughter of animals in Ireland for more than a year occured recently when a shochet was brought in from England.

A slaughterhouse was made kosher for several days as the shochet slaughtered some 400 animals, some for use in Ireland and some for export to England.

At least three young couples with one non-Jewish partner have had marriages delayed because there has been no opportunity for conversion.

"They have been waiting until a chief rabbi arrived," Rabbi Pearlman said. "I have to monitor it, sanction what they are doing and recommend them for conversion. It's a long haul."

The numbers might not sound significant to North American ears, Rabbi Pearlman said, but "for a city like Dublin, two or three couples is quite a number."

While day-to-day matters such as kashrut and conversion are important in the Irish Jewish community, Rabbi Broder says assimilation is a much bigger problem.

Rabbi Pearlman has to "try to hold the community together," Rabbi Broder said. "The community is dwindling and has been for some time."

The two cities in England with large Jewish populations have drawn young people away from Ireland, Rabbi Pearlman said.

"We have two very strong communities in close proximity to ours," he said. "Usually, young couples get married and they move to London or Manchester."

In an attempt to reverse this trend, the Irish Jewish community has established a committee to try to attract Jews to Ireland, and lists Dublin's attractions for Jews on its Web site.

"Dublin is booming," Rabbi Pearlman said. "It's a good place to live and do business."

And, he said, "In Ireland, overt anti-Semitism is absolutely nonexistent."

Some Jews have arrived from South Africa, Rabbi Pearlman said. Rabbi Broder pointed out that there also is an Israeli community doing business in Ireland.

Rabbi Pearlman doesn't underestimate the difficulties facing Irish Jewry, but said he is optimistic. He took the job in Dublin, he said, because he was looking for a challenge.

A native of Manchester, England, he became the youngest rabbi in Britain when he was ordained at 20.

He then moved to the United States, where he earned a master's degree in Jewish history at Hofstra University in New York and a PhD in education from the University of California at San Diego.

After completing his doctorate, he first moved to Providence, R.I., where he held a pulpit for nine years and then to Rochester, where he spent 22 years, first at Beth Joseph and then at Light of Israel.

"That was a very fine position which I could well have stayed with" until retirement, Rabbi Pearlman said. "But I reached a point where I was looking for another challenge, and there comes a point in one's life where there is a drive to go back to one's roots."

He contacted the chief rabbi in London, Jonathan Sacks, to ask about openings in Britain.

Ireland hadn't occurred to him, he said, but he got a call from London asking if he would be interested in Dublin, and he decided to accept.

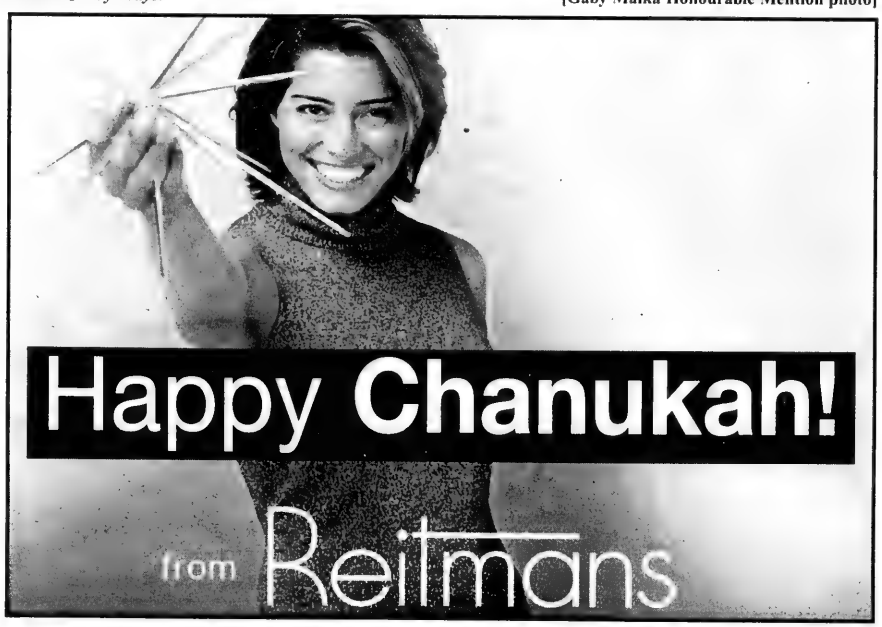
Being chief rabbi of Ireland means more than just ministering to the Jewish community, Rabbi Pearlman has found.

"There's almost a diplomatic profile, attending functions on behalf of the community," Rabbi Broder said.

Rabbi Pearlman agreed.

"Representation of Jews to the secular world is very important," he said. "It's a very high-profile position. People look up to the chief rabbi with tremendous respect."

Mesmerized by Prayer [Gaby Malka Honourable Mention photo]



Happy Chanukah

Chanukah's heroes and heroines took on Hellenism

By SHARON KANON
Israel Press Service

Bravery and unflinching adherence to Torah laws characterized the Jewish heroes and heroines in the Chanukah story. Daring and defiant, they refused to give in to religious persecution and oppression and set in motion the rebellion and surprise victory of the Jewish patriots.

The villain in the tale, Antiochus Epiphanes (a Syrian Greek), heir to the rule of Alexander the Great, persecuted the Jews in an effort to thrust Hellenism on them. He changed the name of Jerusalem to Antioch, stole the gold altar and gold menorah from the Temple (169 BCE), desecrated the holy site with idol worship and the sacrifice of pigs, and prohibited circumcision and the observance of Shabbat.

Hellenistic culture was dazzling – material wealth, poetry, drama, sculpture, philosophy, sports and literature – and one can see why some Jewish residents of Judea fell victim to its lures, even participating naked (like the Greek athletes) in sports events. Some went as far as to "undo" their circumcision.

One of the first heroes to set an example of defiance against the Greeks was Elazar, a 90 year-old scribe, who refused to eat pork. "I shall not violate the sacred oaths of my ancestors who swore to observe the Torah, not even if you cut my eyes out and burn my insides… You shall not defile the sacred lips of my old age…" (The Book of Maccabees IV, written in the first century BCE in Greek.)

When it was suggested that he pretend to eat pork, to save his life, Elazar refused. "And so he died, leaving in his death a model of nobility and a memorial of virtue not only to the young but to the mass of his nation." (II Maccabees)

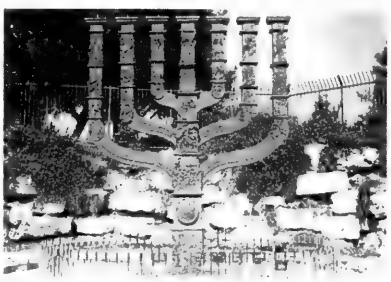
Mattathias, an aging Hebrew priest who had left Jerusalem with his five sons to live in Modi'in, was present when Greek soldiers came and demanded that the Jews sacrifice a pig to their pagan god. When a Jew stepped forward to make the sacrifice, he instinctively drew his sword and killed him. Mattathias and his sons fled to a nearby cave and readied themselves to fight the Greeks. They were determined to preserve the exclusive worship of Judaism and battle the Greeks both militarily and religiously.

The elderly Mattathias died within a year and never saw the success of the revolt he began. His son Judah, a brilliant military strategist, took over as leader. Not deterred by the heavily-armed enemy army of 20,000 to 80,000 men, he led his small army of 3,000. With cunning and prayer and under Judah's inspired leadership, the Jews were able to successfully confront the Greeks and eventually recapture the Temple.

"They come against us full of hubris and lawlessness, to destroy us, our wives and our children and to plunder us," said Judah. "But we are fighting for our lives and our laws. God himself will crush them…" (I Maccabees 3:16-22).

Later, when the Jewish guerrillas were pitted against the Greek army, another Elazar seized the moment. The younger brother of Judah the Maccabee crept under a Greek general's elephant and slew it with a spear.

Women were pivotal in the Chanukah story. Two Chanas stood out for their heroism. Torture did not break the will of Chana or her seven sons who refused to eat treif or bow down to Zeus. (The melodramatic narrative of multi-martyrdom is told in II Maccabees 7.)



Chana, the daughter of Mattathias, is given credit for inciting the actual rebellion. She stripped off her clothes in public after her wedding to shame her brothers and incite them to rebel against the Greek decree that a Jewish bride go directly to the local official for 'first night privileges.' "You are ashamed of my nakedness, but not ashamed to deliver me to the uncircumcised Greek official?" she asked incredulously.

Continued on page B10

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Happy Chanukah

Chanukah's heroes and heroines took on Hellenism

Continued from page B9

Exactly three years from the date that Antiochus initiated idol worship and desecrated the altar of the Temple, Judah the Maccabee organized its rededication. The event, held on the 25th day of Kislev, 164 BCE (recorded in Maccabees I), was made festive with harps, lutes and cymbals.

Improvising a menorah, the Hasmoneans took iron rods, covered with zinc, and inserted wicks. Searching for oil, they found only one bottle of oil sealed by the High Priest, enough for one day's lighting... "a miracle happened, and there was light from it for eight days. In the following year, they established eight festival days," wrote the Rabbis in the Babylonian Talmud (Shabbat).

Chanukah, which literally means "dedication," did not get its name until over 100 years after this miraculous event, when Josephus the historian referred to it as the Festival of Lights, symbolizing religious freedom.

The Maccabean heroes and heroines fought for Jewish beliefs, traditions and values, bringing to their struggle commitment, vitality and dynamism.

"For the Jew, there is no greater sin than the sin of detachment," says Mordechai Gafni, a young Orthodox rabbi involved with spiritual renewal. "The basic Hebraic posture in the world is passionate involvement in the realness of life." It is this passion, centuries after the Maccabean victory, that enables Jewish families everywhere to continue to celebrate the festival of Chanukah as free men and women.

Renaissance man elected chief rabbi of Rome

By RUTH E. GRUBER
Jewish Telegraphic Agency

A Jewish scholar who is also a medical doctor has been elected the new chief rabbi of Rome.

Dr. Riccardo Di Segni, 52, elected to the post last month, will succeed 86-year-old Elio Toaff. Rabbi Di Segni has been director of Italy's rabbinical college since 1999.

Rabbi Toaff retired after 50 years in Italy's most prominent Jewish religious post. With some 15,000 Jews, Rome's Jewish community is the largest in Italy.

'It is certain that I will need everyone's help'

Married with three children, Rabbi Di Segni is chief radiologist at a major Rome hospital. The native of Rome studied medicine at the University of Minnesota.

Rabbi Di Segni has long been involved in interfaith relations. He has written or edited numerous scholarly works and liturgical texts, including three editions of a guide to Jewish dietary laws.

Rabbi Di Segni said he aims to safeguard the memory of a Jewish community that dates back more than 2,000 years.

"The choice of a chief rabbi for the Rome community is a guarantee for our traditions," Rabbi Di Segni, who formally takes office in February, told a Jewish club after his election.

"It is certain that I will need everyone's help, because I can't accomplish anything on my own."

He said he hoped to be able to continue his medical career as well as carry out his responsibilities as chief rabbi.

"In doing so, he will resume an old Sephardic tradition according to which a rabbi should also work" outside of his rabbinic duties, said Tullia Zevi, past president of the Union of Italian Jewish Communities.

"He is the best person for this post," said Amos Luzzatto, current president of the union.

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Candlelight is the symbol of Jewish civilization

In observing Chanukah, each of us is called upon to light the candles and we are commanded to display the lit menorah publicly. Why this need for individual action and for publicity? And why is light the holiday's central motif?

The candlelight, I think, can be seen as the symbol of Jewish civilization – a common past, immemorial beliefs and practices, an eternal people, an everlasting State of Israel, and a single destiny. Over two thousand years ago, the rulers of the Seleucid Empire sought to extinguish the Jewish identity. They would have succeeded, had a heroic Judah Maccabee not emerged to thwart their destructive plans.

The emphasis on individual obligation tells us that we cannot always count on a Judah Maccabee to arise from our midst. To preserve our civilization and ensure our survival, therefore, each of us in every generation must take upon ourselves the role of Judah Maccabee. In that way the Jewish people truly is the sum of each one of its parts.

Furthermore, we light the menorah for all to see as an act of unabashed self-affirmation, thereby demonstrating to others as well as to ourselves self-assurance and pride in being Jewish. We also do so because we are meant to be a light unto the nations. Rooted in our values, we fulfill the responsibility of contributing in every way to the societies of which we are such an integral part.

At great cost, Sept. 11 awakened the world to those forces of darkness that the State of Israel has been confronting for all too long. Israel has been defeating these forces every day through the bright light of confidence and perseverance that burns brightly in each Israeli. It is from the Maccabean heroism of our brothers and sisters in Israel that we, and the world, must draw inspiration. It is from them that we learn the true miracle of Chanukah that, just as light dispels the darkness, so the human spirit will always triumph over evil.

A happy Chanukah to one and all.

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National President of Canadian Jewish Congress

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Happy Chanukah

Rome's Jews date back to Maccabees

By RUTH E. GRUBER
Jewish Telegraphic Agency

The election of Dr. Riccardo Di Segni as the new chief rabbi of Rome opens the latest chapter in the tumultuous life of a Jewish community that traces its history back to the days of the Maccabees.

Rabbi Di Segni was elected earlier this month to replace Rabbi Elio Toaff, who is retiring at age 86 after 50 years in Italy's most prominent Jewish religious post.

The new chief rabbi stressed his sense of duty in becoming the religious leader of what is considered the oldest continuous Jewish community in Europe.

"I will be the guardian of the memory of this community, which has never moved from here for more than 2,000 years," he said. "We have resisted everything, including infamy. We are faithful and proud of these places."

While Jews may have settled in Rome in the third century BCE, it was the Maccabees' successful revolt against the Syrian king Antiochus in the second century BCE that put the community on the map.

The festival of Chanukah was established on the 25th of Kislev, 165 BCE, when Judah Maccabee, his brothers and his volunteer army held a ceremony to rededicate the Temple after their victory.

Only four years later, in 161 BCE, Judah sent a diplomatic mission to Rome in an attempt to forge an alliance against the Syrians and preserve the Jews' precarious independence.

"It was natural to solicit the sympathy and support of the great new power in the west," the scholar Cecil Roth wrote in his *History of the Jews in Italy*.

The names of the Maccabees' Jewish ambassadors are known: Jason ben Eleazar and Eupolemos ben Johanan.

Written accounts tell how they appeared before the Roman Senate and received pledges of friendship and protection.

"These details are by no means insignificant," Roth wrote. "These are the first Jews to be in Italy, or to visit Europe, who are known to us by name," and are "the spiritual ancestors of western Jewry as a whole."

Further diplomatic missions were dispatched in coming years by Judah's brothers Jonathan and Simon, who succeeded him.

In 139 BCE, Simon sent envoys to Rome "with a great shield of gold of a thousand pound weight to confirm the [alliance] with them."

From that time on, the Jewish presence in Rome has been constant. Today, Rome's 15,000 Jews make up the largest Jewish community in Italy, which has about 35,000 Jews in all.

Rome's Jewish community was much bigger in ancient times.

It swelled to some 50,000, or 10 percent of the population, after the arrival of Jewish slaves and prisoners brought back after the Romans – led by the Emperor Vespasian and his son Titus – conquered Jerusalem and, in 70 C.E., destroyed the Second Temple.

The Roman Forum's Arch of Titus, which commemorates the sack of Jerusalem, has become one of the most powerful symbols of the Diaspora. Its carvings depict the emperor's triumphant procession carrying loot from the Temple, including a large, seven-branched menorah.

The arch became such a powerful symbol that Roman Jews refused to walk under it.

It was only in 1948, with the founding of the State of Israel, that they passed through it in a solemn procession – in the direction opposite to that taken by the triumphant ancient processions.

The menorah on the arch served as the model for the menorah symbol used on the emblem of the State of Israel.

Other archeological remains, including a synagogue and Jewish catacombs, also bear testimony to the antiquity of Rome's Jewish community.

The synagogue, located at the site of Rome's ancient port, Ostia Antica, was discovered in 1961. It is believed to date from the latter part of the first century C.E., and was remodeled at the end of the third century.

Rome's Jewish community was bigger in ancient times

In ancient times, Ostia was a bustling port at the mouth of the Tiber, but its site today is inland because of the changing coastline. The remains on the ancient port form an archeological zone reminiscent of a miniature Pompeii.

The ruined synagogue has a clearly visible ark decorated with carvings of a menorah, lulav and shofar. There also is a room with an oven which may have been used to bake matzah.

Oil lamps decorated with menorahs also were found. One of the most interesting finds was a Greek inscription on a tablet, in which a local Jew named Mindi Faustos praises himself for having donated the ark.

The menorah, lulav and shofar were the three symbols most representative of Jews in ancient times, and they appear frequently on ancient Jewish tombs.

Five Jewish catacombs have survived from Roman times, mainly from the third and fourth centuries C.E.

In addition to Jewish symbols, they are decorated with vivid paintings showing animals, plants, geometric forms and even human figures.

The Vatican Museum has the largest collection of Hebrew inscriptions and epitaphs from the Jewish catacombs. Nearly 200 are on display, some showing exceptionally detailed relief carvings.

Many are decorated with representations of ritual objects, including the menorah plundered by the Romans from the temple in Jerusalem.

Brazilian Jews threatened by assimilation, not anti-Semitism

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

The recent international congress for Jews and Human Ecology, held in the city of Belem in northern Brazil, paralleled the situation of the entire Brazilian Jewish community: just as outside South America, few in the Jewish world know about Brazilian Jewry, few people know of the existence of an organization involved in the preservation of nature according to traditional Jewish values. And few know there is a city on the Amazon estuary whose name is the Portuguese version of Bethlehem, in which there is an old and established Jewish community with a Zionist past, started by North African Jews.

Usually, attention is focused on Argentina's Jewish community, which has suffered a great deal of persecution recently and which has seen many of its members emigrate from South America. Brazilian Jews, on the other hand, live in tranquillity. Their economic situation is better than that of Jews in most South American countries, which are undergoing an economic crisis. Many years of prosperity have reinforced the influence of the wealthy and the bankers while intellectuals have become marginal in public life. The disappearance of scholarly periodicals reflects this trend.

Yet Brazil has not been immune to economic crisis, and the budgets of many community institutions, funded mostly by the United Jewish Appeal, have suffered. The economic situation is to some degree responsible for the closing of the Jewish teachers' seminary. And though Brazilian Jews contend with little anti-Semitism – they have integrated into society and into the cultural elite – they are in danger of assimilation.

A survey of worldwide anti-Semitism for 1999 to 2000, published by Tel Aviv University, points out that Brazil has traditionally been characterized by a low degree of anti-Semitism. The few recent incidents have been restricted mainly to telephone threats on synagogues and the distribution of anti-Semitic material on the Internet.

A new study of the Jews of Brazil, edited by a Jewish professor from the University of Sao Paolo and published in 2001 by the World Jewish Congress, adds that dealing with anti-Semitism (and support of Israel) is easier now for Brazilian Jews than in the past, when public opinion was openly pro-Palestinian.

In recent weeks, the world – and particularly the Jews of Argentina and Brazil – have turned their attention to Foz do Iguazu, the "smuggler's capital," on the border between Argentina and Paraguay. Many Arab immigrants live in this city, which is suspected of being one of the centres of Osama bin Laden's Al Qaeda network and possibly the source of the attacks against the Jewish community and the Israeli embassy in Argentina in 1992.

The first Jews arrived in Brazil around 1500, together with the first Portuguese settlers. New Christians who had fled the Inquisition, these Jews enjoyed relative freedom for many years. The size of today's Brazilian Jewish community is unclear. The yearbook of the American Jewish Committee, one of the official sources for Jewish demographic statistics all over the world, lists between 98,000 and 100,000. A Brazilian study, on the other hand, estimates the number at 160,000. This discrepancy reflects the uncertainty over how widespread assimilation is and how to define the term.

Most of Brazil's Jews live in Sao Paolo and in Rio de Janeiro – between 55,000 and 65,000 – although as noted, these are estimates. The community is considered hard-working and well-organized. The Jews are identified with the present liberal capitalist regime, although in the past, there were many Jews among the leaders of the leftist movements, the target of severe persecution by the military regime from 1969 to 1975. Brazil's Labour party still attracts many young Jews.

Whereas during the second half of the 20th century North American Jewry was characterized by movement from the centres of the large cities to the new suburbs, in Brazil the opposite happened: with the improvement in their economic situation, many Jews moved from the poor suburbs and small towns to the cities and the Jewish populations of Sao Paolo and Rio de Janeiro grew again. Recently, however, with deteriorating living conditions in the cities, Jews are again returning to the suburbs and establishing new Jewish institutions.

Although during the 1930s anti-Semitism existed among the social elites, which led to the closing of Brazil's borders to European refugees from Nazism, the Jews, for the most part, have not encountered obstacles to integration into the upper classes of Brazilian society. This, of course, contributes to the dimensions of assimilation.

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Random Wall in Jerusalem (photo has been altered-editor)
[Sheri Nadel Honourable Mention photo]

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The Word: The Story of Judith

By JONATHAN GRONER
Jewz.com

When most of us think of Chanukah, we think of the Maccabees – the High Priest Mattathias and his five sons – and their religious and military struggle against the Hellenist Syrians.

It's a pretty male-dominated story. But there is an additional Chanukah tradition in which a woman plays a central role as warrior.

The source for this tradition is the book of Judith. Judith is, of course, not part of the Jewish Bible, but is one of the books of the Apocrypha, a set of writings that, for one reason or another, were not included in the biblical canon.

Scholars think Judith was written in Hebrew around 150 BCE., roughly at the time of the Maccabees' revolt, and was translated into Greek. Only the Greek version survives as the basis for modern translations.

The Judith story can be summarized as follows. At an unspecified time in history, the powerful King Nebuchadnezzar of Assyria orders his general, Holofernes, to conquer the land of Judea.

Holofernes besieges the city of Bethulia and cuts off its water supply

Holofernes besieges the city of Bethulia and cuts off its water supply. The city's desperate leaders are approached by Judith, a particularly pious young widow, who says she has a secret plan to save the city.

Judith walks into the Assyrian camp and feigns surrender. She meets Holofernes and beguiles him with her beauty: "There is not such a woman from one end of the earth to the other, either for beauty of face or wisdom of speech!" he exclaims (Judith 11:21).

Holofernes invites Judith to his tent. He "was ravished with her and he was moved with great desire to possess her." (Judith 12:16). They drink wine together until Holofernes passes out. Then Judith cuts off his head with his sword and carries the head back to her city. The Assyrians are frightened, the Jews are emboldened, and the Jews plunder the Assyrian camp. Judith sings a song of praise to God. She never marries again, and she lives to the ripe age of 105.

Purely as a matter of narrative skill and literary style, Judith falls far short of the standards set by familiar biblical books such as Ruth and Esther. It takes sixteen chapters to tell the basically simple story, and the book is marred by considerable repetition and a good deal of extraneous detail. In fact, it becomes easier to appreciate the beauty and charm of the biblical narratives after reading through Judith a few times.

Interestingly, nowhere does the unknown author of this apocryphal Judith narrative mention King Antiochus, the Syrians, or the Maccabees. In fact, Nebuchadnezzar and the Assyrians form part of a much earlier historical era.

But over the centuries, the story has become associated with the Chanukah celebration for many people, perhaps because it reflects a triumph of relatively powerless Jews over a foreign enemy. Some Jews even have the custom of eating dairy foods on Chanukah to commemorate the tradition that Judith served salty cheese to Holofernes to make him thirsty for wine, a detail not mentioned in the version of the Judith story that survives in the Apocrypha.

The Judith story is reminiscent not so much of the national epic of the Maccabees as of a much older narrative in the book of Judges, one with which the author of Judith was no doubt familiar.

Continued on page B15

The Word: The Story of Judith

Continued from page B14

The fourth chapter of Judges recounts the victory of Deborah the prophet over the Canaanites and their general, Sisera. Although Deborah and her own general, Barak, lead the rout, Sisera is actually killed by Jael, a non-Jewish woman, who takes him into her tent, serves him milk, and plants a tent peg into his skull while he is sleeping. The eventual outcome is foretold by Deborah, in Judges 4:9, when she tells Barak, "For into the hand of a woman will the Lord deliver Sisera."

To a warrior of the time, to die in battle was heroic; to be killed by a woman was ignominious. That concept, and probably the specific verse in Judges, is clearly alluded to in Judith. Just before Judith crosses into the Assyrian camp, she prays to God, "Crush their arrogance by the hand of a woman." (Judith 9:10). And after she has killed the oppressor Holofernes, she takes his head out of her bag and says, "The Lord has struck him down by the hand of a woman." So Judith was acting in a noble and time-honoured tradition, one that the original readers of the book would recognize.

This story also has elements that resonate well with 21st century readers, especially Judith's skill and courage in operating under cover behind enemy lines. And strong women role models are always important.

But, it's worth noting that Judith, like Jael before her, achieved her goal by taking advantage of her feminine allure and playing on a man's weakness. Ruth and Esther succeeded in their tasks partly for the same reason. Deborah, on the other hand, won her military victory in the same way that a man would have – by superior strength and better tactics. Those of us who are raising young women should continue to recount the Judith story but should also recognize that there are other models for women's leadership.

Jonathan Groner's monthly column, "The Word," appears on JBooks.com, a member of the Jewz.com Media Network.

Tel Aviv after a Storm [Melanie Teplinsky Honourable Mention photo]

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In tense times, you can't be too careful

By ANDREW FAINER
Special to The CJN

For as long as I can remember, and the grey hair is coming in, uniformed police have stood outside the doors of synagogues on the High Holidays. This year, the first post- Sept. 11, there were more of them.

I assumed there would also be more plainclothes security people inside than usual. Kids love to talk to the uniformed police officers. I get a similar kick from spotting the plainclothes security. Because I attend a synagogue in Ottawa also attended by ambassadors, politicians and high-ranking civil servants, I often get a chance to do this. Even at regular Shabbat services, it's not uncommon to see square-shouldered types standing in the back row. They have plastic buds in their ears and telephone cords running into the jackets of their dark suits.

So imagine my excitement on Yom Kippur when I was able to detect a Secret-Service type guy at the back door to the sanctuary who didn't even wear an earpiece (no doubt he was sporting a more sophisticated transmitter/receiver running through his wire-rimmed glasses).

Normally I sit in the front next to my friend Harry, an optometrist. Because I came to services only after reading the 43 page "Attack on America" coverage, and because of the synagogue's no-reserved seats policy, I sat near the back of the sanctuary.

I soon noticed a man standing at the door. Other congregants came and went. He stood in the same place. He was middle aged, of average height with good posture, short hair and, as I said before, he wore wire-rimmed eyeglasses. He also wore a tallit belonging to the synagogue (rather than one that belonged to him) and similarly held in his hand a prayer book belonging to the synagogue.

His eyes constantly scanned the crowd. He did not greet people, nor did he turn away from them. He neither smiled nor scowled. Other than opening the door for a few old people, he stood there, watching as people passed by him.

Although I guess he could have been a Mountie – there are Jews in the RCMP – I figured he was Israeli because although he didn't open the prayer book, it seemed to rest naturally in his hands. He also swayed slightly when the cantor sang the more moving parts of the liturgy. The real giveaway of what he was up to occurred whenever the congregation as a whole rose to its feet. Each time he dropped down into a crouch to be able to see through the crowd and then straightened back up when the congregation sat back down.

I had intended to pray my hardest on what's generally considered the holiest day of the Jewish calendar. But I spent the better part of an hour observing this very observant fellow.

At this point my friend Harry the optometrist came looking for me. He took the seat beside me. It's obviously important that security measures remain secret, but I couldn't resist whispering to Harry, "See that guy, Secret Service."

"Black suit?" Harry asked.

"No, navy suit, with glasses. Watch how he's looking at everybody!"

"Unbelievable. I just fit him for contact lenses last week."

"I didn't think those glasses were real."

"Yeah," continued Harry, "and he upgraded my insurance policy. That's John B., my insurance agent for the last 15 years."

"Oh."

Am I an idiot, I thought to myself.

Worse yet, Harry called John B. over. "John B., this is Andrew Fainer. He thought you were a cop." Harry and John share a big smile.

John carried the smile back to his place at the door.

I reacted to my embarrassment by trying to make a joke of it all. I pointed to an old man. "Hey, Harry. That guy's an astronaut." Even as I was saying it, I realized how pathetic I was. Harry forced a chuckle.

I figured maybe it was best to quit with the jokes and just pray. Besides it was time for Musaf.

Everyone stands, except for John who starts to crouch again. With my eyes focused on the page, with great devotion, according to custom, and along with the hundreds of other congregants I bent my knees and as the first few words are being spoken in near silence.

I hear Harry whisper, "The guy beside you is a movie star." I'm on the aisle and Harry is the only guy beside me.

I burst out laughing, which cracks up Harry. Let's just say that not even Nicole Kidman sitting on his lap would make Harry a movie star. (Nor, if his wife is reading this, would it make him a happier person.)

Eventually I got back to "Blessed are you Lord, our God and the God of our forefathers..." I have to hope God likes a good laugh in tense times.

Still, you might think it's a strange paranoia to be imagining secret service agents all over the place.

As for imagined terrorists, well there was a fellow who came to the door recently week sporting a Hydro-Ottawa ID tag. He wanted to install a new meter with a built-in transmitter that allows electricity consumption to be measured by a passing vehicle.

Clean cut, with a trimmed beard and red hair, he was otherwise unremarkable except for what I thought might be a trace of an accent – his English was almost too perfect. I let him install the meter. Of course it could be an explosive device. I'm wondering whether to tell Harry of my suspicions.

Andrew Fainer is an Ottawa writer.

Happy Chanukah

Shacharit atop Masada [Deborah Schwartz Honourable Mention photo]

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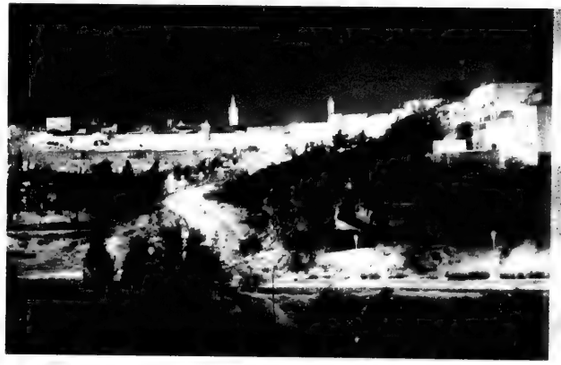
Atop Masada [David Szymkowicz 2nd place photo]

Diversity of Israel [Jonathan Herman 3rd place photo]

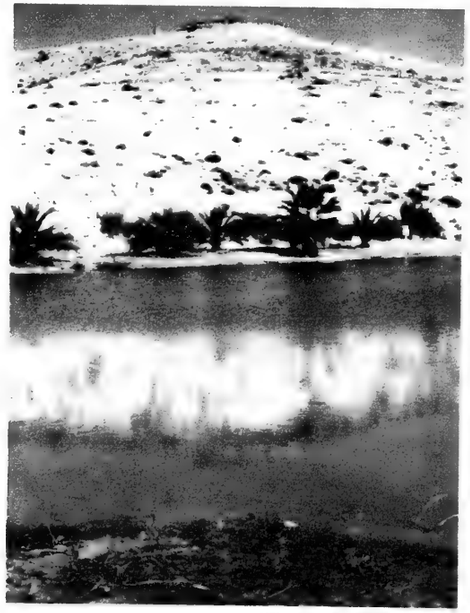
Skipping at the Tel Aviv Beach [David Carolin 6th place photo]

Going Down Masada [Shlomo Malca 4th place photo]



Old City Glows [Daniel Stoffman 5th place photo]

Racing to the Sunrise [Dianne Manerow 7th place photo]



Oasis in the Judean Desert [Ronen Itzkovitch 10th place photo]

Thought-Provoking Scenery [Miriam Bergart 8th place photo]

Jerusalem - The Old City [Jessica Grunier 9th place photo]

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Volunteerism: acts consistent with God's nature

Part 1 of a 2-part series.

By LEILA SPEISMAN
Staff Reporter

V'chol mi she'oskim b'tzarchei tzibur b'emunah, Hakadosh Baruch Hu yeshaleim secharam. (And for all those who devote themselves faithfully to the needs of the community, the Holy One, blessed be He, will provide their reward.)

Since before the giving of the Torah on Mount Sinai, the importance of doing chesed, acts of loving-kindness done with no thought of reward, has been a paramount characteristic of Jewish life.

It is considered, in theological terms, *imitatio dei*, an act consistent with the intrinsic nature of God, explains Rabbi Nachum Berlat, director of pastoral care at Baycrest Centre for Geriatric Care.

"God is our role model, and we walk in His ways. As He is kind and merciful, feeds the hungry, buries the dead [as He did Moses] and provides for the poor and the sick, so we do the same."

Seldom has the role of volunteers been so visible as when, during the horrific events of Sept. 11, off-duty police, firefighters, and medical personnel converged on what has been dubbed Ground Zero. Some paid for their altruism with their lives.

We have become accustomed to the men of Israel's chevrei kadishah appearing at terrorism sites to collect any last scrap of human remains for burial. Surely an unenviable task if there ever was one.

Volunteers founded Mount Sinai Hospital

Most of the volunteer work that people do is not nearly as dramatic as helping at the World Trade Center or at other scenes of violence. Nevertheless, we should recognize its significance.

In the late 1800s, when Toronto's Jewish community was in its infancy, government social services were virtually non-existent. As is so often the case, women stepped in to fill the gap, explained Stephen Speisman, outgoing director of the Ontario Jewish Archives and author of *The Jews of Toronto: a history to 1937*.

The Ladies' Montefiore Benevolent Society, which was associated with Holy Blossom synagogue, began in 1868. Its purpose at first was to assist the needy within the congregation. Then, when the newer immigrants came in the 1880s, its scope expanded to include the community as a whole.

"They provided funds, fuel and food – whatever was needed," Speisman said.

One must remember, said Speisman, that it didn't take much for a family to become needy. "There was no insurance, and little extended family. The family might be hit with an accident, or a fire."

By the 1880s, the men in the community founded a branch of the Anglo-Jewish Association, an organization then in London and Montreal that assisted immigrants who had wound up in England on their way from eastern Europe and were shipped off to Jewish farming colonies in the Canadian West.

The aim of the Toronto men was not totally altruistic, Speisman noted wryly, explaining that they were not keen on having compatriots around whom they saw as being somewhat lower class.

By 1899, east European women began to form their own charitable organizations. "They saw the Ladies' Montefiore as patronizing and their style as humiliating," Speisman said.

That style reflected the trend in North American society at the time of helping only people considered to be the "deserving poor" – those who, in the eyes of the establishment, had done everything possible to help themselves.

While that idea sounds justified at first blush, and indeed is echoed in today's philosophy of neo-conservativism, its ramifications were anathema to those who held the more traditional, more open-handed view of charity.

For instance, when inspectors from more established groups were sent to applicants' houses, they would make sure that, in the inspector's opinion, not only was there a real need, but that the household was morally upright as well.

If a Jewish family had brought silver Shabbat candlesticks from Europe, for example, they had to pawn them before being eligible for aid.

By contrast, the eastern European organizations also sent in inspectors, but their task was to make sure families were not too proud to ask for everything they needed.

It is difficult to imagine the Toronto Jewish community as it is today without the efforts of those willing to give their time and energy towards it in the past.

Volunteers founded Mount Sinai Hospital, and for years they acted as assistant cooks, porters, janitors and housekeepers, not to mention runners who took instruments to be sterilized at nearby hospitals. In the very early days, even many of the doctors – Jewish and non-Jewish – were volunteers.

Members of National Council of Jewish Women taught English and Canadian ways to immigrant Jewish girls, so they could more easily find jobs. They even provided athletic facilities.

A Zionist school and a sewing school were formed, organized and run by volunteers. During both world wars, Jewish organizations sent care packages to Jewish, and probably non-Jewish, soldiers.

At Eitz Chaim, founded originally as an afternoon cheder, the Halboshos Haromim, the ladies' auxiliary, both helped support the school, and provided clothing and shoes to

Continued on page B21

Happy Chanukah

Chanukah is a time to celebrate 'enduring courage and strength of the Jewish people'

By RALPH SHEDLETSKY

A message from the chair of the board, UJA Federation of Greater Toronto.

Chanukah is a time when we celebrate the enduring courage and strength of the Jewish people and rejoice in the spirit of Jewish life.

This year, as Israel undergoes one of the most difficult periods in its history, we are more compelled than ever to remind ourselves of the bravery and resilience of Jews, especially those living in Israel.

At few times since its turbulent birth has Israel needed the kind of absolute support it requires today. As always, our community has responded to Israel's crisis with overwhelming support.

Our community's outstanding generosity, demonstrated through historically high gift increases, is ensuring that UJA Federation Campaign 2002 – Israel Now and Forever is well on its way to being our most successful ever. To date, we have raised more than $41 million dollars, thanks to the monumental efforts of thousands of donors and volunteers.

At this pivotal time I am particularly proud to be a part of a community that continues to surpass itself and exceed all expectations. I am grateful to live in a community that identifies so strongly with the broader Jewish world and links itself so closely with Israel and world Jewry.

On behalf of UJA Federation, I extend warm wishes for happy Chanukah.

Ralph Shedletsky

Volunteerism: acts consistent with God's nature

Continued from page B20

children who were too embarrassed to come because their families were too poor to properly clothe them.

After World War I, one of the community's priorities was to create a place for the elderly whose families were either were not able to care for them or were not around at all. The cause was spurred on by the story of a Jewish woman who nearly starved to death in a Protestant old folks home because she ate only kosher food, and, since she spoke only Yiddish, could not make her wishes known.

In 1914, a group of men had established the Folks Farein, which, after starting as a literary and cultural society, a decade later provided kosher food, translation services and hostels for those travelling to the west.

A group of women, though, who perhaps had greater vision, established the Ezras Noshim Society, which raised funds to buy a building to house the elderly. Eventually, they bought three houses on Cecil Street to open a facility that grew to become the Baycrest Centre for Geriatric Care.

Volunteers supplemented the work of the professional staff by helping to move patients, reading to the residents, cleaning and generally making things as home-like as possible. While the majority of the board were women, the president, as was considered appropriate at the time, was a man.

This was also the case at Mount Sinai, where only very recently was a photograph showing the first, almost exclusively female, board moved to a prominent place on the main floor.

It is important to note that one of the most vital jobs performed by the voluntary sector then, as now, was fundraising. This included going door to door asking for donations and organizing bazaars, teas and corporate appeals.

Parallels to 2001, both in the approach to those in need and in the roles of volunteers, are striking.

The CJN *will examine modern volunteerism next week.*

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Happy Chanukah

Bernard Lazare: A forgotten Jewish prophet

By BARUCH COHEN
Special to The CJN

Bernard Lazare was born in 1865 in Nimes, in southern France, to an assimilated family of Sephardi origin. He came to Paris at age 21 and within a few years, had achieved a literary reputation for excellence. He contributed critical essays to symbolist journals and published two volumes of poetry. The decade of Lazare's maturation was a period of increasing anti-Semitism in France, which culminated in the Dreyfus Affair in 1894. Lazare was the first to recognize and understand that the case was not only a judicial error, but also a political plot against the French Republic.

Little is known about Lazare's primary education. He most likely attended an ordinary state school where the teaching, if it ran true to pattern, would have been secular, ardently patriotic and Republican, and respectably middle-class in social and moral values. Generally speaking, the sort of religion practised in assimilated Jewish milieus did not conflict with the secular morality taught at school. Lazare had probably known this sort of religion at home, with two or three yearly visits to the temple, occasions for remembering the past and the dead, organizing charity for the living and thanking God for – the Revolution.

Home and school, secular and religious education clearly meshed, but Lazare was soon to rebel against both. The young Lazare had an instinctively rebellious nature and an anarchistic temperament. He was capable of great self-discipline and respected the authority of knowledge and true learning. In Stéphane Mallarmé's salon, Lazare found a sort of leisurely education of the mind that was to become his ideal, and that he later wished to extend to all. He passed his university baccalaureate in the sciences, and then turned immediately to literature, for he wanted to become a writer.

Bernard Lazare

At the École Normale Supérieure, he observed the intellectual elite who were trained to be conservative and traditionalist, and never departed from what they had learned at school. Lazare, however, continued to rebel against this conservative spirit, leading him to take flight in symbolism and to flirt with mysticism from many religious traditions. He soon became deeply committed to anarchism.

Much in Lazare's life could be seen as a reaction to his milieu and times. He tried on the garb of many roles before actively choosing a lifestyle for which his upbringing had scarcely prepared him. He came from a comfortable, middle-class home, yet as an anarchist, he was to be forever denouncing the comfort and wealth of the middle-class lifestyle.

As a Jew too, he was an odd man out. At first anti-Semitic and later Zionist, Lazare first chided French Jewry for not being assimilated enough to forget the religion of their ancestors, and later for being merely "synagogue Jews." Yet all the while, he insisted on every person's right to choose his cultural *patrie*.

Lazare's writing career reflects the evolution of his moral values, philosophies and political fervour. Among his first writings were attacks on the unwelcome Jewish refugees from eastern Europe, Poland, Russia and Romania, with their coarse manners, their strange customs and their allegedly parasitic ways. Only gradually did Lazare rid himself of his xenophobia.

His fight against the French anti-Semitic writers raised Jewish consciousness even as it antagonized the Jewish community. If he irritated Jewish sensibilities, he also sounded a call to Jews that helped to arouse a sense of Jewish nationhood. He also tried to forge a united Jewish pride, an essential component in the foundation of Zionism.

Published in 1894, Lazare's magnum opus, *L'Antisémitisme, son histoire et ses causes* (1894) (*Anti-Semitism – Its History and Its Causes*, London: Cambridge University Press, 1978), offered his views on the causes of anti-Semitism. This seminal work was a response to the anti-Semitic writings of Edouard Drumont whose newspaper *La Libre Parole* and his best-selling work, *La France Juive*, played upon and incited anti-Semitism in France.

The conviction of Alfred Dreyfus on Dec. 22, 1894, released an onslaught of abuse and racism from anti-Semitic writers. Lazare, who bitterly resented the insidious methods of the anti-Semitic writers, wasted no time in responding. For him, instead of presenting evidence, these writers used lies and innuendo. Lazare replied to an anti-Semitic article in *L'Écho de Paris*: "They don't discuss, they beat around the bush" (Dec. 31, 1894).

Lazare concluded *Anti-Semitism – Its History and Its Causes* with the hope that reason and a decline of chauvinistic nationalism would gradually lessen the importance given in his time to religious and ethnic differences.

He would soon be cruelly disappointed by calls from the mob of "Death to the Jews!" as Alfred Dreyfus was marched to the prison ship bound for Devil's Island. The event coincided with the publication of his article, *The New Ghetto*, in the daily *La Justice*. He was unaware that the founder of the Zionist movement, Theodor Herzl, had written a play with the same title, in which he also attacked anti-Semitism. For Lazare, as well as for Herzl, *The New Ghetto* served as a metaphor for the hostility aroused in an anti-Semitic Europe. Jews were accused everywhere – in Italy, Austria, Romania. If a single Jew was suspected of wrongdoing, Jews as a *collective* were indicted.

Lazare did not limit his fight against anti-Semitism to his writings. At the ceremony where Dreyfus was disgraced on Jan. 5, 1895, both Herzl and Lazare were present. Herzl's response

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He struggled with socialist anti-Semites

Continued from page B22

was to convene a Zionist congress and to write his classic *Der Judenstaat* (*The Jewish State*). Lazare wrote to him to offer his help with a French translation. He was one of Dreyfus' first supporters and published several books in an attempt to demonstrate his innocence, inlcuding *Une erreur judiciaire – la vérité sur l'affaire Dreyfus* (1896) and *Comment on condamne un innocent* (1898).

Herzl and Lazare met with Jewish philanthropists and Lazare arranged a meeting between Herzl and Baron Edmond de Rothschild, which secured significant financial support for the Zionist cause.

In 1896, Lazare changed his focus. Instead of protesting against gentile anti-Semitism, he began to criticize wealthy, assimilated Jews for their identification with Christian interests and their failure to support Dreyfus' cause.

Still another dimension of Lazare's battle was his struggle with the socialist anti-Semites, because of their tendency to believe the young Karl Marx's *Jewish Question* literally. (At the time of its writing, Marx believed all Jews were middle class).

Lazare spent his last years fighting anti-Semitism by moving directly into the political arena.

In 1902, he described the horrors of Jewish life in Romania, where increasingly stringent laws made it impossible for Jews to make a living. *Les Juifs en Romanie* (*The Romanian Jews*) was the first of his studies on Jewish condition across all of eastern Europe. It appeared on July 20, 1900, in *L'Aurore*, as part of a series of articles, including *Roumains et Juifs*, *La Roumanie et les Juifs* and *Émigration juive de la Roumanie*, following his first visit to Romania in June 1900. Lazare's idea of Zionism was to deal at once with such problems.

In Lazare's non-assimilationist attitude, there was hostility towards society as it was then organized. He taught Zionism as a revolutionary idea. His point was not merely that assimilation had proved impossible from both the Jewish and the non-Jewish point of view, but that the Jew must not, at any cost, assimilate. Lazare's concept of a Jewish nation is based on a series of lectures titled Le Nationalisme juif – Jewish Nationalism, given at the Association des Étudiants Israélites and published – apparently in its only number – in its publication, *Kadimah*.

In 1902, the article was published again, in Charles Péguy's *Cahiers de la quinzaine*. It expressed Lazare's revolt against assimilation. He hoped to generate enough passion to encourage favourable action, to arouse a sense of solidarity among Jews everywhere. This was Lazare's vital first step toward forming a collective Jewish appeal to action.

Lazare's criticism of his people was at least as bitter as Herzl's, though he never despised them and he did not share Herzl's idea that politics must be conducted from above. What Lazare sought was not an escape from anti-Semitism, but rather active resistance to it, a mobilization of the people against its foes. This was clearly shown by Lazare in the Dreyfus case, and later by his memoranda on the persecution of the Jews in Romania.

Lazare fought alongside Georges Clemenceau, Emile Zola and other intellectuals in Charles Péguy's circle, for a clear, unambiguous reversal of the original sentence in the Dreyfus Affair. Lazare refused to accept the pardon offered by the president of the Republic after the new trial for Dreyfus in 1899, even though French Jewry wanted to end the affair at any price and welcomed the pardon. A bitter conflict ensued between Lazare and the French Jewish community. Three years later, in 1906, after Lazare's death, when Clemenceau had become France's premier, the court of appeals exercised its power to review the decisions of all previous judicial bodies. After annulling the sentence passed at the 1899 trial, the court went one step further and acquitted Dreyfus of all charges.

In the fight for Dreyfus' acquittal, Lazare came to know the Jewish people and the Jews of France intimately, as well as the enemies of the Jewish people. The conclusion he drew from his experience was that Zionism offered the only possible solution to the untenable situation of the Jewish people.

Abandoned by the Dreyfus family, ostracized by the wealthy French Jews he antagonized, Lazare lived in poverty at the end of his life. He died of cancer in 1903, at the age of 38. His funeral was attended mainly by Romanian Jewish refugees who were grateful for his efforts in pleading their cause.

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A champion of the oppressed

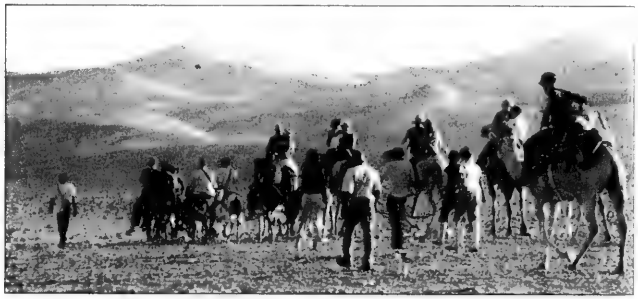
Continued from page B23

French Zionism lost in him "the only French Jew of distinction which it ever attracted," according to Baruch Hagani in *Bernard Lazare – 1865-1903*, Paris, 1919.

Lazare was thus a fighter of anti-Semitism, a Zionist and a champion of the oppressed. Charley Péguy called him a prophet. He wrote: "He was a fellow who had the very habits of freedom in his skin. Never have I seen a man believe to such a degree, to such degree be certain, to such a degree be aware that a man's conscience is absolute, invincible, eternal, something free, that victorious and everlastingly triumphant it stands firm against all the greatness of the earth." (*Job's Dungheap – Essays on Jewish Nationalism and Social Revolution with a Portrait of Bernard Lazare*, New York: Schocken Books, 1948.)

I suggest, as Peguy does, that in a time of crisis for Israel and the world, Lazare was indeed a prophet. In his actions, in his politics, in his writings, Lazare was a partisan of impartiality – impartiality of law in the Dreyfus case, impartiality of law in the case of the religious orders. As a free man, Lazare taught us to defend ourselves when attacked, that only when we defend ourselves will we be able to defend the freedom of others. Perhaps this is how Lazare came to be, in the words of Albert Cremieux on June 16, 1933, one of "les plus belles consciences de notre temps" (*Bernard Lazare*, by Nelly Wilson, Cambridge University Press, 1978).

Bernard Lazare left a great legacy: peace at any price will not enable a people to survive. A people needs to resist the aggressor! He was a true prophet of Israel.



Negev Desert [Jason Bavington Honourable Mention photo]

Inspiring Ascent [Eleanor Johnston Honourable Mention photo]

The Great Synagogue of Kiev

By ALLAN LEVINE

Don't tell Chief Rabbi of Kiev Moshe Rueven Azman that something can't be done. He doesn't take no for an answer.

Four years ago, when the Kiev Jewish community, after more than a century, regained control of the Brodsky Choral Synagogue or Great Synagogue in downtown Kiev, the building was in need of major renovations. Rabbi Azman, 35, had been promised financial help from the United States, but when that failed to materialize and when the wealthier members of the Kiev's 50,000 or so Jewish community did not come forward, he picked up a sledgehammer and started knocking down walls. As the news circulated, money began coming in from local Jewish businessman Vadim Rabinovich, among others.

Initial quotes for the reconstruction amounted to $4 million (US). Acting as his own contractor, negotiating with suppliers, builders and workmen, the Lubavitcher rabbi got the job done for $1.5 million (US).

The results are impressive. The Great Synagogue of Kiev, or the *synagoga* as the locals call it, has been restored to all its grandeur. Sitting proudly on the corner of Shota Rustaveli Street, it is a striking building of Gothic grey pillars and light beige brick. Inside, the marble floors shimmer amidst wood-panelling, fine furniture and a main sanctuary to rival any in the world. After all the years of Soviet control and Nazi destruction during World War II, the Great Synagogue is not only a testimony to Rabbi Azman's diligence, but more significantly, it is a symbol of the Kiev Jewish community's remarkable rebirth.

Moshe Azman had a typical Soviet upbringing

Moshe Azman had a typical Soviet upbringing. He was born in Leningrad (now St. Petersburg) in 1966 into a state-led environment that was decidedly anti-Jewish. He had no formal Jewish education and he didn't have a bar mitzvah when he turned 13 years old. He remembers only his grandparents speaking Yiddish. Nonetheless, he knew he was different from his Russian friends: the letter "j" was stamped on his internal passport.

"As a child, I knew I was a Jew and I got beaten up for it at school," he says.

A year after Rabbi Azman was born, the Israeli-Arab 1967 Six Day War broke out. Throughout the Diaspora, but especially in the former Soviet Union, this seemingly miraculous victory was vigorously applauded as an event of almost messianic proportions. It sparked, says former dissident Natan Sharansky, "a basic, eternal truth that personal freedom wasn't something you could achieve through assimilation. It was available only by reclaiming your historical roots."

Thereafter, the desire by Soviet Jews to immigrate to Israel grew stronger, as did the Soviet authorities' decision to halt the movement. And so "refuseniks" – Soviet Jews who were denied permission to leave the country, but opted to continue their dangerous fight for freedom – were born. Many, including Boris Kochubiyevsky, Yasha Kazakov, Edward Kuznetsov and Natan Sharansky, paid the ultimate price for their convictions and faith that one day they would live in Israel: they were imprisoned in Soviet jails and Siberian labour camps.

The Azman family first applied for permission to immigrate to Israel in 1979. That year, more than 50,000 Jews were allowed to leave, though not the Azmans. Their battle with immigration authorities was to drag on for eight more years, during which time Rabbi Azman discovered his faith and studied Judaism in secret with a group of like-minded friends. They learned Hebrew and Sabbath rituals and later studied Torah with two rabbis who had been imprisoned in Siberia for teaching Talmud. When their activities were eventually discovered by the KGB, they were publicly denounced as "provocateurs."

Yet official threats had no effect and in 1987, a year after he became a shochet, he and his new wife Chana, along with their parents, were allowed to go to Israel. Once there, he began his studies to become a rabbi, learning at the Shamir (now Gutnick) Talmudic Academy in Jerusalem. He spent two years in Toronto at the Jewish Russian Community Centre before returning to Israel to obtain his rabbinate certificate in 1994. Two years later, he returned to Kiev as a shaliach and took charge of the Great Synagogue – another significant and positive event in the synagogue's long and often tortured history.

It took until the reign of Czar Alexander II, the "Great Liberator," in 1859 before Jews, who had been ordered to reside in the Pale of Settlement in western Russia (present-day Belarus and Poland), were permitted to live within Kiev. Until then, the community had been kept small – Jews were required to have a special permit to enter the city – and temporary. Following Alexander II's succession of the throne, wealthier Jewish merchants and their families, as well as intellectuals and physicians, were allowed to live outside the Pale, including in Kiev, though they were kept under strict residence restrictions.

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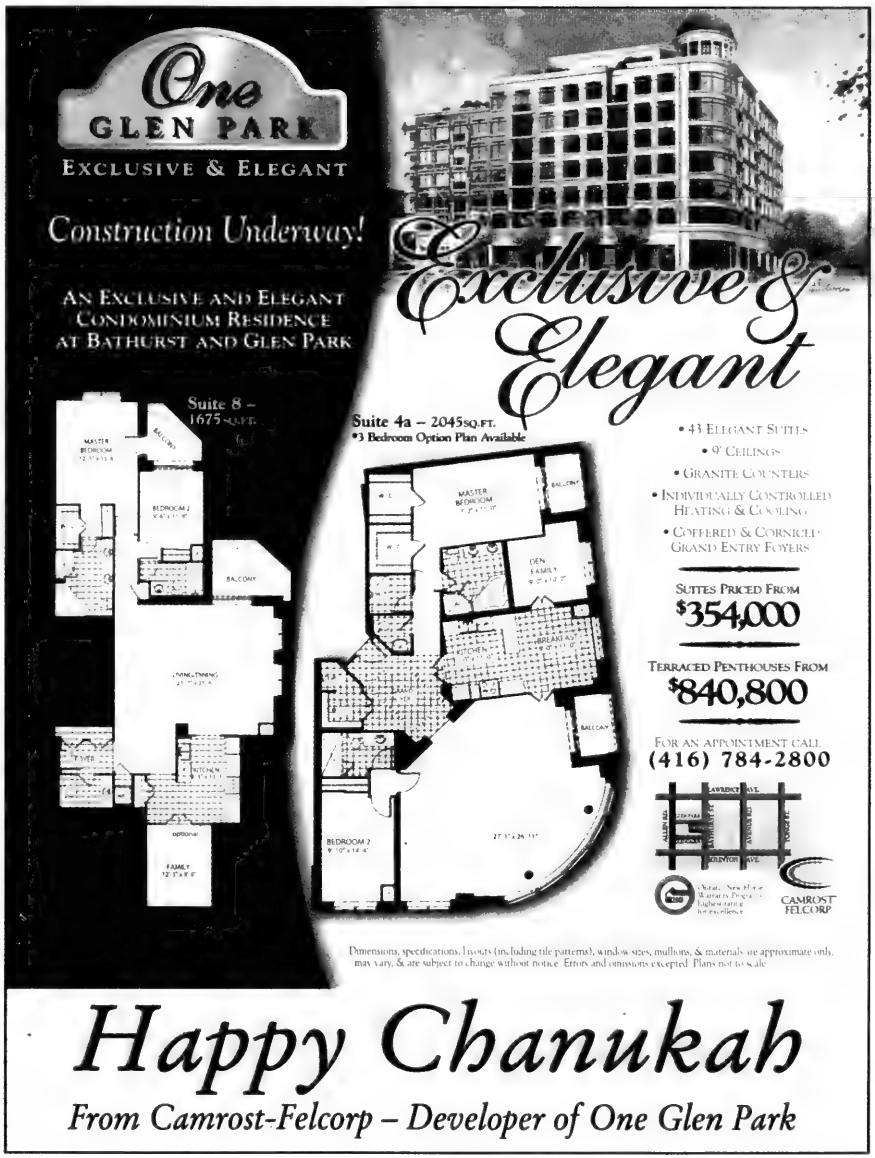
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'Jews in Kiev suffered serious attack in 1881'

Continued from page B25

Thereafter, the community grew at a steady pace. Jews in Kiev, like Jews in much of the Pale, suffered serious attacks during the pogroms of 1881 that erupted after Czar Alexander II was assassinated. Still, they petitioned officials in 1886 for permission to build a new synagogue.

Though the request was initially denied, key members of the community persisted. The prime mover behind the project was Lazar Brodsky, the "sugar king," probably the wealthiest Jew in the city in that era. He and his five sons hired engineer Georgiy Shliefer, who created an Ashkenazi synagogue with a Roman appeal, high ceilings, pillars and large gallery for the women on the second level.

The Choral Synagogue or "Brodsky Shul," as it was more commonly known, opened in 1898. It became the synagogue for Kiev's Jewish elite and the centre for the cultural life of the community. But adhering to Brodsky's mandate, it also functioned as an institution to aid those in need, something Rabbi Azman is doing once more with his daily soup kitchens and support of the neighbourhood's impoverished children.

In 1917, the members of the Brodsky Shul, like the vast majority of the country's 3.5 million Jews, welcomed and participated in the revolutionary upheaval of 1917 that ultimately brought Vladimir Lenin and the Communists to power. The promises of equality and religious and national freedom were hailed as the deliverance of the people and as a miracle that would be recorded as one of the greatest events in the history of Israel. And though the Bolsheviks had initially pledged that Russia's various nationalities would be accorded the right of self-determination, this is not what Lenin, Joseph Stalin and Leon Trotsky quite had in mind.

Lenin, in particular, resented both the Jewish labour party, the Bund, as well as the more popular Zionist parties and organizations. A Jewish "nationality," the Bolshevik leader had argued more than a decade before his conquest of Russia, "is definitely reactionary not only when expounded by its consistent advocates [Zionist], but likewise on the lips of those who try to combine it with the ideas of Social Democracy [the Bundists]. This idea of a Jewish nationality runs counter to the interests of the Jewish proletariat, for it fosters among them, directly or indirectly, a spirit hostile to assimilation, the spirit of the 'ghetto.'"

As for Zionism, Lenin and every Soviet leader who followed him dismissed it as a dangerous bourgeoisie movement. In Stalin's opinion, there was a question as to whether Jews were even a nation.

"What national cohesion can there be between the Georgian, Daghestanian, Russian and American Jew?" he had asked in a 1913 essay. "If there is anything common to them left it is their religion, their common origin and certain relics of national character."

This was a view that was to have dramatic and devastating ramifications in the dark years ahead.

Slowly but methodically, the Soviets cast their wide net around Jewish cultural and religious institutions. In 1924, massive arrests and secret trials of prominent Zionists were carried out for "counterrevolutionary acts" in which guilty verdicts were more or less determined before the proceedings began – a soon-to-be-familiar feature of the Soviet regime. Hebrew schools were closed. Lenin's war on Russia's churches and synagogues began almost from the start of his reign. Property was seized and any resistance met with force and death. In the four-year period from 1921 to 1926, close to 800 synagogues were shut and Judaism was publicly denounced.

These closures included the closure of the Brodsky Synagogue, which would not be returned to the Kiev Jewish community for the next eight decades. Throughout this long period, the city's Jews suffered first at the hands of Stalin and then under the Nazi occupation. A ten minute or so car ride from the synagogue are the death pits of Babi Yar, where at the end of September 1941, Nazi death squads, the Einsatzgruppen and their local helpers, murdered more than 33,000 of Kiev's Jews in two days. (Only since the fall of the Sovit Union, has the fact that most of the victims at Babi Yar were Jewish been properly acknowledged in the memorial.) For the duration of the war, the Nazis used the Brodsky Synagogue as a stable to house their horses.

In 1946, once Kiev was again under Soviet control, the synagogue was made into a children's theatre and after extensive renovations became the home for the Kiev State Puppet Theatre. Forty years later, it hardly resembled a synagogue at all.

The dramatic events of 1989 to 1991 that saw the collapse of the Soviet Union and the creation of the Republic of the Ukraine led to the restoration of Jewish property. In 1992, the upper floors of the Brodsky building again became a synagogue chapel and school, though it took many years of negotiation before the Puppet Theatre finally vacated the premises in December 1997 – one year after Rabbi Azman's

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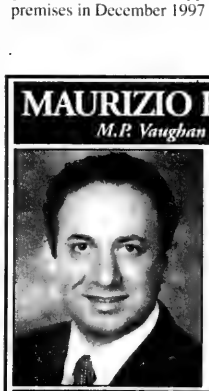
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From 1921 to 1926, about 800 synagogues were shut

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arrival. The project to transform the first floor back into the synagogue sanctuary it was at the turn of the century then began in earnest.

Rabbi Azman says his main goal is to reconnect Kiev's Jews with the synagogue.

"Our aim is to give them back their Yiddishkeit," he says.

Rabbi Azman looks at the various issues currently dividing and hampering North American Jewish communities – such as assimilation and intermarriage and the struggles between Orthodox, Conservative and Reform factions – with incredulity. From his perspective, there is not much to argue about.

"Either you follow Jewish life or you do not," he says. "It is as simple as that."

As the leader of the Great Synagogue and Community Centre, the rabbi's phone does not stop ringing. He often visits other eastern European Jewish centres to promote Jewish life and with the help of a synagogue worker, created a superb Internet Web site to highlight the synagogue's work and achievements.

Kiev may never have as dynamic a community as it did before 1939, but Rabbi Azman deserves much of the credit for a rebirth that only ten years ago would have seemed highly unlikely.

Allan Levine is a Winnipeg historian and writer. His next book, Scattered Among the Peoples: A Personal Journey Through the Jewish Diaspora, *will be published in 2002 by McClelland & Stewart.*

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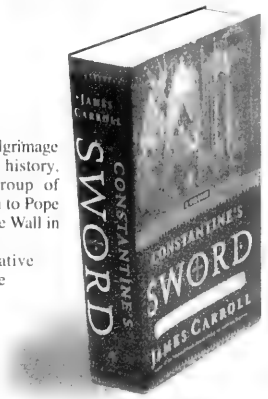
Happy Chanukah

Author calls for a Vatican III



By JOSEPH SERGE
Arts Editor

About Books

It may seem strange that a book that traces the history of the Catholic Church should begin – more or less– in late 1979 in a field not far from Krakow, Poland.

And it may seem even stranger that a book that uses the Cross as a symbol for all that's wrong with the Church should be written by a former priest who is still a devout Catholic.

In *Constantine's Sword, The Church and The Jews* (Houghland Miffin $39.95), author James Carroll takes us on a personal pilgrimage through 2,000 years of Church history, from its beginnings by a group of panicked disciples in Jerusalem to Pope John Paul II's visit to the Temple Wall in Jerusalem.

The narrative begins on the grounds of Auschwitz in 1979 where Pope John Paul II is celebrating mass in front of a million of his countrymen on an altar where a 20-foot-cross was later erected, a cross that created such controversy that a law was required to make its existence permanent.

"What does the Cross of Jesus mean at such a place?" the author asks. "What does it mean to Jews? What does it mean to Christians?... If Auschwitz has become such a sacred center of Jewish identity, what does the Cross there imply about the relations between Jews and Christians, and between Judaism and Christianity?"

It is with these three questions that Carroll begins his journey through Christian history. In over 700 pages, Carroll does a remarkably complete job of at least walking us through important milestones of the two millennia.

He starts from Christianity's humble beginnings as a Jewish sect, moving on to Paul, who first spread the word to gentiles, to Constantine, who made the Church equal to the Roman Empire and was first to use the Cross as a symbol of the Church, to the works of St. Augustine and Thomas Aquinas. He continues with the Crusades, the Expulsion of 1492 and the Inquisition; the ghetto in Rome; the Reformation and Counter-Reformation; Voltaire, Luther and the Enlightenment; Bismark, Germany and the rise of Hitler; Vatican II to the present.

But Carroll is not just writing a history book. His take on all of them is specifically geared to show how these history-shaping events relate to the Church's current relationship with Judaism and how they led up to the Shoah.

Carroll sets up a monumental task for himself, and he handles it well – interspersing history with his own personal pilgrimage through various Catholic shrines in Europe.

But he doesn't stop there. His biggest challenge is one he offers to the Catholic Church: that no talk of reckoning with Judaism is complete without a new synod – a Vatican III.

Carroll takes it upon himself to set the agenda for Vatican III, putting forth five items for discussion:

• Anti-Judaism in the New Testament: Readers of the Gospels must be made aware, he says, of the context in which they were written: that the writers of the Gospels were in a fight for survival against the rabbinical – Pharisee – tradition of Judaism.

Continued on page B29

Bryon Wilfert, M.P.
Oak Ridges

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Happy Chanukah

Author calls for a Vatican III

Continued from page B28

"[The Gospels'] offensive character is part of what the Church must learn not only to admit but to claim. The anti-Jewish texts of the New Testament show that the Church – even in its first generation, was capable of betraying the message of Jesus, establishing once and for all that "the Church as such can sin."

• Church and Power: The Church, he says, has never come fully to terms with the contradiction it embraced when the Roman imperium and Roman Catholicism became the same thing (Constantine, 312 CE). Speaking about Papal infallibility, Carroll writes, "Instead of hoping that the doctrine will wither into disuse over time, Vatican III should repeal it."

• A New Christology: Jesus' saving act, he writes, was not dying on the Cross, but his disclosure of the divine love available to all. The Church should dispense with its supersessionist philosophy that the "New Testament" supersedes that of the "Old."

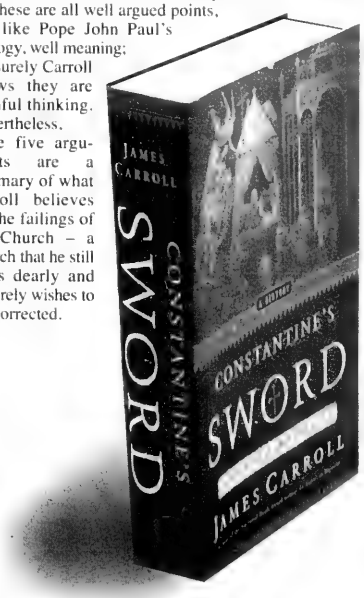
"A new Christology, faithfully based in the Scriptures... will in no way support supersessionism. The shift initiated by Vatican III will [lead to] an authentic respect for other religions as true expressions of God 'beckoning' the human heart."

• Holiness of Democracy: Although Pope John Paul II was partially responsible for the end of communism, Carroll writes, the Church has been suspicious of democracy and pluralism. Truth, he believes, is not absolute, and criticism is far more relevant to truth-seeking than conformity to dictation from above.

"If mystery is at the core of religion, then ambiguity, paradox and even doubt are not enemies of the faith, but aspects of it."

• Repentance: Pope John Paul II's apology for the Shoah, failed, Carroll writes, because "it puts responsibility for failure on the Church's children, not the Church." While he acknowledges the profound significance of the Pope's apology, he says it falls far short of a true repentance.

These are all well argued points, and like Pope John Paul's apology, well meaning; but surely Carroll knows they are wishful thinking. Nevertheless, these five arguments are a summary of what Carroll believes are the failings of the Church – a Church that he still loves dearly and sincerely wishes to see corrected.



Howard Hampton
Leader, Ontario NDP
NDP

Chanukah Sameach

Howard Hampton and the NDP caucus wish you, your family and friends a Joyous Chanukah

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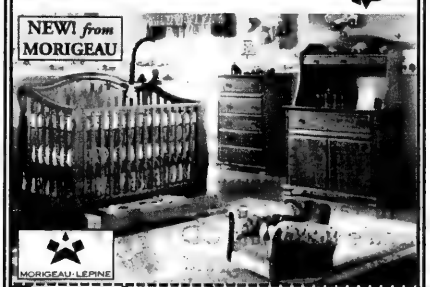

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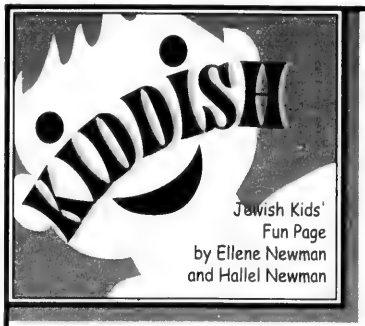

The Flame

"Jeremy, do you want me to light your menorah for you this year?" Avital asked.

Jeremy looked down at the scar on his left hand. He still remembered the day he had fallen into the fireplace, although he had only been three at the time. He had been running across the living room when he tripped. He remembered the emergency room, strangely quiet as the doctors scurried through...

"No way," he shot back at his younger sister. "What do you think I am, scared?"

"You were last year."

Jeremy sat on his bed, alone. He **was** scared. He sighed. He had mixed feelings about Chanukah. He loved eating latkes and playing dreidel with his sister (and winning, too!). But lighting the menorah... he had tried once, when he was six. He had gingerly accepted the candle from his father, holding it by the tip, as far away from the flame as possible. Still, he could feel the heat. A sudden draft had sent the flame towards his hand, and he had screamed and dropped the candle. Last year he had made a menorah in school. But he had refused to light it. Avital had lit it for him.

"I'm not scared," he said to himself. "I'm not." But he was. "Why can't I just admit it to myself? I am scared. I'm a chicken. And I'll be one forever." He felt helpless, trapped. He stopped thinking about menorahs. Who cared about them, anyway? Chanukah was about latkes, dreidels, Judah Maccabee... Judah Maccabee. **He** was brave. He wasn't scared of anything. He must have been born that way. Or was he? Maybe he was scared to fight King Antiochus, but he did anyway. Maybe you can be brave even if you're scared....

"I'm lighting my menorah tonight," he told his father.

Abba seemed both relieved and apprehensive. "Are you sure?" he asked.

"Yes. But give me a long candle."

That night, Jeremy's father said the *brachot* and lit his first candle. His mother did the same. Now it was Jeremy's turn. Imma handed him the burning candle. Cautiously he accepted it. He could feel the heat of the flickering flame, and desperately hoped it wouldn't blow toward him. If it did, he knew he would drop it. It did. His fingertips seemed to catch fire as the flame leapt towards them. He closed his eyes, his hand begging to release the fire, to let go. He didn't. His fingers weren't on fire, he realized. It only felt that way. His father extended the siddur, and Jeremy began saying the *brachah*. The candle dripped hot wax onto the aluminum foil sheets underneath the menorahs. The candle's getting shorter, he realized. Still, he continued saying the *brachot*.

"...*laz'man hazeh*," he finished.

"Amen," his family answered.

Now it was time. Slowly he stretched out his hand toward the lone candle waiting for him in his menorah. For an instant, the wicks touched, and then he withdrew his hand. A tiny flame hovered on the wick. It spread upwards, slowly growing. Jeremy stared as it became as big as the flame on Abba's menorah. He continued staring....

"My turn! You're taking too long," burst out Avital. She took the *shammash* from his hand, made the *brachot*, and lit her own small menorah. Then they all sang *Haneirot Hallalu* and *Ma'oz Tzur* together. Imma went into the kitchen to get latkes, and while they waited, Jeremy and Avital started a game of dreidel.

Jeremy smiled. "Chanukah is my favourite holiday," he thought.

Do you know these words?

siddur prayer book
brachs, brachot blessing(s)
shammash candle used for lighting a menorah

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e-mail: ENewman613@aol.com

CJKids

Recommended Chanukah reading

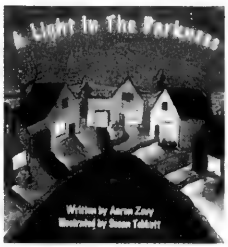
By LEILA SPEISMAN
Staff Reporter

One of the nicest Chanukah presents, I think, has to be books, especially when the books talk about Chanukah now, rather than Chanukah in the past. Of course, the history is the most important thing, but if you already know about the Maccabees, the miracle of the oil that lasted for eight days and the story of Chana and her seven sons, then it is fun to read something different.

Here are two books that are really terrific: *A Light in the Darkness*, by Aaron Zevy (Tumbleweed Press, 1998) and *Chanukah Lights Everywhere*, by Michael Rosen (Harcourt, 2001).

In *A Light in the Darkness*, you will read about two little boys, Josh Siegel, and his next door neighbour, Willy Jackson (who tells the story). Josh, who is Jewish, and Willy, who is a black Christian, become best friends. They like to do things together, like eating junk food, playing basketball and watching videos.

When Chanukah comes around, Josh tells Willy all about the story of Chanukah. Even better, the Siegels invite Willy to join them in lighting the chanukiyah, singing songs, and eating potato latkes.



When Willy goes home, he sees that Mr. Siegel has put the chanukiyah on a table by the living room window.

Then the trouble starts. For two nights, someone throws a rock through the Siegels' window, breaking the window and knocking over the chanukiyah.

Everyone on the street is very upset. A police officer even suggests that Mr. Siegel should not put the chanukiyah in the window anymore. Willy's parents explain to him that "some people are scared of things they don't understand," and that "ignorance was a real dangerous thing."

Willy gets a wonderful idea. He and his little sister, Marti, take their allowance money, and bought a whole bunch of chanukiyot – one for each house on the street.

They take them around to the neighbours, and for the rest of Chanukah, every house has a chanukiyah shining in its front window.

A Light in the Darkness is a true story. When Jewish homes in Billings, Mont., were vandalized, like they are in the book, the townspeople banded together in the same way to fight the hate. Can you imagine a whole town lit up by chanukiyot?

In the back of the book, there is a picture of the real Josh and Willy, carrying banners that say "Racism: Not in Our Town."

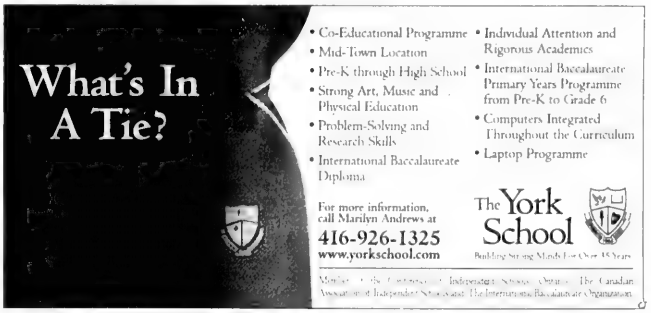
Chanukah Lights Everywhere does not tell as important a story, but it is just as real. It is about how a five-year-old boy, his sister, and his mother and father celebrate Chanukah and how much he enjoys it.

On each of the eight days of Chanukah, something wonderful happens – the four of them (and their cat) light the candles together; their grandparents and their cousins come; and they take a walk down the street and see lots of other houses with chanukiyot. The boy also visits his friend who celebrates Christmas, realizing that "Chanukah is also about the joy of different religions sharing a street," and he watches the stars in the sky, probably God's chanukiyah, he thinks.

The boy also helps his mother make latkes and plays dreidel with his sister.

As a special treat in the book, Melissa Iwai, who drew the pictures, hid a reminder in each picture that on Chanukah "the warm lights spread far beyond the menorah."

Both *Chanukah Lights Everywhere* and *A Light in the Darkness* are great books to give as presents, to ask your parents for, or to get from the library.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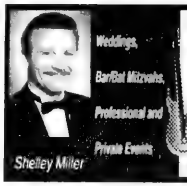
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Canadian Jewry stronger than ever, new book says

By JANICE ARNOLD
Staff Reporter

About Books

Community leaders' worries about Jewish continuity and unity are blown out of proportion, according to academic Morton Weinfeld's highly optimistic new book *Like Everyone Else... But Different: The Paradoxical Success of Canadian Jews* (McClelland & Stewart).

In contrast to the gloom-and-doom prognostications that dominate most discussion about the Jewish future, Weinfeld states unequivocally that things have never been better for Canadian Jews.

"Jewish life in Canada today is as good as it has been anywhere since the Golden Age of Spain," he states in the book's introduction.

He notes that Jews enjoy full participation in Canadian public life and yet maintain a strong cultural life of their own. And it's the only community in the Diaspora that continues to grow.

Weinfeld calls Canadian Jews "the multicultural group par excellence," a model for other ethnic groups because of their unparalleled network of organizations, schools and other institutions.

Like Everyone Else is a thorough assessment of the Canadian Jewish condition, and Jewish readers will finish it feeling good about themselves.

The book can serve as a primer on Canadian Jewish life. Weinfeld tries to explain Judaism, Jewish communal and family life, education, ties to Israel, and relations (or lack of them) with non-Jews.

Weinfeld has a professional interest in the subject (he has taught a unique course on the sociology of North American Jewry since 1977 at McGill University) and takes obvious delight in exploring his own Jewish identity.

The book is not a history of the community, although there are historical anecdotes, nor is it an examination of the community by city or region. There are only passing references to communities outside Quebec and Ontario, and it's very focused on the culture of the Jewish majority: those of Askenazi Eastern European origin.

There are also no personality profiles or interviews with community leaders, a deliberate move, Weinfeld says.

The book is filled with factual information, although it suffers somewhat from a lack of up-to-date data. Most figures come from the 1991 Canadian census and studies going back to the 1980s.

And some of his observations are not unique to Canada and could be applied to Jews in the United States and perhaps other western countries.

What makes the book fresh are Weinfeld's own observations and assessments.

The book is interspersed with personal notes about Weinfeld and his family's strong sense of Jewishness, despite contradictions, such as his keeping a kosher home yet having a fondness for bacon.

It's all part of the "paradox" he identifies: Canadian Jews can be as secular or as observant as they wish, and that mixture is good for the community as a whole.

Jewish success, Weinfeld contends, has less to do with economic and professional achievement against historic discrimination (he doubts things were ever very bad for Jews in Canada), than with Jews' ability to accept themselves in their diversity and thus feel more comfortable with others.

Although scholarly and copiously footnoted, the book is aimed at a broad audience. Weinfeld actually had his curious non-Jewish colleagues in mind when he began writing. Yet, his opinions are controversial enough to make the book interesting for Jews.

Weinfeld rejects forecasts that the number of Jews will decline because of intermarriage, low birthrates and assimilation.

Even mixed marriage, while he does not advocate it, is not necessarily totally negative, he believes. The number of non-Jews who convert after marrying Jews is significant, but even among those who don't convert, many adopt a Jewish way of life, he notes, thereby adding to the community. Weinfeld commends Reform temples for doing the community's thankless "dirty work" of reaching out to interfaith couples.

Weinfeld says intermarriage is a fact the community must face. Doors should be opened, not closed, to such couples, he believes.

Similarly, what some see as disunity – the tensions between Orthodox and non-Orthodox, for example – Weinfeld sees as healthy dynamism. He suggests the divisions among Jews were far more serious in the past and yet the community survived.

Weinfeld may draw flak from community fundraisers for his skepticism about the level of Jewish poverty, which has been estimated at 17 per cent nationally.

He speculates many of the "poor" are under-reporting their income.

Others, especially the elderly, may have low incomes but own homes or other assets. What's more, Weinfeld points out, a high proportion of Jews are students whose incomes are "misleadingly" low.

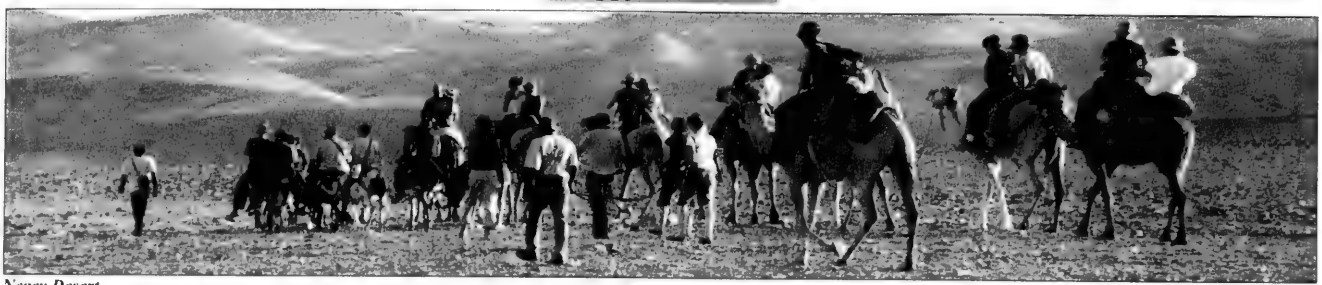
Weinfeld also makes the unpopular case that anti-Semitism is not a problem for Canadian Jews. If anything, he senses a growing "philo-Semitism."

The "victimization" many still feel, he argues, has more to do with Jews' own self-image than their actual experience.

A child of Holocaust survivors, Weinfeld skewers his peers for whom the Holocaust is "now a trendy, low-cost way for some largely secular Jewish intellectuals to identify publicly as Jews... This 'Holocaust chic' is the ultimate in political correctness for Jews who do not want to be too Jewish."

Weinfeld examines some areas not often covered by academics, such as the singles scene, gay and lesbian issues, food and Jewish humour, as well as some distinctly Canadian Jewish traditions, like trying to keep up with the Stanley Cup playoffs during the seders (at least, during the NHL's pre-expansion days).

Happy Chanukah



Negev Desert

[Jason Bavington Honourable Mention photo]

Inspiring Ascent

[Eleanor Johnston Honourable Mention photo]

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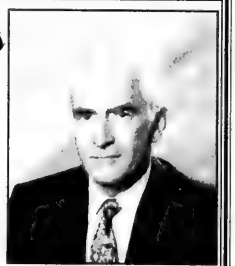

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Dec. 10 is deadline for Dec. 20 issue, and as there will be no issue Dec. 27, all items that would ordinarily appear in the Dec. 27 column must be included Dec. 20. Monday, Dec. 17, is deadline for Jan. 3. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Friday, Dec. 7

CARLEBACH MINYAN

At Shaarei Shomayim Synagogue, downstairs, 15 minutes before candlelighting, followed by a lively and spiritual Kabalat Shabbat service. 416-789-3216.

Sunday, Dec. 9

CHANA ERLICH TRIBUTE

The Committee for Yiddish, UJA Federation is conducting a tribute to **Chana Erlich**, a beloved Yiddish teacher who passed away Nov. 5. It takes place 11 a.m. to 2 p.m., Conference Centre, Lipa Green Building, 4th floor.

GREAT BAGEL CHALLENGE

Holy Blossom Temple Brotherhood breakfast program, a repeat of the Great Bagel Challenge, 9:30 a.m. 416-789-3291, ext. 530.

BRUNCH 'N' LEARN

Oraynu Congregation for Humanistic Judaism Chanukah candlelighting and Brunch 'n' Learn program with **Dan Merker** presenting Justice and Mercy: Twin Principles of Judaism, 10 a.m., St. Andrews Junior High School, 131 Fenn Ave. RSVP 416-385-3910.

SING ALONG

Sing along with **Cantor Marshall Loomer**, accompanied by **Nathan Rosen** on the piano. Repertoire includes Chassidic, Hebrew and Jewish songs. 9:15 a.m. at Beth David B'nai Israel Beth Am Synagogue. Breakfast served.

EMBRACING JUDAISM

An Introduction to Judaism series on Embracing Judaism by **Simcha Kling** continues with Holy Days and Festivals. Instructors **Rabbi Howard Morrison** and **Rabbi Aubrey Glazer**, 9:30-10:45 a.m. at Beth Emeth Bais Yehuda Synagogue. 416-633-3153.

MENORAH LIGHTING

Chanukah Menorah Lighting Ceremony at noon at G. Ross Lord Park (Torresdale Ave./Antibes Dr.) in memory of **Dmitri "Matti" Baranovski** who was beaten to death in the park Nov. 14, 1999. Dignitaries attending include **Monte Kwinter, Howard Hampton, Sheini Mankovsky**. Sponsored by Jewish Russian Community Centre with the help of City of Toronto Parks and Recreation. **Sylvia Gerber** 416-222-7105, ext. 28.

CHANUKAH HULIANKE

Friends of Yiddish Chanukah Hulianke featuring pianist **Nina Shapilsky** and soprano **Denise Williams**, Chanukah songs, Yiddish music, 7:30 p.m., Workmen's Circle Hall, 471 Lawrence Ave. W. Reserve. **Sandy** 416-736-8073.

CHANUKAH CELEBRATION

Shaarei Tefillah Congregation invites all children and parents to a Chanukah Celebration, which includes magic show, entertainment, refreshments, Chanukah gifts. 416-787-1631.

Monday, Dec. 10

ISRAEL CINEMA

Israel Cinema@Sinai presents two comic film portraits of Israeli life, *How to Cover Your Ass* and *Kalinka Maya*. **Shlomo Schwartzberg**, program director of the Toronto Jewish Film Festival, leads a discussion following the screening. Temple Sinai at 7:30 p.m. Proceeds to Kehillat Yozma, Israel.

Continued on page B35

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Continued from page B34

CHANUKAH PROGRAM

Terrace Gardens Retirement Residence hosts a Chanukah program that includes a visit by Beth Tzedec students, 10 a.m. 3795 Bathurst St. **Ella Karantayer** 416-789-7670.

Tuesday, Dec. 11

CHANUKAH LECTURE

Beth David B'nai Israel Beth Am Chanukah lecture series. What is a Jew: Biblical and Contemporary Perspectives, continues with **Rabbi Yitzchak Witty**, 8 p.m. 416-633-5500.

JWI CHANUKAH PARTY

Jewish Women International Markham-Unionville Chapter Chanukah Party. For further information, **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

BOOK DISCUSSION

Prof. Henry Auster of the University of Toronto facilitates a discussion on *A Walker in the City* by **Alfred Kazin** at Holy Blossom Temple Book Club at 2 p.m. **Anne**, 416-789-3291 ext. 235.

PEOPLE IN PALESTINE

The Lay People in Palestine from Augustus to Hadrian: A Prosopographic Study, with **Prof. Claude Cohen Matlofsky**. Presented by Beth Am B'nai Israel Sisterhood. 416-633-5500.

HEALTH CARE

Holy Blossom Temple Brotherhood presents **Dr. Rhonda Love**, Faculty of Medicine, University of Toronto, speaking on Health Care and Class in North America, 7:30 p.m. 416-789-3291, ext. 530.

A GOOD MARRIAGE

How to Make Your Good Marriage Great, free introductory lecture with **Rabbi Aryeh Pamensky** 8 p.m., Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

Wednesday, Dec. 13

MIDDLE EAST CONFLICT

The Schwartz-Reisman lectures at Holy Blossom Temple, offering insight into the Middle East Conflict, conclude with **Ruth Wisse**, Harvard University professor, commentator on Israel Diaspora relations, recipient of the National Jewish Book Award, 8 p.m.

ABOUT OSTEOPOROSIS

Beth Emeth Bais Yehuda Sisterhood presents The Latest on Osteoporosis, speakers **Dr. Jerry Tenenbaum** and dietician **Filomena Vernace-Inserra**, plus Chanukah refreshments, 8 p.m. 416-633-3838.

GENEALOGICAL SOCIETY

The Jewish Genealogical Society of Canada (Toronto) Chanukah celebration meeting, 8 p.m. Shaarei Shomayim Synagogue. Program includes election for treasurer and members-at-large to the executive.

FOR SINGLES

Beth Tzedec and Intersynagogue Singles, coffee, tea, and film *A Knight's Tale*, 7:30 p.m. at Beth Tzedec. 416-781-3514, ext. 34.

Thursday, Dec. 13

JEWISH MUSIC CONCERT

Gala musical featuring Klezmer, Yiddish, Chassidic and Sephardi music and song, directed by **Paul Mathew**, plus 5-piece band, 2 vocalists, plus 5th Chanukah light, 7:30-9:30. Beth David B'nai Israel Beth Am. 416-633-5500.

FESTIVAL OF LIGHTS

In honour of Chanukah, Chabad@Flamingo hosts the Chaplain of Ground Zero, a 3-star general in the U.S. army, **Chaplain Jacob Z. Goldstein**, at its giant public menorah lighting, 8 p.m., at 8001 Bathurst St., Thornhill. Also participating is **Tim Bracci**, an American Italian-Irish Catholic who gifted the menorah to Chabad@Flamingo last year. For information, **Rabbi Mendel Kaplan** 905-763-4040.

And What Else Is New

RUSSIAN JEWISH EXHIBIT

Survival & Freedom: A Tribute to the Russian Jewish Community, historical memorabilia about Jewish life in Russia (former Soviet Union), arts and crafts, religious objects, items from an underground yeshiva, documents, memorabilia from the Refusenik period, at the Silverman Heritage Museum, Baycrest Centre through Spring 2002. 416-785-2500, ext. 2802.

RABBI IN RESIDENCE

Rabbi-in-Residence Drop-in Program, Learn What I Learn, See What I See with **Rabbi Aubrey Glazer** at Beth Tzedec Congregation Dec. 9-13. Rabbi Glazer will be in the library and study during the week. Come in any time and learn. For all ages. 416-781-3511.

THE SIDDUR

The Geography of the Siddur, introductory exploration of the prayers with **Rabbi Michal Shekel,** Thursdays, Dec. 13 and 20 at 7:30 p.m. at Temple Har Zion. No Hebrew necessary. For information, **Paulette** 416-222-7033.

SHABBAT CHANUKAH

Beth Tzedec Sisterhood members participate in the Shabbat Chanukah service Saturday, Dec. 15, beginning at 8:45 a.m. The presentation of a Torah mantle in honour of all sisterhood presidents will be made from the pulpit. It was commissioned by the sisterhood from Judaic artist **Temma Gentles**. Luncheon follows. Pre-paid reservations a must by Tuesday, Dec. 11. 416-781-3511.

WATER RESEARCH

University and Young Professional's Chapter of Canadian Associates of the Ben-Gurion University of the Negev fund-raiser for Ben-Gurion's Water Research Project, Sunday, Dec. 16. The event, entitled Mayim, is at 10 p.m. at Inside nightclub and lounge, 218 Richmond St. W. **Janice** 416-665-8054.

CHANUKAH ON ICE

Giant menorah lighting ceremony on ice for the whole community, hot dogs, latkes, Yehuda Maccabee on ice, dreidls, Saturday, Dec. 15, 6:30-8 p.m. at Thornhill Community Centre Skating Arena (Bayview/John). Sponsored by Chabad Lubavitch of Markham, 905-886-0420.

SINGLES CHANUKAH

Singles at Sinai (55-70) Chanukah party, Israeli, Jewish folk, klezmer music, plus popular standards and Chanukah foods, Saturday, Dec. 15, 8 p.m. at Temple Sinai. Reservations, 416-487-4161.

HEBREW LANGUAGE

Hebrew Culture Organization of Canada presents **Chana Sargon** leading its winter 2002 session of Hebrew language studies. Classes begin Jan. 8. Register now for day and evening classes, all levels. Classes held at 3995 Bathurst St., Suite 399. Canadian Zionist Federation, 416-633-3988.

FRUM SINGLES

Frum Singles, 23-34, fun and unique event. Get to know some new people, play games, eat latkes, Saturday, Dec. 15, 8 p.m. Kehillat Shaarei Torah, 2640 Bayview Ave. RSVP **Eli** 416-221-8135.

YIDDISH CLASSES

Yiddish Conversation Classes, Discussion Group and Poetry and Music Class begin January 2002. Contact **Richard** at Yiddish Hotline 416-635-2883, ext. 150, Jewish Federation of Greater Toronto.

FOR SENIORS

Special **LZA Seniors'** Chanukah brunch, Wednesday, Dec. 12, at the Borochov Cultural Centre, 272 Codsell Ave. with entertainment by **Michael Khinkis**. A limited number of rooms are available for 4, 6 and 8 weeks stays in Miami. Phone **Libby** at 416-782-2059 or the office 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Tickets are now on sale for the Chanukah party, Dec. 16, at 7 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: New Year's Eve dinner and dance with live band, Dec. 31; Casino Rama, Dec. 12, 27; dance, Dec. 16; Bingo every Tuesday 1-3 p.m.; Membership open for 2002. 416-395-7881.

Young at Heart Seniors winter trip at glatt kosher Saxony Hotel, 2 weeks and up, single or double occupancy, efficiency or meals, shuttle. **Lil** or **Helen** 416-635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Movie matinee, *Keeping the Faith,* with **Ben Stiller** and **Ed Norton,** Thursday, Dec. 6, 1-3 p.m.

At Parkinson's support group, pharmacist **Chee Ying Chiu**, discusses Medications in the Management of Parkinson's Disease, Tuesday, Dec. 11, 1:15 p.m. For information, **Ruth**, ext. 105.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-a-longs, bingo. Dec. 11, Chanukah party; Dec. 18, lecture by **Eli Abishi**; Dec. 25, centre closed.

Sunday movie Dec. 9, *Magnolia*, 2:30 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Sunday, Dec. 9, 1 p.m. in the Koffler Loggia, free concert with pianist **Karin Di Bella.** Program includes works by **Schumann** and **Mozart**, ext. 228.

Through to Dec. 16 at the Koffler Gallery. **Lois Anderson**: *autobody,* an exploration of body image, ext. 380.

Saturday, Dec. 22, 8 p.m. at Leah Posluns Theatre, Israeli pop star **David Broza** performs, ext. 228.

Through to Jan. 6, BJCC Atrium: **Nir Bareket** photo exhibit, *Gimme Shelter*, in conjunction with **Janet Morton**: *Big Big Mitt & Canadian Work Sock*, ext. 380.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

A Taste of Chanukah, Sunday, Dec. 9, 9:30 a.m. to 2:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 28 IN REGULAR SECTION

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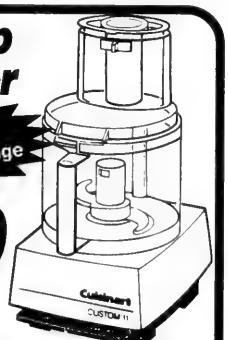

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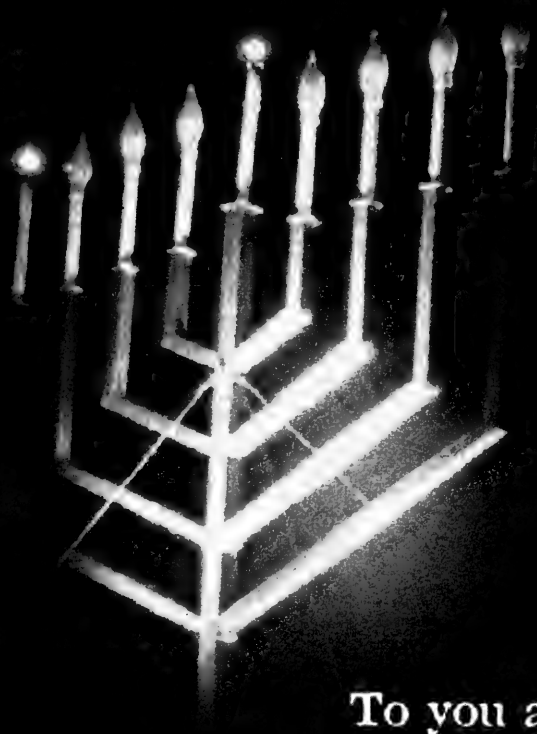

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This Week

National

CJC objects to 'biased' view of Mideast history in newsletter. ***Page 6***

Missionaries launch new conversion offensive. ***Pages 14***

Terrorists are not crazy, psychiatrist tells Holy Blossom. ***Page 18***

Arts & Travel

Thornhill native enjoys playing the villain. ***Page 35***

Belly dancing for peace. *Dance of Life.* ***Page 37***

Health & Lifestyles

Good marriages need consistent loving energy. ***Page 41***

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Palestinian youth are encouraged at an early age to take up arms against Israel as indicated in this file photo taken at a Palestinian rally. *[RNS/Reuters photo]*

Palestinian media marches to 'drumbeat of war'

By PAUL LUNGEN
Staff Reporter

TORONTO — A little over three weeks ago, Itamar Marcus took note of a film that was making its first appearance on official Palestinian television.

Produced in the Palestinian territories, the film shows adolescent boys wearing military camouflage marching and singing, interspersed with clips of regular soldiers, also marching to a military beat.

For Marcus, the film's message was ominous and clear, if hardly novel. As he interpreted it, its purpose was to "encourage children to see themselves as soldiers in the future and in the present… It's encouraging another generation of fighters."

Marcus, founder and director of Palestinian Media Watch (PMW), an Israeli NGO that monitors Arab-language TV, radio and newspapers, has seen it all before: the public declarations of peace by Arab spokespersons in English, and the drumbeat of war in the Palestinians' own Arab-language media.

That drumbeat, Marcus contends, has been ongoing since 1993, when Palestinian Authority (PA) Chairman Yasser Arafat agreed to the Oslo accords and returned from exile in Tunisia to lead the Palestinian national movement.

Already at that time, he said, the Arafat-led PA decided to encourage a maximalist political ideology while encouraging violence and martyrdom to attain it.

Largely ignored by the West in the euphoria of Oslo, Palestinian incitement has recently drawn the attention of the highest echelons of U.S. leadership.

Continued on page 32

Chrétien approved Geneva vote, Day charges

By RON CSILLAG
Staff Reporter

TORONTO — Canada's endorsement last week of a declaration that called on Israel to refrain from violating the Geneva conventions came directly from Prime Minister Jean Chrétien, charges Opposition leader Stockwell Day.

The Geneva declaration last Wednesday effectively accused Israel of grave breaches of rules of war as they relate to civilians in the West Bank, the Gaza Strip and eastern Jerusalem.

"On something of this significance, nothing is done without the prime minister's scrutiny and approval," Day said in a telephone interview last Thursday. "It's far too sensitive an issue. No minister would try and slide through an approach like this without clear and direct approval from the prime minister."

Stockwell Day

The CJN's calls to the Prime Minister's Office for comment were referred to Foreign Affairs Minister John Manley's office.

"Mr. Manley is the foreign minister, and foreign policy decisions are taken by him, in consultation with people in his office," spokesperson Jennifer Sloan said tersely. Asked whether there's any evidence supporting Day's contention that it was Chrétien who approved Canada's backing of the resolution, Sloan said, "No."

The prime minister tried last week to soften the effect of Canada's support for the declaration, saying Canadian delegates objected to aspects of the text that criticized Israel.

"Our representative there made it clear that this resolution, as far as it concerned Israel, was

Continued on page 28

Greater Toronto Area
Shabbat Chanukah: Rosh Chodesh
Candlelighting: 4:22
Havdallah: 5:27

Suicide bombs justified: Jerusalem mufti — please see page 31

The News in Brief

CANADA

Claims Reminder

TORONTO — Former Nazi-era slave labourers are being reminded they have until Dec. 31 to file claims for compensation. People who spent time in concentration camps, were deported to perform slave labour, or have suffered health problems resulting from Nazi wrongs should apply for compensation. Heirs of victims who died on or after Feb. 16, 1999 are also eligible. For information, in Toronto, call 416-635-5600. In Montreal, dial 514-345-6434.

Israeli Convicted

BRAMPTON — An Israeli citizen was convicted here recently of trying to smuggle diamonds into Canada. Ronnie Reuben Kohn was arrested Nov. 27 when diamonds worth $200,000 were found in his briefcase after he arrived on a flight from Israel. Kohn, 54, of Tel Aviv, pleaded guilty and was ordered to pay a $35,000 fine before being released.

ISRAEL

Port Cancelled

JERUSALEM — A French-Dutch consortium has canceled a project to build a port in the Gaza Strip. The "persistent insecurity" in the Gaza Strip makes construction, which has been suspended since last October, "impossible," the consortium stated.

Leave Law Alone

JERUSALEM — Israel's Law of Return should not be tightened, says a leading official with the Jewish Agency for Israel. Sallai Meridor said tightening the law, which currently recognizes as Jewish anybody with at least one Jewish grandparent, would "close the door on those who wish to be part of the Jewish people, particularly to immigrants from the former Soviet Union."

Gold Next Envoy?

JERUSALEM — Israel's ambassador to Washington, David Ivry, will return from his posting early next month, Prime Minister Ariel Sharon and Foreign Minister Shimon Peres have agreed. A senior government source said Peres has withdrawn his objection to Sharon's nominee to replace Ivry, Dore Gold. Gold was an advisor to former Prime Minister Benjamin Netanyahu, who later appointed him to be Israel's ambassador to the United Nations.

WORLD

Conference Planned

PARIS — French Prime Minister Lionel Jospin has announced plans for an international conference on the Holocaust. In a speech to French Jewish leaders this month, Jospin also stated that he will use the conference, scheduled for October 2002, to inaugurate a program for dedicating one day in each school year to the memory of the Holocaust and to the prevention of crimes against humanity.

Regev New Head

NEW YORK — Rabbi Uri Regev, the longtime director of the Israel Religious Action Centre, will head the World Union for Progressive Judaism. An outspoken advocate for liberal Judaism in Israel, Rabbi Regev will become executive director of the umbrella agency for all Reform, liberal and Reconstructionist organizations in 40 countries.

Memorial Vandalized

NICE — Vandals painted a swastika on a memorial here to a Jewish hero of the French Resistance. The desecration of the marble plaque honouring Raymond Fresco coincided with an event marking the anniversary of his death. Fresco was captured by the Nazis in 1943 and then tortured and killed when he refused to reveal any information.

New Commission?

VATICAN — The Vatican is trying to put together a new interfaith team to study its World War II archives, according to the *New York Jewish Week*. The last group of Jewish and Catholic scholars studying the archives, including the University of Toronto's Michael Marrus, disbanded over the summer after the Vatican said it needed more time to organize and catalogue the archives.

Ottawa Freezes Mideast Groups' Funds

OTTAWA — Canada has frozen the assets of Hamas and of three organizations with alleged ties to Middle East terror groups, Prime Minister Jean Chrétien said last week.

"We have frozen the assets of Hamas," Chrétien said following a cabinet meeting.

However, Canada, like Britain, makes a distinction between Hamas military operations and its charitable, social and political initiatives. But "for the terrorist contributions, it's all frozen," the prime minister said.

Hamas claimed responsibility for the Dec. 1 and Dec. 2 suicide bombings in Israel that killed 25 people and wounded about 200.

In a statement, the federal government said the decision to freeze assets was taken by the cabinet on the recommendation of Canadian intelligence and security officials. But it was not clear yet what, if any, holdings the targeted organizations have in this country, a finance department spokesperson said.

The three organizations are Al Aqsa Islamic Bank, Beit El-Mal Holdings and the Holy Land Foundation for Relief and Development.

Earlier last week, U.S. President George W. Bush announced that U.S. authorities were freezing the assets of the organizations because of their alleged links to Hamas.

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Solidarity rally for Israel draws 3,000

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Speaker after speaker at last Sunday's Israel Solidarity Rally for Freedom supported both Israel's right to live free from violence and the worldwide struggle against terrorism.

The rally, sponsored by Israel Now, a consortium of community organizations under the auspices of UJA Federation and the Consulate General of Israel, had been originally scheduled for early fall, but was postponed in the wake of the Sept. 11 attacks.

Speakers included Art Eggleton, Minister of National Defence; MP Irwin Cotler; Major Cindy Rosen of the U.S. Marine Corps; Consul General of Israel Meir Romem; and Dan Meridor, Minister, Government of Israel.

Terrorism came to North America on Sept. 11, said Eggleton, and we felt at home what others have been feeling for so long.

"Israel has been facing these wanton acts for many years but its spirit is far mightier than any force that tries to destroy it.

"Terrorism has no home and it knows no boundaries. It must be confronted," he told an audience of 3,000 at Beth Tzedec Synagogue.

Canada has taken up the cause of terrorism, he said, and has committed over 3,000 troops, the largest operation since the Korean War.

'Terrorism has no home and it knows no boundaries. It must be confronted'

"Terrorists and those who harbour them must be responsible," he said. "Canada and Canadians stand firmly with Israel, and we must remain a viable voice in the world if we want to make a difference."

Cotler, who took the stage to a standing ovation, said that the rally occurred as Israel was arising from a week of mourning. "The number of people injured and killed in

Continued on page 27

Some 3,000 people gathered last Sunday to express their support for Israel. [Carolyn Blackman photo]

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Greater Toronto Area

Reflections from the G.A. (4)

Elchanan Tenenboim was born in Poland in 1946. Three years later his parents brought him and his sister to Israel, where they eventually settled in Holon, a sandy suburb of Tel Aviv.

He served in the army; completed a degree in economics and political science at Hebrew University; did post-graduate studies in Business Administration at Tel Aviv University; married Esther when he was 25 and had two children, Keren (now 26) and Ory (now 20).

Among the social causes in which Elchanan has been involved is the Israeli Scout movement, which he even once represented in the United States.

His curriculum vitae is accomplished, but stands out, in truth, for one quality: its plain, family-oriented ordinariness. In other words, Elchanan is an individual like most any of us, focused on providing for his family.

On Oct. 16, 2000, the Hezbollah in Lebanon announced it was holding him.

Sometime between Oct. 4, when Elchanan left Israel on business, and Oct. 16, Hezbollah kidnapped him.

At the recent G.A. in Washington, I met Elchanan's wife Esther, and his son, Ory. They had come to Washington along with the parents of Zacharia Baumel, an Israeli soldier held captive in Lebanon since June 11, 1982, to plead – literally – with the delegates to help secure the release of their loved ones and the release of all the Israeli soldiers being held by Hezbollah.

Ory addressed the more than 3,000 people at the plenary assembly. He held us all spellbound. Speaking without notes, in impeccable English, he directed his remarks beyond the crowded convention chamber. He was trying to penetrate the conscience of the western world.

He spoke not only on behalf of his father, but, as he repeatedly made clear, on behalf of all of Israel's MIAs.

The poignancy of Ory's plea was made all the more piercing by the news that, merely days before, the IDF had officially declared three of the MIAs – Adi Avitan, Omar Souad and Benny Avraham – to have been killed in action.

I sat down with Ory and his mother the day after he spoke to the plenary assembly. It was a very humbling experience.

Interviewing them, asking questions, eliciting information – even for the benevolent purpose of trying to help them – seemed to be an unjustifiable intrusion into their private agony.

Elchanan Tenenboim

As it turned out, they were both much more composed than I. As I fumbled for the right phrases, they answered all questions politely, with a smile.

In fact, they have travelled a great deal inside Israel and, of late, in Europe to mobilize world opinion to the cause of helping secure the release of their husband and father. This was their first such trip to North America.

Ory and Esther Tenenboim

Ory had just recently returned from a meeting in London with British Prime Minister Tony Blair. The meeting was arranged through the offices of Jonathan Sachs, Chief Rabbi of the United Kingdom, and lasted for about 20 minutes. Ory left the meeting convinced that Blair would try to intervene in their case.

While in England, Ory also spoke at a number of different Jewish institutions and to various youth groups. He was well-received by all.

Esther is planning to bring their message more frequently to Europe. She has already spoken in France and in Germany, where she too was well received.

But at the end of the meetings, at the end of the rallies, at the end of the interviews, at the end of the visits, is the return to Israel to a home made insufferably incomplete by the gratuitous cruelty of Elchanan's kidnappers.

Esther and Elchanan have been married for 30 years. He has a severe medical condition and the Red Cross has been refused access to him. "We have had no news about him, none. This is the worst thing of all. But I need to be strong. The children mustn't see me crying," Esther said.

She finds her strength increasingly from the mutual support provided by the other families in Israel in similar situations. They meet regularly. Two days before she left for Washington, she had met with the Avraham, Avitan and Souad families.

Hezbollah had been bargaining with Israel over the release of the soldiers, knowing all the while the boys were dead.

Esther does not articulate her worst fear. But it hangs in the conversation, unspoken but acknowledged by the urgency in her eyes. She and Ory need our help.

And we must help them. The fate of Elchanan Tenenboim and the MIAs of Israel must not fall from the public's mind or conscience.

—MBD

See]N

MEMORIAL FOR MATTI:
Olga and Vitaly Baranovski, parents of Matti Baranovski, were among those attending a memorial on Sunday marking the second anniversary of Matti's murder in a teen swarming at G. Ross Lord Park. On hand were local politicians and dignitaries, and letters were read from the prime minister and premier. A giant menorah was also lit near the spot where Matti was killed. Recent reports said Olga Baranovski has been turned down by the provincial fund that compensates victims of crime.

[Ron Csillag photo]

Greater Toronto Area

Anti-Semitism used as part of Arab statecraft: rabbi

By PAUL LUNGEN
Staff Reporter

TORONTO — Last week in Geneva, at a meeting of NGOs attending a conference on Israel and the Palestinians, the chair of the conference raised his fists in the face of a Jewish representative and threatened him.

Calling Shimon Samuels, director of international relations for the Simon Wiesenthal Centre, a "Zionist agent," conference chair Rajie Sourani continued: "I am a Palestinian terrorist; ask your security people, you will see later."

Samuels, along with representatives of three other Jewish NGOs – B'nai Brith, Hadassah and UN Watch, a Geneva-based group affiliated with the American Jewish Committee – was turned away from the meeting, which had been organized by Palestinian groups. Though not a sanctioned UN event, it was billed as open to international NGOs.

Samuels' report on his run-in with the conference chair did not come as much of a surprise to Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Centre.

As he sees it, it's just the latest manifestation of a virulently anti-Jewish and anti-Israel agenda that has been playing out in international fora in recent years. Reminiscent of efforts in the 1970s by the PLO and its Arab supporters to deligitimize and marginalize Israel, the effort reached a peak in Durban earlier this summer, Rabbi Cooper said.

"The relentless, non-stop campaign of vilification of Israel, the demonization of Israel and Jews, of open anti-Semitism," is troubling, Rabbi Cooper said. But what's especially disturbing "is that it has now become part of Arab statecraft."

Furthermore, he continued, it is a top-down development in which the intellectual and political elites in Arab states and the Palestinian Authority mold public opinion by disseminating crude anti-Semitic stereotypes of Jews and Israel.

Abraham Cooper

The examples are many but one that has recently come to Rabbi Cooper's attention is a television series that aired in Abu Dhabi during Ramadan. Featuring actors portraying Israeli Prime Minister Ariel Sharon and an aide, wearing sidelocks, drinking blood, the show is a throwback to medieval European blood libels that led to violence against Jews, he said.

Official newspapers in Egypt, Jordan and the PA, among others, are rife with hatred of Jews and Holocaust-denial is rampant in the Arab world, he added.

These developments are not connected to the intifadah, he contended.

"The whole game plan that [alleges] Ariel Sharon is a war criminal, that Israel is guilty of ethnic cleansing, was put into play even as [former Israeli prime minister] Ehud Barak was putting out an offer of 95 percent of the territories," Rabbi Cooper stated.

Canada and other democracies must call the Arab world on their domestic propaganda, "to be aggressive and talk about the 'A' word (anti-Semitism)," he said. "We need Canada to take the lead in the international community to make it too expensive for the Arabs to use hatred of Jews as a basis of statecraft."

Rabbi Cooper was in Ottawa last week where he met with a number of officials from the Prime Minister's Office and presented them with evidence of the crude, racist nature of the Abu Dhabi TV series.

He noted a convergence of Jew-haters in the Arab world and among neo-Nazis is now developing. A linchpin in that relationship is Ahmed Huber, a longstanding neo-Nazi who converted to Islam 20 years ago. Huber was instrumental in attempting to schedule a "revisionist" Holocaust-denial conference in Beirut, which was cancelled after an international uproar, and in organizing a mass demonstration by neo-Nazis in a Jewish neighbourhood of Berlin two weeks ago.

Neo-Nazis and Arab anti-Semites are putting out feelers, seeking common ground and a possible strategic alliance. "We don't know where it will go," he said.

***

While the Palestinian sponsors of the NGO conference in Geneva were hoping to "pass it off as the voice of civil society," the meeting was largely a failure, said Andrew Srulevitch, executive director of UN Watch.

Only 20 NGOs attended, many of them from Arab countries, and organizers did not get the broad support they were seeking to politicize the humanitarian issues connected to the Geneva Convention, he said.

However, what's troubling, he noted, was that the office of Mary Robinson, the UN High Commissioner on Human Rights, agreed to re-schedule a later UN-sanctioned NGO meeting to accommodate an anti-Israel demonstration. The NGO meeting, a follow-up to the Durban conference, was delayed one day "to accommodate the Palestinians so they could get more people out for an anti-Israel protest," he said. "It was a very serious indication of bias that needs to be condemned."

The UN's NGO meeting, which was attended by Jewish NGOs, was muted in comparison to Durban. Srulevitch suggested non-Arab participants at Durban realized the conference was a failure because of its divisiveness and they tried to avoid a repetition.

Sybil Kessler, a representative of Hadassah WIZO, said the NGO meeting did hear from a Palestinian group that attacked Israel, but the overall focus of the meeting was on the concerns of other international groups.

Still, she said, the attacks on Israel make her feel "like you very existence causes a controversy. That's what makes the process so exclusionary."

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Greater Toronto Area

CJC objects to 'biased' view of Mideast history in newsletter

By ANNA MORGAN
Staff Reporter

TORONTO — Canadian Jewish Congress is objecting to what it calls biased and inaccurate history about the Middle East in a union newsletter for Toronto public high school teachers.

The December issue of *D12 Voice*, a newsletter published by local 12 of the Ontario Secondary School Teachers' Federation (OSSTF) and distributed to 6,500 teachers, features an article that is being recommended as a resource to history and geography teachers to stimulate debate in classes.

The article, titled *Why America is hated*, lists a chronology of events that purport to explain the reasons behind "the deep seated sense of injustice in the Arab and Islamic worlds against the USA."

Why America is hated is reprinted from an article that originally appeared in *Z Magazine*, an American left-wing monthly for activists.

In a letter to OSSTF president Earl Manners, Ed Morgan, chair of Canadian Jewish Congress, Ontario region, said the article is "one-sided and merely reiterates much of the crude anti-Israel and anti-American propaganda so common in the Middle East."

Why America is hated begins in 1948 with the establishment of the State of Israel and ends in the present era with the statement "Israel uses U.S. arms in attempt to crush Palestinian uprising, killing hundreds of civilians."

In an interview, Manners said the article is not an appropriate lesson plan. He said that while he does not object to controversial issues being brought into the classroom, both sides needs to be presented.

Manners added that the local publishes the newsletter and steps are being taken to remove the OSSTF name from it, but there are no plans to cut funding to the local.

Doug Little, the newsletter's editor, told *The CJN* he has no reservations about having published the article and has no hesitation bringing political views into the classroom.

In a letter responding to CJC's complaints, Little, a teacher at Rosedale Heights Secondary School and a former school trustee, states that "the point of the piece is not to present a so called 'balanced' view of the Middle East."

Little writes that his local has "Jewish members on the ed. board, Jewish members on the executive board, and many Jewish members on its very active council. Most of them, however, [are] anti-Zionist in orientation."

The letter goes on to say that "we make no pretense of being 'objective.' We do not have a 'balanced' view of the Mike Harris regime. We do not have a 'balanced' view of oppression anywhere. We side with the oppressed and against the oppressor. We view America, and Israel as its agent, as the prime oppressor in this case in the Middle East."

Little also said the CJC should not "ask us to be 'balanced' in our approach. That is not our orientation so it will be a waste of your breath."

Allen Charney, a special education teacher at Maplewood High School in Scarborough, said issues dealing with curriculum fall outside the newsletter's mandate."The purpose of *D12 Voice* is to keep us informed of union-related issues."

Curriculum is developed by experts and should come to teachers through appropriate channels, Charney said, adding it is inappropriate for anyone to usurp the mandate of the newsletter in order to represent their own political views.

CJC has written a letter to Rosedale Heights asking the principal to take "whatever steps you deem necessary to ensure that the children in your school are educated with a balanced and reasonable perspective as called by the [Toronto District School] Board."

Calls to the principal and the school board were not returned before *The CJN's* deadline.

"Given the tragedy of Sept. 11 and [the Dec. 1 and Dec. 2] terrorist murder of 26 Israelis, Mr. Little's comments must be strongly condemned," the CJC said in a statement.

"If this is the position of the Ontario Secondary School Teachers' Federation and if this position is translated into public school classrooms, it is a scandal of the highest order. The Ontario public needs teachers who are educators, not political fanatics."

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The 3 brothers not with the family found their sisters in the hospital. Then they came together for the five concurrent funerals which took place on Mount Menuchot in Jerusalem.

The father Mati was a Jewish studies teacher and the mother Tzirel worked with deaf children. They left a small amount of life insurance. The remaining 5 children aged 8 to 21, are destitute and facing a crisis. The youngest girl faces many surgeries and long term therapy.

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MDA ambulance service seeks volunteers

By PAUL LUNGEN
Staff Reporter

TORONTO — In the last 14 months, Magen David Adom, the Israeli provider of emergency blood and paramedic services, has lost 57 ambulances while on duty in Israel and the Palestinian territories.

Targets of the Palestinian intifadah, the lost ambulances make up 11.5 percent of the MDA's 500-strong fleet, cutting into its ability to provide emergency services.

With only a small percentage of the MDA's annual budget underwritten by government, the organization has had to look to the private sector for help in keeping the ambulances rolling and the other services operating.

"All the ambulances and equipment, the stations they operate in, comes from donations," explained Yochai Porat, co-ordinator of foreign volunteers for MDA.

Porat, who was in Toronto recently as part of a one-month North American awareness campaign, said private donations, particularly from North America, play a big role in assuring Israelis of emergency services. Regular vehicles each cost $60,000 (US) while armoured ambulances, increasingly necessary given the attacks by Palestinians rioters, can each run $125,000 (US), he said.

MDA ambulances serve Israeli citizens on a non-denominational basis and travel outside the Green Line (the pre-1967 borders) to provide emergency services to both Jews and Palestinians, he said.

Ironically, one of the first MDA ambulances destroyed in the intifadah – "a famous incident" – occurred in September 2000 when the vehicle was stopped while on the way to tend to a Palestinian casualty. The car was stoned, abandoned by its drivers and torched by a mob, he said.

While providing aid to victims of the intifadah comes within the organization's mandate - MDA responded to the Sbarro Pizzeria attack and other terrorist assaults – much of MDA's work consists of typical emergency services provided by similar organizations around the world.

It collects, processes, tests and distributes 93 percent of all the blood units used in Israeli hospitals, and operates an embryo bank as well as a blood marrow bank.

Because of the limited financial support it receives from government, MDA relies to a large extent on the volunteer sector. In addition to its 1,500 employees, MDA has 8,000 volunteers, most of whom are involved in "field work," manning the vehicles that attend to people in distress, Porat said.

Part of Porat's job is recruiting volunteers from North America, who play a vital role as "first responders" to crisis situations.

Volunteers, who are generally between 18 and 25 years of age, receive eight days of training in emergency response and, once certified, are teamed with an Israeli as half of an ambulance's two-person complement.

The program includes various perks, including a three-day seminar at the end of the two-month stint, in which volunteers meet political figures, academics, and representatives from various Israeli and Palestinian communities. Field trips to the Golan Heights and other locales round out the volunteer experience, Porat said.

Tours and junkets are nice, but Porat believes the program's strongest selling point is its offer of a total immersion in Israeli life.

"It gives youth the opportunity to experience Israel from a different angle, not as a tourist or sightseer, but to live and be with the Israeli people," he said.

MDA's volunteers are given an apartment at a Jewish Agency absorption centre, which they share with a roommate, and they live independently while working their shift.

This past year, 17 Canadians participated in the program along with 20 Americans. Other foreign volunteers hailed from Australia, Belgium, Spain and the United Kingdom.

"It gives them an opportunity to really help the Israeli people," Porat explained. "We're in a battle for survival. In a way, we feel we're abandoned by the Jewish people. We rarely see Jewish people from abroad and when I see people from abroad, I feel very proud and strong."

MDA personnel are among the first to arrive on a disaster scene.

Canada has been an early supporter of MDA, with its participation in the volunteer program dating back to 1991 when 10 Canadians worked at the Jerusalem station. By 1999, 70 Canadians were volunteering at various MDA facilities.

Alan Spector, past president of the Toronto chapter of Canadian MDA, said the Canadian group ranks fourth among among Diaspora communities in support for the Israeli agency.

In the past 12 months, Toronto MDA delivered six ambulances to Israel while two more are partially paid for. Montreal shipped eight ambulances, while support groups in Hamilton, with one, and Vancouver, with two, have also contributed to the MDA fleet. Windsor is pooling its funds to be able to send another, Spector said.

The Chicago Jewish community is a particularly strong supporter of MDA, with funds for 18 ambulances raised during a recent blitz, he added.

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A deplorable vote

There is no doubt that Israel considers Canada a friend, that bilateral relations between the two countries are sound and that Canada has probably aided Israel on occasion, behind the scenes, in ways that cannot be made public. But there is equally no doubt that Canada's near-constant support of various votes and resolutions, routinely, egregiously and falsely condemnatory of Israel in most multilateral, UN-sponsored settings, is an outrageous debasement of our Canadian values.

The most recent examples occurred last week.

At the annual General Assembly criticize-Israel voting ritual in New York, Canada supported 14 anti-Israel resolutions and abstained on five.

On Wednesday, in Geneva, the anti-Israel forces of the UN orchestrated the reconvening of the High Contracting Parties to the Fourth Geneva Convention. As most people know, the convention deals with the code of conduct for the "protection of civilian persons in times of war." It was propagated some 50 years ago to deal with the horrors of Nazi behaviour.

The meeting in Geneva condemned Israel as "an occupying power," calling on Israel to "refrain from committing grave breaches" of the convention including "willful killing, torture, unlawful deportation, collective penalties and unjustified restrictions of free movement."

Only once before, despite the myriad murderous, genocidal conflicts that have raged these past five decades since the convention was enshrined into international law, have the nations of the world convened to consider the application of convention rules. That was on July 15, 1999, also in Geneva, also to upbraid and isolate Israel. But that meeting lasted only 17 minutes and then it was adjourned. And Canada boycotted it.

The gathering last week was the resumption of this adjourned meeting. Last week, Canada supported the condemnation.

That decision was deplorable.

After Durban, there can no longer be even the pretense of justification for having cast a vote of support. If Durban taught us anything, it is that the torrents of anti-Semitic, anti-Israel language that have flowed unabated from the UN since 1967 have indeed poisoned the wells of international discourse, if not the minds and hearts of millions of unsuspecting people around the world.

"Assaultive speech is dangerous," MP Irwin Cotler has told us. And he is absolutely correct.

Why Canada would lend its name to this latest wave of "assaultive speech" is puzzling and disappointing. It makes a mockery of everything the government tried to achieve in Durban.The explanatory statements by the Canadian delegate after the vote were meaningless for they did not become part of the record. By having supported the Geneva declaration, the government has sided again with the forces that intend only to harm Israel.

It has also violated some of the fundamental democratic values for which our country stands: truth, fairness, justice and humanity.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nusser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

Why I visit Cuba

Regarding Murray Teitel's article that Canadians should not vacation in Cuba ("An alternative to Cuba," *CJN*, Nov. 22), the Canadian Jewish Congress, along with Jewish visitors from France, the United States, Australia and Iran, has been helping the Jewish community in Cuba for many years. A boycott would hurt the average Cuban but would be more painful to the country's Jewish community. The funds spent by Canadian Jews help pay for millions of dollars of goods and services from Canada and Israel.

People ask me why I prefer Cuba to Florida. It is more peaceful, has less traffic and fewer muggings.

I agree with Teitel that we should support the State of Israel in every way, sometimes with helpful criticism, and with many visits.

Cuban leader Fidel Castro cannot be too virulently anti-Israel or he would not have allowed 400 Jews to emigrate there.

Cuba has been invaded, sabotaged, embargoed and is still a "threat" because Castro is not for sale like Fulgencio Batista or Don Augusto Pinochet Ugarte.

Manny Winopal
Toronto

* * *

Balfour's political rights

I am writing in response to a letter by Isaac Josy about the Balfour Declaration (*CJN*, Nov. 15). Josy wrote that since the declaration does not mention any indentifiable group, it is testimony to the fact that no Arab entity existed in Palestine at the time. On the contrary: in 1917, 90 percent of the population of Palestine was Arab; the other 10 percent was made up of both Jews and Christians.

The omission of political rights in the clause stating that 'nothing be done to prejudice the civil and religious rights of existing non-Jewish communities' was done on purpose to protect the Jewish people in the early years when they were a minority.

A homeland for the Jewish people was necessary to ensure their protection against anti-Semitism. However, one must not believe that Palestine was a vacant land waiting to be settled. Palestinians had lived there for centuries and entire villages were destroyed in 1948. This must be acknowledged for a just settlement and peace to become realities in the Middle East.

Andrea Kwavnick
Toronto

* * *

Praises of the Jewish contribution

Since 1999, almost 400,000 people have visited Europe's largest Jewish museum in Berlin, the city where the Nazis planned the slaughter of all Jews. The zinc clad monument to 2,000 years of Jewish life on German soil became a legend even before its over 4,000 exhibits were installed. Its director, Michael Blumenthal, a former secretary of the U.S. treasury who fled Berlin in 1939 and returned in 1997, and its architect, American Daniel Libeskind, are both Jewish.

Some 850 dignitaries attended the museum's opening gala dinner. The full list of guests, published by a few German newspapers, included German President Johannes Rau, German Chancellor Gerhard Schroder and former U.S. secretary of state Henry Kissinger.

"The museum will teach young people how much Jews have contributed to the country rather than focusing only on the Nazi Holocaust," Rau said. "The contribution of Jews to science, art and culture in Germany and Europe is extraordinary. The museum we open today to bring us closer to this culture in all its facets."

"What struck me is that European culture and also German culture would have been unthinkable without the Jewish contribution," Schroder said.

It is not very often that we hear or read about the great contribution of the Jewish people to the world. When an important personality is praised, Jewishness is seldom mentioned, but in criticism and scapegoating, it is never missed. That is why it gave me such pleasure to read the praises of our fellow Jews by German dignitaries.

Lily Kutner
Toronto

* * *

Both parties must curb violence

The national board of the United Jewish People's Order condemns the three recent horrific suicide bombings in Israel claimed by Islamic Jihad and Hamas, and grieves the heavy loss of innocent civilian life. At the same time, we share the views expressed by commentators such as former U.S. assistant secretary of state Richard Murphy, who regretted that President George W. Bush and Secretary of State Colin Powell did not insist on Israeli restraint in responding to the bloody attacks, and criticized Israel Prime Minister Ariel Sharon's formula of "seven days without any violence" as an invitation to fanatics to undertake other murderous actions. We believe Israel should end the occupation.

The Palestinian Authority (PA) has declared a state of emergency and begun to round up suspected members of the two terrorist groups. It banned the carrying of weapons, except for police and security forces, and public demonstrations without permits. Swift action has to be taken to apprehend the organizers of the heinous acts.

But the PA's ability to rein in prospective terrorists is hampered by Palestinian aspirations to statehood and Israel's denial of UN resolutions. These factors have strengthened the violent extremist elements in Palestinian society. Their influence has grown since the outbreak of the second intifadah 14 months ago. Clearly, they have not curbed terrorist violence, but rather have led to its unprecedented expansion. Only an immediate unconditional return to the bargaining table, with simultaneous moves by both parties to curb violence and repressive acts, can relaunch the tortuous road to peace and co-existence between Israelis and Palestinians, each with a state of their own.

David Abramomowits, President
Dr. Ben-Z. Shek, Secretary
for the National Board,
United Jewish People's Order

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

'We get attacked, we hurt, then we go back to living'

By RABBI J. BENJAMIN FRIEDBERG

The year was 1943. The place, the ghetto of Vilna. It was springtime, and a small group of Yiddish writers got together to see who had written what in honour of spring – the renewal of life. What a bizarre scene! In the middle of this Nazi hell – most of the Jews of Vilna had already been killed – a few surviving writers got together, probably in some hidden hole, to discuss "writing for spring," no less.

After most of the writers had read their literary creations, the leader of the group turned to the youngest – Hirsch Glick, 23 years old – and said, "Hirsch, have you written anything?" "Yes, I have," he said. "Read it, Hirsch," said the leader. And so Hirsch Glick began to read, *Sog nit keinmol az du gehst dem letsten veg* ("Never say you're going on your last journey").

He was inspired by news of the Warsaw Ghetto revolt, which had filtered through to Vilna. Hirsch Glick's poem became *The Jewish Partisan Song*; his life ended in 1944. He was 24 years old.

Hirsch Glick, like his colleagues, like millions of other Jews, was caught in a problem that had no solution. The best he could do was something positive within that insoluble problem. The best he could do was to make the best of it.

In today's world, we have been brainwashed by everything around us to believe that every problem has a solution. The reality is that there are some problems that do not have solutions, and yet one must function within them.

The Palestinian-Israeli conflict, or more accurately, the Arab-Israeli conflict, has no solution and we must live with it. The reason is simple. They don't want us there. Period! And we don't intend to leave. Period! It's an old struggle, sometimes more intense like now, sometimes less intense. Where's the surprise?

There are any number of reasons why the Arabs cannot tolerate a Jewish state. An inherent principle in Islam is to conquer the world for Islam. Indeed, many Muslims now feel that they have the strength to do so and they mean to do it, as was made evident by the terrible terrorist atrocity on Sept. 11. Not every Muslim, of course, perhaps not even a majority believe in this Islamic goal. But there are enough Muslims for whom the Muslim principle of a war until the whole world is Muslim, resonates, especially today. U.S. President George W. Bush says correctly that America is not at war with Islam. But it is also true that Islam is at war with America, or if you will, with the non-Muslim world, especially the West, of which America is the epitome. Such a faith cannot tolerate a Jewish state.

Another of Islam's principles is that once a piece of land is ruled by Muslims, and then conquered by non-Muslims, Muslims may not rest until they have retaken that land. For hundreds of years, there have been discussions among Muslim thinkers about retaking Spain because it had once been ruled by Muslims. How much more so Jewish Israel, which is right in the middle of the Arab world, with its dangerous ideas of democracy and rule of law. Worse, it is a sovereign country ruled by the despised Jews. It's humiliating enough to be defeated by the strong Christian nations. But imagine the humiliation, to be defeated by the cowardly, conniving, untrustworthy Jews, as the Koran describes them. The Arabs believe fully that our stay in Israel is temporary. They will get rid of us, kill us, drive us out, or both. Is it possible? Of course! Whoever has the stronger will, will keep the land. Whoever loves the land more, will have it.

Palestinians took over and then severely damaged Joseph's Tomb last October. [RNS/Reuters photo]

Jewish history from day one is a history of no solutions. We were always a minority, our monotheistic religion was a tiny minority. We had to struggle to keep it alive. We were scourged, humiliated, tortured, massacred, driven from one country to another. That's our history. No solution.

Yet Jewish tradition does in fact supply a solution. There is a wonderful midrash on the Akedah story. You remember how in the story God tests Abraham and tells him to sacrifice his son Isaac on Mount Moriah. Abraham obeys God, brings Isaac to the appointed place, and just as he is about to slaughter his son with the knife poised above him, God calls out to Abraham from heaven telling him to stop. Abraham looks around. The Bible tells us, "He saw a ram caught by its horns in a bush and Abraham sacrificed that ram in Isaac's place."

The Midrash comments on this verse and tells us that Abraham had been observing that ram all day. He saw it struggle and free itself from the bush, but then it got caught in another bush by its horns, freed itself, and was caught again, and so it happened any number of times. Said God to Abraham, "So your descendents shall be ensnared by the various kingdoms, Media, Greece, Rome, etc. Said Abraham to God, "Will it be so forever?" And God answered, "Ultimately they will be redeemed by the horn of the ram," that is, they will be redeemed by the sound of the shofar announcing the Mashiach – the Messiah. According to our tradition, that ram's horn will announce the Mashiach.

How is it, indeed, that of all the ancient peoples, it was the Jews who came up with the idea of the Messiah? It is no doubt that they felt that in the ordinary course of human events they could not solve their problem. The solution had to be supernatural, beyond the normal. This Jewish attitude goes back a long time. In the book of Isaiah, Chapter 11, the prophet speaks of a future ruler, a Mashiach if you will, who will be filled with the spirit of the Lord, "the spirit of wisdom and understanding and might. He [the Mashiach] will not judge by what his eyes see nor will he decide by what his ears hear." That is, he will not use the ordinary sensory tools of knowledge – his eyes and ears – because they're imperfect. In judging, he will use the "spirit of the Lord": perfection, absolute justice. But for that you have to wait for the Mashiach. In the ordinary course of events, by ordinary human means, there is no real solution, because the whole world is imperfect, the whole world has insoluble problems, and Jews especially so. Our tradition understood that.

Yet over the centuries, within the "no-solution" framework, we built and created a wonderful civilization, unequalled perhaps by any other. Wherever we went we built as though we would be there forever: institutions, large synagogues, schools, printing presses. We had our poets and scholars and philosophers. Intellectually and spiritually we fertilized the world. We built for forever until we had to leave and build again for "forever." It has been asked why we build such large synagogues and institutions when we know that it is all temporary. We do so because we want to create permanence within our "temporariness" so that we can live and create to the full and do our best. Wherever we went we built a Jerusalem.

So it must also be in Israel. Theodor Herzl wanted us to be a "normal" nation, by which he meant that there would no longer be a "Jewish problem," that is, there would no longer be anti-Semitism. A Jewish state would cure that. A Jewish state would make us a normal people.

Well, we have a state, but we are not a "normal" state. Most of the world would like to see us gone. Just look at the outpouring of Nazi-like Jew hatred in Durban, South Africa during the recent anti-racism conference. The Arabs certainly would like to see us disappear. They would destroy us if they could.

In a way I'm glad we're not "normal." What normal people could have done what we did under such circumstances? What normal country could have done what Israel did in 53 years? Many Jews ask, "So what's going to be?" That's a question we mustn't ask. It's a "treif" question. What's going to be? We carry on.

Israel must live its life, it must do its political maneuvering, it must exercise its physical strength, and thank God, there is now a place of Jewish power, which is one of the great differences between the present and the past 2,000 years. Israel must build its economy, its ecology, its educational institutions, its moral fibre, its links with other Jews. Israel must live well and positively.

We, too, in the Diaspora have to accept the reality that there is no solution to the conflict for the foreseeable future, and let that not interfere with our relations with Israel. A few shots here and a few shots there and many Diaspora Jews stop going to Israel. Is that dignified, is that nice for Jews to behave that way? The Jews of the Diaspora have not covered themselves with glory in the present situation. Shame on us! Jews should be lining up at the doors of El Al or other airlines to go to Israel. Where is our pride, where is our dignity?

In the early days of Jewish settlement in Eretz Yisrael, many chalutzim who were draining swamps came down with malaria. A reporter from a New York Yiddish newspaper asked one of them, "What do you do when you have an attack of malaria?" And he answered ,"I go into my room, I do my [malarial] shaking, and I go back to work." So it is with us, so it is with Israelis. We get attacked, we get hurt, we shake, and then we go back to living.

Rabbi Friedberg is the rabbi emeritus of Beth Tzedec Congregation in Toronto.

Moderate Muslims must speak out

In a recent article published in *The Jewish Week*, Rabbi Ammiel Hirsch, the representative of North America's Reform Jewish community for issues pertaining to Israel and Zionism, wrote:

Rabbi Gunther Plaut in Toronto

"Interfaith services, particularly in times of crisis, are powerful demonstrations of unity and common humanity. But we will not win the war on terrorism if we limit ourselves to these expressions alone. We must call for and expect courage and determination from moderate religious and communal leaders against extremists in their own communities.

"With all due respect to [U.S.] President [George W.] Bush's effort to emphasize that Islam means peace and tolerance, Muslims will not glean their understanding about Islam from the president. They are more likely to be influenced by their own religious leaders. These leaders cannot remain silent. This is their day. History has subpoenaed them now. The good people must finally drown out the radicals.

"It is essential that terrorism in all forms be condemned; therefore, terrorism against Israelis is as unacceptable as any other kind. We cannot be against bin Laden if we are not also against Hamas, Hezbollah, Islamic Jihad, the Popular Front for the Liberation of Palestine and, increasingly, the PLO."

Terrorism, says Rabbi Hirsch, is an infectious disease which cannot be contained in one area of the globe. Formerly, perhaps, we could ignore hatred and intolerance in faraway lands. But we cannot do so any longer, for today's intolerance all too often leads to mass destruction.

Rabbi Hirsch further says: "You cannot tolerate suicide bombings against Jews in the West Bank and expect the Jews of Tel Aviv not to be harmed. You cannot tolerate suicide bombings against the Jews of Tel Aviv and expect people outside the Middle East not to be harmed. Suicide bombings and other forms of terrorism against Israelis radicalized and emboldened other fanatics and cowed the moderates. Terrorism against Israelis conditioned the world to violence, suicide and death. Terrorism against Israelis legitimized terrorism as a means to fight western values worldwide."

Anti-Semites have a habit of blaming Jews for most evils in the world. I wonder whether they will blame us also for being victims of intolerance. It would not be the first time that the victim, and not the aggressor, is deemed to be the guilty party.

We desperately need to hear from Canadians that religion can be a positive force for peace and tranquility and not the reason for bloodshed. Extremists often shout the loudest, but that does not make them right.

Moderate Muslims must rise to the challenge. If they do not, God help us!

Solidarity with Israel - More is Better

Sometimes, in smaller Jewish communities, it's not easy to engage the considerable, yet cautious spirit that lives within the people in the region. There will be times when the leaders of a community will reach out and seek support for a program or cause, but the community doesn't respond the way the leaders might have wanted.

Darcie Richler in Halifax

This was not the case with a recent speaker in Halifax.

Last week, the Atlantic Jewish Council and the Canada-Israel Committee jointly sponsored a lecture by Prof. Gerald Steinberg, director of the Middle East management and negotiation program at Israel's Bar-Ilan University. He spoke to the community on terrorism and the prospect for peace in the Middle East.

Steinberg enlightened us on many of the issues and shared his views. What was so refreshing was that Steinberg was able to separate the facts about the situation in Israel from his personal opinions.

As well, for the first time in awhile, there was a strong student turnout – about half the listeners were university students – and not just from the "other side." The Jews in attendance included some who were still energized from the General Assembly in Washington and some who had never really been active in the campus Jewish community.

Steinberg spent much of his lecture explaining why the Oslo peace process failed, emphasizing that one of the key reasons was a lack of desire for peace on the Palestinian side.

What impressed me about Steinberg was how he spoke and how he handled those who opposed his views. He remained diplomatic, respectful and dignified, unlike some of the pro-Palestinian audience members.

Beyond what he intended to actually say, Steinberg taught us a few things that night about how to deal with anti-Israel propagandists. During his talk, a well-known and radical critic of Israel in the audience essentially tried to take control of the lecture. But instead of addressing the substance of what this person was saying (which was, by the way, pure propaganda), Steinberg listened patiently until the person began talking in circles and then interrupted with the following words (or something similar): "This is exactly what I have been talking about!"

For the past year or so, whenever I have engaged in debates with critics of Israel, I have allowed myself to respond to many comments that contain obvious falsehoods. I have let myself "step onto their turf" by responding with information I have learned in my history and political science classes. But the reality is that by answering back with facts, I am simply admitting that there is a slight possibility that what these people are saying constitutes a viable opinion. Steinberg – who was not out to humiliate anyone, but simply to prove a point – gave one simple answer that made this individual sit down and caused most in the room to cheer.

Many of us in attendance that night had never felt so empowered as Jews as when Steinberg stood up for Israel. That simple and brief statement strengthened my own views and reinforced my support for the Jewish state.

Last year, I attended a rally for Middle East peace organized by the same critic of Israel who stood up and tried to take on Steinberg. After that rally, I reported about student apathy and the anti-Israel rhetoric on campus. It was a difficult column, one I felt guilty about even having to write.

But over the last few months, perhaps because of the increased targeting of Israeli youths by Palestinian suicide bombers, Halifax-area Jewish students have truly come together to show their solidarity for Israel. Hopefully, the next time we have a program like the one that featured Steinberg, we will get an even larger crowd.

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We all grieve at the senseless murder of 25 innocent young Israelis in terror attacks in Haifa and Jerusalem on Dec. 1 and Dec. 2. U.S. President George W. Bush has declared that harbouring terrorism, anywhere in the world, is an act that will not go unpunished. Israel needs the support of its key ally, now more than ever. Let's hope Bush will honour his word.

The world of exams

Winter break is nearly upon us. Soon students will be able to be free of exam stress, breathe a satisfying sigh of relief and enjoy the soothing calm of relaxation. But until then we students need to commit to the gruelling, painstaking task of studying.

Bryan Borzykowski in Winnipeg

Studying for exams is probably one of the worst possible things that I could think of doing. I loathe it. I would rather do just about anything else than study. Sitting for hours, at school or at home, staring at a daunting 600-page book, trying to pack strings of words and ideas into your brain, is not something that would appeal to most people. Somehow, though, students face that challenge, and we manage to pull it off, even though it seems the end will never be near.

One of the biggest problems with studying is procrastination. (How many times have you said that word during exam time?) It is quite amazing how easy it is to get sidetracked. For example, if you happen to choose the always popular "study-during-the-commercials" method, it is easy to find yourself thinking about how the mutual fund ad you just watched was as interesting as most Oscar-winning movies. OK, maybe that's not the best example, because you are probably procrastinating just by sitting in front of the TV.

And what about that friend who doesn't have a heavy exam schedule and wants to go out? How many exam-time conversations have you had that start like this? A friend says "Let's go to a movie tonight." In a less than convincing tone, you reply, "No, I really have to study." Your friend counters with "Oh, come on, you've been studying all day. What's a couple hours going to do anyway?" You then think for a moment, and, with a defeated look on your face, you say, "Fine, but then I'm coming home and studying till 4 a.m." (Of course, you come home, check your e-mail and then fall asleep with the books beside you.)

Ah, exam time. It is such a different time than the rest of the year. You may literally not see daylight for a couple of weeks. You will also see a minimal number of friends and you definitely won't see any family.

If you go to school, you'll get there before the sun goes up to get your "study spot" and you don't dare think of returning home until at least midnight (or if it's the night before an exam, then don't expect to be home at all). As soon as exams end, you actually need about an hour just to re-adjust to sunlight.

As many of you know, exams come in many shapes and sizes. There is the standard multiple-choice exam, the short answer/long answer exam and, my favourite, the open-book exam.

I have taken my fair share of all of these and I can say that I hate multiple choice, but I don't mind the latter two.

Multiple choice is one of the most deceptive tests a professor can give. It looks easy – after all, you have the answer right in front of you – but all the other answers are so close to being right that you tear out your hair trying to figure out which one is the "best possible answer." Needless to say, I have had several epic battles with the multiple-choice exam.

One of my favourite exam stories is the urban legend in which there is only one question on a final exam: "Why?" While the others work diligently, trying to answer the all-encompassing question, one savvy student writes, "Why not?" and gets full marks. (I swear this happened to my cousin.)

Soon, although it doesn't seem soon enough, all this worrying and cramming will be over. Then come the post-exam parties, seeing all those movies you are missing, the festivities on New Year's Eve, the bliss of sleeping in, the first day of school and then… that's right, all that stress strikes back before you know it.

I can't wait until summer…

Email me at: cjnbryan@hotmail.com.

The Kirshner File

A cornucopia of books...

Books, like movies, are like all-terrain vehicles, transporting you to places far and near, familiar and different, to destinations that otherwise would be inaccessible. In this spirit, publishers have been busy churning out an eclectic selection for all tastes. Enjoy the ride.

Sheldon Kirshner in Toronto

Derek Penslar, a professor of Jewish history at the University of Toronto, has written an important volume in *Shylock's Children: Economics and Jewish Identity in Modern Europe* (University of California Press). In a tour de force of erudition, he produces a work that clarifies and expands our understanding of seminal economic, political and social forces in a changing world.

The Jewish Political Tradition (Yale University Press) is the first of a four-volume series that explores, in considerable depth, Jewish philosophy from biblical times to the present. The essays are by scholars from different fields.

In *Jazz Age Jews* (Princeton University), Michael Alexander investigates a paradox in the psychology of American Jews. Although they penetrated and attained success in mainstream society, they never quite shed their "outsider" status. By examining the lives and careers of jurist Felix Frankfurter, mobster Arnold Rothstein and entertainer Al Jolson, who helped define the 1920s, he contributes a lively interpretation of U.S. Jewish history.

Abraham Lincoln Polonsky, a prominent American film director and screenwriter, was blacklisted by the McCarthyist purges and banished from Hollywood. In *A Very Dangerous Citizen* (University of California Press), Paul Buhle and Dave Wagner skilfully examine his life as they study the relationship between art and politics and anti-communism and anti-Semitism in 1940s America.

Tel Aviv University political scientist Abraham Ben-Zvi, in *Decades of Transition: Eisenhower, Kennedy and the Origins of the American-Israeli Alliance* (Columbia University Press), refutes a long-held theory. He claims that Dwight Eisenhower, rather than John F. Kennedy, forged Washington's pro-Israel policy, not for domestic but for strategic reasons.

Tom Segev, one of Israel's best revisionist historians, gauges the impact of the Holocaust on Israel's politics, ideology and identity in the paperback edition of *The Seventh Million* (Fitzhenry & Whiteside).

In another paperback book, *Raquela: A Woman of Israel* (Random House), seasoned foreign correspondent Ruth Gruber profiles Raquela Prywes, a courageous and determined ninth-generation Israeli who was a battlefield nurse and founder of Beersheva's first hospital.

Rabbi David Hartman, an eloquent spokesman of religious pluralism in Israel, grapples with this charged topic in *Israelis and the Jewish Tradition* (Yale University Press). Far from just analyzing the tensions dividing secular and religious Jews, he shows how bridges of understanding can be built between these diverse communities.

What does it mean to be Jewish in the 21st century? Ari Goldman, a former reporter for *The New York Times* and now a lecturer at the Columbia School of Journalism, thoughtfully ponders this question in *Being Jewish: The Spiritual and Cultural Practice of Judaism Today* (Simon & Schuster).

In *The Jewish Cultural Tapestry* (Oxford University Press), Steven Lowenstein illuminates Jewish folkways on five continents. He sheds light on Jewish languages, names, religious practice, cuisine, costumes, music, appearance and ancestry and modernity and tradition. A perceptive work.

Long rooted in religious and cultural values, as well as in medical science, circumcision remains a somewhat contentious procedure outside Jewish and Muslim circles. David Gollaher, in *Circumcision: A History of the World's Most Controversial Surgery* (HarperCollins), tells the story of a ritual whose effects on health and sexual function are still much debated.

The flight of the Israelites from slavery in Egypt, as told in Exodus, is the subject of Avivh Gottlieb Zornberg's *The Particulars of Rapture* (Doubleday). Mixing midrashic sources with literary allusions and psychological insights, she leaves us with an original interpretation of biblical and rabbinic traditions.

Rabbi Adin Steinsaltz, a renowned Talmudist, has written a formidable primer in *A Guide To Jewish Prayer* (Random House). It contains a useful glossary and bibliography.

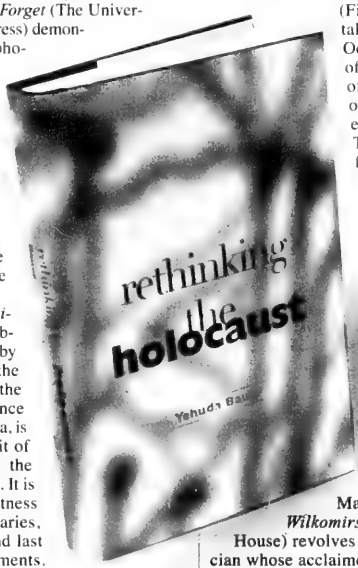
Web of Life: Folklore and Midrash in Rabbinic Literature (Stanford University Press), by Galit Hasan-Rokem, focuses on Jewish culture during the Mishnah period in Palestine through the prism of a sublime text, Lamentations Rabbah.

Menstrual Purity: Rabbinic and Christian Reconstructions of Biblical Gender (Stanford University Press), by Charlotte Elissheva Fonrobert, offers a new take on this subject and on related topics such as female physiology and anatomy. A revealing companion volume, *Jewish Marriage in Antiquity* (Princeton University Press), by Michael Satlow, places it in a cultural milieu stretching from 500 BCE to 614 CE. He argues that different Jewish communities, having been influenced by non-Jewish neighbours, constructed their own Jewish marriage rituals.

Is the Bible an abstraction or based on facts? Ask Bruce Feiler. In a fascinating book, *Walking the Bible: A Journey By Land Through the Five Books of Moses* (HarperCollins), he embarks on a perilous journey through five countries in search of the Bible's roots.

Practical reference books are always useful and helpful. *How To Be A Jewish Parent* (Random House), by Anita Diamant, is a road-map to raising joyful children within Judaism. *What to Do When You're Dating a Jew* (Random House), by Vikki Weiss and Jennider Block, is a witty and informative handbook designed for non-Jews whose object of affection is Jewish. *The JPSS Dictionary of Jewish Words* (Jewish Publication Society), by Joyce Eisenberg and Ellen Scolnic, bristles with over 1,000 entries about Jewish holidays, life-cycle events, culture, history and worship.

From the standpoint of scholarship, the Holocaust has become a cottage industry. The latest books: Yehuda Bauer's *Rethinking the Holocaust* (Yale University Press) offers a reappraisal of fundamental issues. Randolph Brahm's *The Nazis' Last Victims: The Holocaust in Hungary* (Wayne State University Press), based on a 1994 conference on the deportation of Hungarian Jewry, scrutinizes the experiences of victims, perpetrators, collaborators, rescuers, resisters and bystanders. Harold Marcuse's *Legacies of Dachau: The Uses and Abuses of a Concentration Camp, 1933-2001* (Cambridge University Press) examines the shoah through the continuum of Western and German history. Barbie Zelizer's *Remembering to Forget* (The University of Chicago Press) demonstrates how the photographs depicting the liberation of concentration camps became the basis of Holocaust memory.



Holocaust memoirs are still rolling off the presses. The newest ones:

Scrolls of Testimony (Jewish Publication Society), by Abba Kovner, the commander of the Jewish resistance movement in Vilna, is a moving portrait of Jews living in the shadows of death. It is based on eyewitness accounts, diaries, poems, songs and last wills and testaments.

Wartime Experiences in Lithuania (Valenine Mitchell) is the inspirational story of Rivka Lozansky Bogomolnaya, a Jewish woman who escaped from a ghetto and somehow survived. The translation is by Torontonian Miriam Beckerman. *The Miracle Visa* (Gefen) turns on the flight of a Jewish family from Lithuania to Japan after receiving a transit visa from the legendary Japanese diplomat Sempo Sugihara. The author, Yukata Taniuchi, is Japanese. Rich Cohen's *The Avengers* (Random House), now available in paperback, profiles Jewish partisans during the Holocaust.

Speak You Also (Fitzhenry & Whiteside) and *Leap to Life* (ArdorScribendi) are poignant and gripping memoirs by Paul Steinberg and Joseph Rebhun of survival in Auschwitz and the forests of Poland. *The Nazi Officer's Wife* (HarperCollins), by Edith Hahn Beer, is the incredible tale of an Austrian Jewish woman who emerged from a ghetto and a labour camp, married a Nazi party member and survived by the skin of her teeth. *An Unbroken Chain* (Fitzhenry & Whiteside) takes the writer, Henry Oertelt, from the streets of Berlin and the horrors of persecution in Nazi-occupied Europe to liberation by the U.S. Third Army and freedom in America.

In My Hands (Random House) is about a brave Polish resister, Irene Gut Opdyke, who saves Jews in Nazi-occupied Poland. *Resisting Hitler* (Oxford University Press), by Shareen Blair Brysac, turns on Mildred Harnack, an American woman in Nazi Germany who helped German Jews and political dissidents. Stefan Maechler's *The Wilkomirski Affair* (Random House) revolves around a Swiss musician whose acclaimed Holocaust memoir, *Fragments*, was exposed as a hoax.

Two reference books worth buying, both published by Oxford University Press: *The Oxford Companion to United States History*, edited by Paul Boyer, is a superb compendium packed with golden nuggets of data in the form of succinct essays. *Good Fiction Guide*, edited by Jane Rogers, brims with informative essays and entries on more than 1,000 writers ranging from James Agee to Richard

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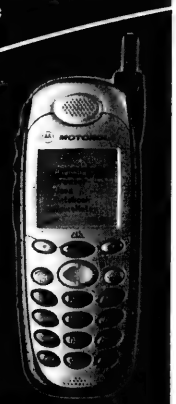

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Jewish Life

Turning rogues into role models

By ZE'EV GLICENSTEIN

Roots & Remembrance

Well over a century after the fact, there can be little pain in admitting that a distant cousin of mine, born to wealth and social status, was the subject of a spectacular bankruptcy proceeding in London, England in the 1860s.

An account of his failed business affairs appeared in the *London Times*. I suspect the report must have horrified his family, for it amplified the man's ruin; but I confess that I was fascinated to read it. I have no later intelligence regarding the fate of my relative, but I hope he ended up on the positive side of the ledger.

Such a newspaper account might serve to corroborate the existence of someone who would otherwise have vanished into the fabric of time; for that reason it usually makes a welcome addition to a family history. Criminal court records, stories from the *Police Gazette*, even "wanted" posters, may likewise increase our knowledge of a relative who did not always walk on the sunny side of the street.

Many people avoid genealogy because they imagine they will find horse thieves, rogues and jailbirds perched in the leafy bowers of their family trees. Genealogists sometimes joke about creative ways to bowdlerize the truth when an uncommon villain appears in a family history that has been lovingly prepared for tender darling children and grandchildren.

What is there to say about a great uncle who was executed in the electric chair? Many genealogists would agree that a bit of tact is required; some would go further and call for the spin-doctors.

"Great Uncle Hymie," they would write, "occupied a chair of applied electronics at an important government institution. He was attached to his position by the strongest of ties, and his death came as a great shock."

The following advice, on *How to Be Creative with Troublesome Kin*, recently circulated on the Internet. It referred to a great great uncle, whom we shall call Solomon Starr.

Convicted of stealing horses, Solomon Starr was sent to penitentiary in Edmonton in 1885, but escaped in 1887. While at large, he robbed the Canadian Pacific Railway six times. Apprehended by a team of Pinkerton detectives, he was convicted of train robbery and hanged in 1889.

The tale puts a fairly ugly blot on the family escutcheon, does it not? But according to the Internet source, our great great uncle's story can easily be embellished and made respectable, as follows:

"Solomon Starr was a famous cowboy in the territories of the great Canadian North West. His business empire grew to include acquisition of valuable equestrian assets and he had intimate dealings with the Canadian Pacific Railway.

"Beginning in 1885, he devoted several years to service at a government facility, finally taking leave to resume his dealings with the railroad. In 1887, he was a key player in a vital investigation run by the renowned Pinkerton Detective Agency.

"In 1889, Uncle Solomon passed away during an important civic function held in his honor when the platform upon which he was standing collapsed."

In all seriousness, the truth, judiciously doled out in little or large amounts, is usually the best policy.

* **

Seeking survivor stories: The Toronto-based Shtetl Foundation of Canada is seeking Jewish immigrants from the former Soviet Union to provide personal testimonies from pre-World War II until their immigration to North America.

The personal testimonies will be used for the Shtetl Museum, located in Rishon Le-Zion, Israel, which is building a full-sized replica of a shtetl as a model of east European life and history. For details, phone Pnina Zilberman, 416-616-5195.

Roosevelt and the spies

***Roosevelt's Secret War: FDR and World War II Espionage*, by Joseph E. Persico Random House, 2001**

Books
Bernard Baskin

The author of this continually absorbing and informative book is convinced that the disaster at Pearl Harbor "was the most stunning failure of intelligence in American history, likely in the history of warfare" (This evaluation, of course, was made before the calamity of Sept. 11). The blow by the Japanese navy was devastating. The backbone of the American fleet in the Pacific – 18 ships, including four battleships and more than 2,000 men – were destroyed in less than a day.

Did president Franklin Roosevelt have prior knowledge of the impending attack? There is a chain of evidence that indicates he withheld vital evidence. Certainly, he was eager to bring the United States into the war with Germany, despite the majority of Americans who favoured neutrality. A poll taken just 1½ months before the attack revealed only 17 percent of Americans favoured war with Germany. Roosevelt would have been hard-pressed to push a declaration of war against an enemy in Europe through the U.S. Congress when the country had just been plunged into war in the Pacific.

The author insists that all revisionist claims are incorrect, all conspiracy theories without foundation. He writes, "There is no evidence whatever that Roosevelt wanted a war in the Pacific. What he wanted was the United States to enter the war in Europe – a war with Japan would have been a monumental distraction."

Joseph Persico is a seasoned historian and *Roosevelt's Secret War* is concerned with the president's involvement in World War II espionage in all its many forms. He is an unfailing admirer of Roosevelt and is sure that the president's acute and unfailing interest in intelligence shaped the war's decisions and helped to frame the peace that followed.

Among the major advantages that helped the Allies to victory was "Magic," the American ability to read Japanese cables. These included the revealing messages the Japanese ambassador to Berlin sent home with much valuable and secret information. Another was the British ability to read German military communications enciphered with the Enigma machine, code-named Ultra. "These two achievements constituted the great intelligence triumph of the Allies during the war."

Persico estimates that Soviet agents managed to acquire some 10,000 pages of technical data related to the Manhattan Project. This stolen treasure enabled Stalin's scientists to save up to four years in developing their own atom bomb. The first nuclear weapon the Soviets exploded was a virtual twin of the U.S. one detonated at Alamogordo.

Could the president have done more to save Jews seeking refuge in the United States or bomb train rails leading to death camps? The author reminds readers that Roosevelt remained foremost a politician who dared not get too far ahead of his constituents. Barely out of the Depression, still haunted by unemployment, most Americans were not eager to open the floodgates to job competition from immigrants, including oppressed Jews.

As to bombing rail lines, this simple solution, argues Persico, ignores certain realities. "Throughout the war, the Germans were to display a dismaying swiftness in restoring rail lines just hours after a bombing. And when lines were ruptured, the Jews and other Nazi victims were marched to their deaths."

On December 8, 1942, Roosevelt finally and publicly condemned the Nazi extermination of the Jews and declared America's policy – those perpetuating mass murder would be dealt with as criminals when the fighting ended. In the meantime, Roosevelt's principal response to ending the mass murder of the Jews was to win the war.

This well-researched book (it has over 75 pages of source notes), written on a broad canvas, seems to cover every important intelligence operation of the war, as well as the personalities most closely involved. It is popular in style and of unfailing interest.

Jewish Life

Dreidels and the Internet

By MARK MIETKIEWICZ

Whether you call it a dreidel or a sevivon, Chanukah's special four-sided top never fails to instil lovely memories in children and bring back delightful ones in the not-so-young. That's why it's no surprise that there are so many wonderful pages devoted to dreidels on the World Wide Web. Today, the best ones.

How did the dreidel become associated with the holiday of Chanukah? The World Zionist Organization site mentions one explanation. "One anecdote recalls the dreidel from the times when the Syrians prohibited the Jews from studying Torah. When the Syrians saw a group of Jews together, they checked to see that they were not studying. The Jews would hide their books and take out their dreidels and trick the Syrians into thinking they were just playing a game" **[http://www.wzo.org.il/en/resources/view.asp?id=47]**.

In her article, Poker, Dreidel and Hannukah, Robin Treistman explains why Judaism, which normally frowns on gambling, actually promotes a child-sized version of it at this time of year **[http://www.wzo.org.il/en/resources/view.asp?id=499]**. And you'll find more history, plus rules for the game at the ForEveryJew Web site **[http://www.foreveryjew.com/chanukah.html]**.

You can buy dreidels in practically any shape and material, but you can also make your own paper dreidel. Just print out the pattern, colour it, cut it out, assemble it and spin away **[http://www.holidays.net/chanukah/pattern.html]**.

If truth be told, these paper dreidels aren't the best spinners. So Rita Milos Brownstein has some great suggestions about what you can do with them: string them like paper lanterns on yarn or ribbon, use them as place cards at your Chanukah latke party or just fill them with candy **[http://www.jewish.com/chanukah/paper.shtml]**.

Nothing can replace the visceral thrill of spinning your own dreidel. But since everything seems to have gone hi-tech these days, you can try your luck on your computer with some virtual dreidels. Choose from the TorahTots version **[http://torahtots.com/holidays/chanuka/dreidel.html]**, the one at Judaism 101 **[http://www.jewfaq.org/dreidel/]** or the ShockDreidel Game **[http://www.dnai.com/%7Edunda/SW/ShockDreidel.html]**.

You can also download the more sophisticated dreidel game (for Windows and Macintosh.) Since this is shareware, you are expected to pay for this game if you enjoy it and decide to keep it **[http://www.dnai.com/%7Edunda/products.html]**.

I found another online game that should please dreidel lovers. The Dreidel Slide Puzzle challenges you to unscramble the pieces to make a picture of a dreidel **[http://www.primarygames.com/holidays/hanukkah/sliders/start.htm]**.

Although the classic Chanukah foods are latkes and the jelly-filled soufganiot (donuts), there's no reason you can't indulge your passion for dreidels. The Jewish Community Centre Web site has recipes for classic Dreidel Cookies along with ideas for Dreidel Toast and Fruity Dreidels that make good use of strawberries, bananas and canned pears **[http://www.jcca.org/thisnewmonth/kislevdreidelcookies.htm]**.

For almost a century, the American Lung Association has run the Christmas Seals campaign to promote lung health. In 1998, the association launched a Chanukah Seals campaign. You can take a look at the stamps with their dreidel and menorah designs and print them out. And it's still not too late to e-mail them as free electronic postcards **[http://www.chanukahseals.org/send_00.html]**.

What would Chanukah be without the music – and two of the holiday's sweetest tunes, which pay homage to the little toy? First, sing along to *Sevivon, Sov, Sov, Sov* with both Hebrew and English lyrics **[http://207.168.91.4/vjholidays/chanukah/chantunes2.htm]**. And then try all three verses of *I Have a Little Dreidel* **[http://www.rainmall.com/hanukkah/hanusong.htm]**.

Oh, and if you've never had a little dreidel (and made it out of clay), it's never too late! Just follow the instructions, make your Little Dreidel and have a wonderful holiday **[http://www.chadiscrafts.com/fun/chanukah.html]**.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

A letter to the Palestinians

By RABBI YEHIEL BEN AYON

After World War II, when the United Nations allowed us Jews to have a national homeland in ancestral Israel, the plan was for both our nations – Palestinians and Jews – to live side by side. Under the partition plan, Jews would have their country and the Palestinians would have theirs.

This notion that the Jews were going to have a country caused the Arab world to unilaterally declare war on Israel.

It was you who started the war, it was you who lost the war and it is you who continue the war today by attacking us. You were defeated every time wars were fought against us, and yet you persisted with more wars and faced more defeats. Since our birth, Israel has been in a constant state of war.

Imagine if you had accepted the idea of sharing this land! Would you too have built modern cities, hospitals and universities? Would you have turned a desert into lush fields and forests instead of languishing in camps of squalor and deprivation?

Throughout our history, we Jews have been oppressed and occupied many times. We have never occupied other people. Certainly we have no wish to occupy you. And so in spite of all your wars and all your terror we have always held out the hope that peaceful coexistence can be achieved.

You remember Madrid; there was Oslo, there was Camp David, and certainly, you can't forget the White House lawn. We offered you land, a country, independence and autonomy. We even offered to share our beloved Jerusalem with you as a capital. Yet even this, you refused.

Is your vision of Israel exclusively one of a Palestinian state? Do you really think we will give you the whole country? Should we even share with you at this time a small part of a state, as your snipers insist on killing our citizens while they drive the roads and your suicide bombers blow themselves up, killing our youth out on a stroll?

A hypocritical and cynical world that has always preached restraint, finally understands Israel. It says, defend yourself and root out terror.

Now we strike at you. We do not, however, cheer from our rooftops as you did when the Scuds were coming down on us. We do not sing and dance on the streets as you did when the Twin Towers collapsed, killing thousands of civilians. Instead, the images of panic on your street that we see, distress us.

When our forefather Jacob met Esau in battle, he declared he was "very afraid and distressed." Afraid to be killed, distressed to be forced to kill. Similarly, while we have no wish to be the aggressors, at the same time we will not allow you to kill, maim and terrorize our people. Our forays into your areas are not retaliatory; this is not tit for tat. We are simply and reluctantly saying, enough!

Still, as Jews we will continue to long for peace. We will not despair and never, ever give up. We will await the time when you will recognize the futility of aggression and terror. The day will come, please God, when you and your leaders will be wise enough and courageous enough to end the battle, stop killing and build life.

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Missionaries launch new conversion offensive

By RON CSILLAG
Staff Reporter

TORONTO — Jews for Judaism, the counter-missionary group, is warning of an aggressive new campaign to recruit Jews to Christianity, best seen in an upcoming conference by Chosen People Ministries (CPM).

CPM, a Jews for Jesus-type group with an office on Sheppard Avenue West, has been putting up posters and distributing invitations to "an open forum discussion on a unique approach to Jewish spirituality," scheduled to take this place this Sunday at the Barbara Frum Library on Covington Road near Bathurst Street and Lawrence Avenue.

Posters touting the program are titled "Jewish...Chosen...And? Finding our Our Way in Uncertain Times." Two sessions are advertised, one called "Really, IS there a God?" and the other, "More than chicken soup – is there something special about Jewish spirituality?"

Jews for Judaism says the material is deceptive because it does not mention Jesus or Christianity.

"It looks very spiritual. It looks like a Jewish program," warns Rabbi Michael Skobac, director of education at Jews for Judaism.

He says the CPM effort is "very much in your face. It's in the heart of the Bathurst-Lawrence neighbourhood and very proactive."

Jews for Judaism says it's all part of an aggressive new worldwide campaign by CPM, dubbed "To the Jew First in the New Millennium," designed to lure Jews to evangelical Christianity.

"They're launching a new form of outreach, using Judaism as a hook," says Julius Ciss, executive director of Jews for Judaism. "They're not saying 'Jesus,' but 'belief in God.' The deception is supreme. It's sneaky and underhanded."

Ciss said the posters look like those "from any Jewish outreach group."

At a CPM program at an Ajax church last month, tape recorded by Ciss, a member of the group spoke about this Sunday's program.

"We've been thinking for a while of how we can reach out to Jewish people in Toronto...I'm wondering if you perhaps have a Jewish friend, that this might be an appropriate thing to bring them to."

Regarding the session called "Really, IS there a God?" the young woman said, "That's a question that Jewish people today need to deal with, especially Jewish people my age. [Jews] have lost hope or sense that they really have something real to the idea that there is a God. And before they can even care if Jesus is the messiah, they need to figure out [whether] they believe in a God."

The woman said the program will explore "rabbinic Judaism versus biblical Judaism."

Jews for Judaism says those are code words used in the so-called Hebrew-Christian movement to denote, respectively, contemporary Judaism and Christianity.

Rabbi Skobac said he was approached earlier this year by a member of CPM's Toronto branch who asked whether Jews for Judaism would co-sponsor the program.

"I was incredulous," Rabbi Skobac said. "I told him he must be either very naive or very foolish."

Jews for Judaism will be at Sunday's program, handing out material and speaking to those attending, Ciss said.

CPM is currently embroiled in a legal fight over its attempt to trademark a stylized menorah as its official logo. Opposing the move are Canadian Jewish Congress and B'nai Brith. The case will be heard in Federal Court in Toronto next April.

Rabbi Skobac says CPM's main rival, Jews for Jesus, has also launched an aggressive global campaign, called Behold Your God, which also targets Jews for conversion.

Israeli political system slammed

By ANNA MORGAN
Staff Reporter

TORONTO — Paul Eidelberg believes there are fundamental flaws in the Israeli political system.

He was here recently as the 2001 Dr. Max and Gianna Glassman Israel Exchange Scholar under the auspices of the University of Toronto's Jewish Studies Program.

On a certain Web site, Eidelberg is presented as a professor who teaches at Bar Illan (sic) University.

Bar-Ilan University spokesperson David Weinberg said that Eidelberg is not a professor at Bar-Ilan and has not taught there in over 20 years.

In a lecture delivered at U of T, Eidelberg, president of the Foundation for Constitutional Democracy in Jerusalem, stated that without a constitution "the way the existing parliament is structured in Israel, politicians are more concerned with campaigning for re-election than with issues of real concern."

Furthermore, he said, since March 1992, the Supreme Court has made decisions that an executive body should make.

Eidelberg said that fundamental flaws in the system have allowed political leaders such as Yossi Beilin, Shulamit Aloni and Ehud Barak to betray their voters.

"There is no law in Israel that requires ratification of an agreement," Eidelberg said. Elected officials can sign treaties and thereby bind the Israeli public.

Pointing to Arab countries as models, Eidelberg stated that Israel should only allow "Jews to determine what goes on in their country."

He recommends a parliamentary system which would allow for an upper branch of government which would consist solely of Jews.

This upper branch of government would be able to amend or reject any laws which were passed by the lower house in order to preserve the Jewish character of the country.

Eidelberg also delivered lectures at Shaarei Shomayim and B'nai Torah synagogues.

In choosing Eidelberg as a speaker, Prof. David Novak, Shiff Chair of the Jewish Studies Program at the University of Toronto, said that it was important that Eidelberg's views be "out there" and available to the public, rather than "buried in innuendo."

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Associated on Leslie Street closing

By ANNA MORGAN
Staff Reporter

TORONTO — After 17 years, the Danilack Education Centre will be closing its doors as a branch of Associated Hebrew Schools of Toronto.

A letter that was sent home informed parents that the Leslie Street school was sold to the Canadian Memorial Chiropractic College.

Proceeds from the sale of the building will go into a major renovation being planned at the Hurwich Education Centre at Bathurst Street and Finch Avenue. The school plans to use the residual proceeds to ensure the future needs of the school, said Arthur Landa, Associated's executive director.

Named after Aba and Esther Danilack, who were saved from the Holocaust when Associated offered Aba a teaching job in 1939, the Leslie Street campus initially opened up because it was felt that the Jewish community was moving north and east.

"However, about eight years ago, we started to see a change in demographics," said Randy E. Speigel, director of development and public relations.

"There was a drop in our enrolment, which correlated with the vast reduction in the number of young Jewish families moving into this neighbourhood," Speigel said. "The area became geared to an older population."

Enrolment was further affected by the northbound movement of the community and by the increase in niche schools, Landa said.

Two years ago, Danilack became a middle school, focusing on grades 6, 7 and 8. Upon completion of its renovation, the Hurwich Education Centre will house the middle school.

With 2,200 children currently registered at Associated, Landa said a move to Bathurst Street will better serve this constituency.

Associated has to be responsive to the ebbs and flows in the population, Speigel said.

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Educators to meet for conference

TORONTO — For the first time ever, the Solomon Schechter Day School Association will meet in Canada for its annual conference.

Over 50 educators will meet in Toronto on Dec. 16 to 18 at the United Synagogue Day School, the largest Solomon Schechter day school in North America, to study and pray together, as well as to discuss the needs they face as leaders of Schechter schools.

Some of the highlights of the event will include lectures by York University professor Alex Pomson on Ongoing Professional Learning for Ourselves and Our Staff, and How Leaders Sustain their Teachers and Students by Ontario Institute of Studies in Education (OISE) professor Andrew Hargreaves.

CLARIFICATION

In the article, "Educators meet for professional development day" (*CJN*, Nov. 29), a statement attributed to Sharon Dembo was unclear. It should have read that when teachers are listening to students... a minute could then be spent responding to create a bond between teacher and pupil, Dembo said.

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גידי קורן וחברים

קפריסין 2001

מה מביא איש כמוני, שלא היה בקפריסין מעולם, לבקר באי הזה דווקא בסתיו של 2001? ממש לא התכוונתי. כשהוזמנתי להרצות בכנס האירופי לתרופות בילדים שאמור היה להתקיים בירושלים שמחתי כמובן. אבל אז פרצה האינתיפאדה, ואנשי אירופה הודיעו שלא יבקרו בארץ הקודש. קשה להתווכח איתם, כי גם אני לא הייתי נוסע לכנס בריאטנם בזמן המלחמה שם. וכך הועבר הכנס ללימאסול. בשבילי היתה קפריסין אסוציאציה למגחך אידים- זה מה שהביאו ההורים משם כשנסעו בזמן המיתון הקשה של שנות הששים. באותם ימים עלו לארץ חמש מאות אלף מגהצי אידים בעליית קפריסין. לישראלים רבים זו היתה היציאה הראשונה מישראל אחרי שהגיעו לשם מאירופה או אסיה או אפריקה. תאי השליו הזה, שהפך לאתר תיירות ממדרגה ראשונה, מסתיר בשלווה תחיצונות את חטראומה הקשה של שנת 74, שנת הפלישה התורכית וחציית האי למדינה יוונית ומדינה תורכית. במדינה היוונית, שמכרת על ידי האו"ם, היתה אבטלה של 35% בתום מלחמת האזרחים. האבטלה הנוכחית היא בשיעור של 3%. לשם השוואה, האבטלה העכשווית בישראל מתקרבת ל 10%, מה שמלמד על החריצות והתושיה של בני המקום. בשל תיירות המאסיבית מישראל, מגלים הקפריסאים עניין וידע רב לגבי ארץ הקודש. בטוורנה שביקרנו נינגה תזמורת הבוזוקי את כל השירים היווניים שאנחנו מכירים, וכשר הזמר את "עיניים שלי" בשפת המקור היוונית, באו לי דמעות.

חרובים

חרובים קשורים אצלי לעצי בר שאפשר לקטוף מהם את הפרי היבש הזה ולכרסם בתקווה שלא לאבד סתימה או שתיים בשיניים. זה הפרי שעור לחוני המעגל ולצדיקים שכמותו להתקיים במדבר 40 שנה. ביניהן, חוץ מלטעום אני לא מאמין שגמרתי חרוב אחד בחיי. ועל כן מה רבה היתה תדהמתי לגלות שבקפריסין החרוב הוא ענף יצוא מרכזי, ומכיוון ממנו ריבות וחחליפי שוקולד ומה לא. וכך למדתי שהחרוב קשור קשר עמוק לוחב. נרעיני החרוב והים בגודלם בין אם החרוב גדול או קטן. קראט של זהב שוקל עשרים וארבעה גרעיני חרוב . "קראט" הוא חרוב ביוונית. אבל שיישאר בינינו. שלא תגידו שלא מלמדים אתכם דברים שימושיים בטור הזה.

מגן דויד והצלב האדום

ד"ר ברנאדין הילי היתה מנהלת הצלב האדום האמריקני עד להתפטרותה בעקבות אירועי ה 11 בספטמבר. מסתבר עכשיו, ממאמר שפרסם שר החוץ לשעבר האמריקני, לורנס אינלבורגר, שעם כניסתה לתפקידה לפני כשנתיים גילתה הילי שהצלב האדום האמריקני תומך בחרם רב השנים במגן דויד אדום כסמל שירותי החירום הישראליים. נגד הדיעה של מדינות אירופה ושל המועצה שלה, נלחמה הילי בתיקון העות חזה. קרב קטן, אולי לא מרכזי, אבל עוד סמל ותיק לאבטישמיות של רוב מדינות המערב, אם רק נותנים להם הזדמנות.

השפה העִברונית החדשה

אפילו שרובינו אינם מדברים אידיש, האף שחלפו ששים שנה מאז שיחותיהם גרו בעיירות קטנות בפולין, עדיין נוצרת ומתחזקת השפה העִברונית (דגש בניית). וזה הולך ככה:

שאלה: מה השעה?
תשובה באנגלית: סליחה, אני לא יודע
תשובה בהבונית: מה אני, שעון?

הערה: אני אוהב את העניבה שנתת לי ולובש אותה כל חזמן.
תשובה באנגלית: אני שמח שהיא מוצאת חן בעיניך.
תשובה בהבונית: מה חבעייה, אתה לא אוהב את שאר חדברים שקניתי לך?

שאלה: חיית רוצה לבוא לרכב איתנו?
תשובה באלגלית: רק תגיד מתי.
תשובה בהבונית: מה קרה לך, אני נראה לך כמו קאובוי?

תשובה לטלפון:
באנגלית: לא התקשרת הרבה זמן.
בהבונית: לא חשבת שאולי אני כבר בעולם הבא?

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Peel bans school distribution of Gideons' Bibles

By PAUL LUNGEN
Staff Reporter

TORONTO — In a 7-5 vote, the board of trustees of the Peel District School Board has ended a longstanding practice of allowing Gideons International to distribute free copies of the New Testament to students.

The trustees acted on a recommendation by the board's human rights officer, Mary Anne MacArthur, who said the practice violated Ministry of Education policy guidelines as well as the Charter of Rights and Freedoms and the Ontario Human Rights Code.

"From a human rights perspective... the dissemination of any faith-based material constitutes indirect discrimination" and violates a court decision prohibiting the promotion of particular religions, MacArthur wrote in a report to the board.

MacArthur's report also said that Gideons International had a "captive audience" at Peel schools. "The effect on all other faith groups is that they are treated unequally in that they are disadvantaged or marginalized by an historical and biased 'custom' that inherently values one religion, Christianity, over all other religions."

Debi Sutin, the Jewish parent in Mississauga who first complained about the practice one year ago, said she was pleased with the decision but concerned that five board members voted to continue to allow the Gideons to hand out their Bibles.

"To me, it's not an issue of whether religion is good or bad. The school is not a forum for the distribution of these materials," she said.

Don Stephens, one of the trustees who voted against the ban, said he was dismayed a compromise solution could not be found to address the concerns of all religious groups in Peel. Since the vote, he said, "I've been getting calls from Christians who feel they have no place in the [school] system."

Stephens said he would have favoured a compromise in which other religious groups could have been allowed to inform students about their faith.

The decision closes the door to all faith groups and instead of "setting up a system I call secular...the schools should set a moral tone in the community and work with parents," he said.

Len Rudner, director of community relations for Canadian Jewish Congress' Ontario wing, said Congress viewed the distribution of Bibles as violating a 1990 Ontario Court of Appeal decision banning the promotion of religion in public schools.

In a deputation to the trustees prior to their vote, he argued the board could not solve the problem by opening the door to other faith groups to distribute their materials. "Some religious groups may not have a tradition of sharing the 'good news.' Others may lack the means to do so," he said.

Congress was joined in opposing the practice by delegations from the Muslim, Asian-Christian, Hindu and Sikh communities.

A representative of Gideons International argued in favour of continuing the practice, while other supporters argued that spreading Christian scripture was a positive force in the community, Rudner recalled.

In striking down the practice, which has been in effect since at least 1984, "good judgement manifested itself in a responsible decision by the board of trustees," Rudner said.

Sutin was alerted to the practice last year when her daughter, at that time a Grade 5 student at Owenwood Public School, came home with a note for her parents. Sutin recalls that at the time, her daughter told her "they're handing out something for free, and I want one."

Sutin met with the school principal, who told her it had been board policy for many years to allow the Gideons to give Grade 5 students a permission slip for their parents, offering a free copy of the New Testament.

When she contacted the board, she was told it was reviewing the policy but that it was too late to make changes that year. In mid-October she received a call saying the trustees would discuss the issue at their November meeting.

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Terrorists are not crazy, psychiatrist says

By HEATHER CHEIFETZ
Special to the CJN

TORONTO — Terrorists are not crazy, Toronto psychiatrist and guest speaker Dr. Vivian Rakoff said at a recent lecture at Holy Blossom Temple. "They are quite sane – in the most ordinary sense of the word."

The World Trade Centre and Pentagon terrorist attacks were carried out by "educated, middle-to-upper class young men who coped well with the world," Rakoff said. "They were self-disciplined, smart and organized. Even rational. This is what is so bewildering about their self-destruction and their murder of almost 5,000 innocent people."

The lecture, called The Fantasy of Rebuilding a World After First Destroying it: Fanatical Hatred and Utopian Fantasies, was the second of Holy Blossom Temple's new four-part lecture series, From Durban to Destruction: The World After Sept. 11.

"We have seen the face of terrorism in our own backyard and now have to deal with the historical anticipation of recent events," he said. "The world has cruelly changed."

Rakoff cited past examples of fundamentalism and terrorism, including the French Revolution, the Spanish Inquisition and Pol Pot's reign in Cambodia, and isolated acts such as Baruch Goldstein's murder of 29 Arabs at the main mosque in Hebron. He also attempted to investigate the terrorist mindset and what motivates someone to commit such heinous, "belief-driven act[s] of destruction."

Suffering in itself, he said, is not a sufficient root cause. Neither are poverty, humiliation and colonial oppression.

"Many have suffered tragically under these circumstances and [have] not resorted to this level of furious destruction."

Instead, Rakoff believes that the motivation to "destroy for the greater good" stems from an irrational desire to live in a "perfect world."

"Most of us live with the daily knowledge that the world is imperfect," he explained. "Most often, we learn to live with ambiguity, with the lack of an absolute ethic, which only makes us a more tolerant society."

To the West, the ideal society speaks of democracy, the freedom to choose, to express your views, to live your life on your own terms. To religious fundamentalists, that very choice can be seen as a threat, Rakoff said.

"The permissiveness in western secular culture for all manner of vulgarity, silliness, sexual freedom and eccentricity can be profoundly troubling to individuals who are either threatened by the degree of freedom, or who equate choice with chaos, or who subscribe to a particular absolute vision of the truth. They find the bewildering arena of choices unbearable," he said.

"If such things are true, if you really believe in them, doesn't it make sense to give your life for them? Isn't martyrdom a rational alternative to McDonald's, sex, alcohol, movies and other evils of western society?"

"In their minds, these fundamentalists are not killing 'people,' they are killing 'representatives,'" Rakoff said. "It's a giant metaphorical struggle."

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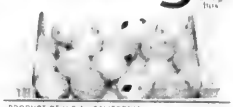

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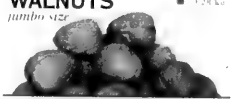

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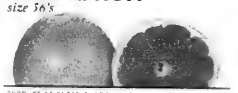

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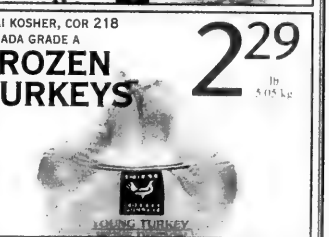

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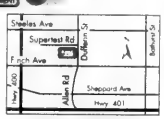

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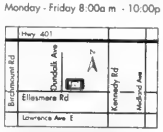

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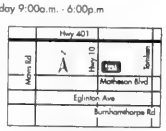

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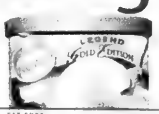

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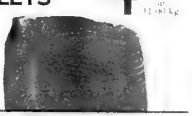

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Greater Toronto Area

L'Arche founder Vanier receives Plaut Award

By DANIEL WOLGELERENTER
CJN Staff

TORONTO — Jean Vanier says the story of L'Arche, the worldwide network of communities for people with disabilities he founded in 1964, began in Paris after World War II.

In January 1945, Vanier was in the city to visit his father, the late Georges Vanier, then Canada's ambassador to France and later our 19th governor general. The young Vanier saw men and women arriving from Buchenwald, Bergen-Belsen and Dachau "in their white and blue uniforms.

"They were skeletons. That vision of what I saw then has remained with me – what human beings can do to other human beings and how we can hurt and kill each other," he said in a lecture at Holy Blossom Temple last week after receiving the 2001 W. Gunther Plaut Humanitarian Award.

Vanier said the experience showed him each person has inherent dignity and led him to follow the prophet Isaiah's path of peace.

But since Sept. 11 "and all that has followed, where is that peace?" he asked softly "We continue to cry out for peace."

The temple's biennial award, established in 1997 to honour Rabbi Gunther Plaut, its senior scholar, is given to an individual who has made an outstanding contribution to the community and human rights. Rabbi Plaut was the prize's first recipient and Dr. Fraser Mustard received it in 1999.

Vanier received a replica of a glass award designed by Toronto artist and Holy Blossom member Andrea Marcus. Holy Blossom also donated $2,500 to L'Arche Canada.

The L'Arche movement, which seeks to create family-like homes for people with disabilities and their assistants, has grown since 1964 to include 104 communities in more than 30 countries on five continents.

Its charter says L'Arche, born in the Roman Catholic tradition, "seeks to respond to the distress of those who are too often rejected, and to give them a valid place in society." It also "wants to be a sign of hope" in a divided world.

A key guiding principle is that "everyone is of unique and sacred value" with a "right to friendship, to communion and to a spiritual life."

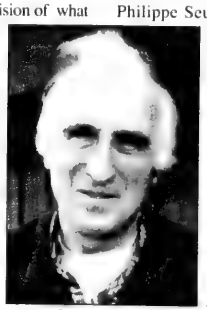
Vanier, now 73, is a companion of the Order of Canada. He served in the Royal Canadian Navy in World War II but resigned in 1950 to live and study in a community near Paris headed by Thomas Philippe, a Dominican priest.

After completing a PhD on Aristotle's ethics in 1962, Vanier briefly taught philosophy at St. Michael's College at the University of Toronto. But he returned to France in 1963 to visit his former teacher, who was then chaplain for a residence of 30 men with developmental disabilities.

Vanier then "broke radically with… the conventional career path," said Prof. Michael Marrus, U of T's dean of graduate studies, who introduced Vanier. "Drawing deeply on his Catholic faith, Jean Vanier took the first steps in the creation of a remarkable worldwide community of communities known as L'Arche, the ark, after Noah's ark."

Vanier and Father Philippe invited two men with developmental disabilities to share a house in Trosly-Breuil, a town 90 kilometres north of Paris.

Vanier told the audience – which included residents from Reena Foundation and L'Arche homes in Greater Toronto – that the head of the institution where one of the men, Philippe Seux, had lived told Vanier that Seux's mother had died, but that Seux shouldn't be told "because it would hurt him too much."


Jean Vanier

Vanier contacted an uncle who was also reluctant to tell Seux, but Vanier persisted.

"I want to go tomorrow to the grave of your mummy. I want Philippe to touch the grave," Vanier recalled saying to Seux.

The next day, "Philippe threw himself on the grave and yelled. And you could have heard his scream for miles.

"Yes, he was crying because his mom had died, but he was also crying because nobody had treated him as a son. Nobody had respected him."

Vanier, who no longer heads L'Arche but still lives in a French L'Arche home, said L'Arche communities are based on love, which means telling people, "You're beautiful, you have value. Because you're a human being created by God, you are precious."

Like anyone else, he said, "people with disabilities need to be needed."

L'Arche Daybreak was founded in Richmond Hill, Ont., in 1969, the first L'Arche community in North America.

Today there are 26 Canadian communities in British Columbia, Alberta, Manitoba, Ontario, Quebec and Nova Scotia. In Greater Toronto, L'Arche has 12 homes.

Most residents in the GTA homes are Christian, but there are two Jews and one Muslim, said a L'Arche spokesperson.

Listening to Vanier was Janet Munro, 40, who has Down syndrome and has lived at Wolverleigh House in Toronto for the last 21 years.

She said living there has taught her how to cook, clean and do laundry. On Fridays, she often heads to L'Arche Daybreak to learn to dance with L'Arche's Spirit Movers dance group.

"I think I'm a pretty normal person," Munro said in an interview. "I'm a special person."

Stan Kugelmass, immediate past chair of the Reena Foundation, thanked Vanier. He said L'Arche's faith-based approach has been a "wonderful role model for Reena" and said L'Arche Daybreak was one of the first places Reena's founders visited before starting the organization in 1972.

Bais Yaakov gathering not your typical reunion

By JENNIFER PAQUETTE
Special to The CJN

TORONTO — High school reunions are usually evenings of drinking and nostalgia, where alumni brag and gossip and discover how little they now share besides memories. But when the reunion marks Bais Yaakov's 40th anniversary, it's a reunion of a different kind.

On Nov. 24, a reunion of Bais Yaakov Toronto attended by 600 women, called "Building on the Past," began with tehillim (psalms) recited for a sick graduate who couldn't attend and *hakarat hatov*, gratitude to those who have made the school what it has become. The evening also included a tribute to longtime principal Rabbi Akiva Stefansky and a few words of praise from him.

"The akeres habayis [woman of the home] sets the tone, deciding the character of children," and even her husband's spiritual path, he said.

Adding some levity to the occasion, he said, "When you came to class to learn, all you were interested in was socializing. So now, when you're here to socialize, what am I doing speaking to you?"

Though the Bais Yaakov movement was founded in 1918 by Polish seamstress Sarah Schenirer and eventually spread throughout the world, the movement only took hold here in the 1960's. At one time, New York was the only option for girls, recalls Mrs. Geetee Gestetner.

Gestetner's uncle, Rabbi Chaim Nussbaum, then principal of Eitz Chaim, and her father, Meir Nussbaum, took over a tiny space in Eitz Chaim, what another early student, Magda Simon, Judaic studies principal at Bais Yaakov Elementary School, calls "a glorified closet." Later they moved to a house on Viewmount, where there were even classes in the kitchen.

"Students [sat] on one side of the counter, teacher on the other," said Simon.

In 1965, Simon and Gestetner's class of 12 students – the school's first – graduated. Today, Bais Yaakov has 400 students and 120 graduates each year. The Toronto movement also boasts a teachers' seminary and a university degree program called Talpiot.

At the reunion, shrieks of greeting and laughter rang out from women reunited from as far away as England, several pushing strollers or carrying Bais Yaakov's next generation in their arms.

Teachers also "schepped nachas," including Magda Sabovitch, a math and science teacher at Bais Yaakov since 1963, who was greeted with hugs and exclamations of "You were my favourite teacher!"

Sabovitch "got off the boat from Romania saying, 'I'll teach you chemistry, you teach me English,'" Simon said.

Sarah Bell, a Bais Yaakov graduate who's taught at the school for 18 years, said, "I'm so excited being here myself that I'm not really seeing [past students] that way."

In her keynote address, longtime teacher Rebbitzen Leah Bograd (formerly Miss Kober) spoke of the late Rabbi Eliezer Schach and his generation, particularly the Chafetz Chaim (Rabbi Israel Meir Kagan), an early supporter of Bais Yaakov schools. Without them, she said, "the world is not the same."

Now living in Israel, Bograd thought the reunion might be cancelled after Sept. 11. But the organizers went ahead with the event, recalling for her the principle, "To everything there is a season and a time to every purpose," she said.

Organizers ended the evening with the announcement of an ambitious "Resource Book" project, which allows graduates to exchange expertise in areas such as business, medicine, matchmaking and psychology.

Though Bais Yaakov graduates pursue diverse occupations, speakers repeatedly praised those who become educators. Simon proudly mentioned her daughters who "went through the system" and returned to teach.

Outside of formal education, graduates contribute as parents and through "davening and performing mitzvos... with concentration," Rabbi Stefansky said.

"[U.S. President George W.] Bush will never win the war against terrorism," said Rabbi Stefansky. "But we – with commitment and emes [truth] on our side – we can win the war."

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Volunteerism confronts cutbacks, changes in the family

By LEILA SPEISMAN
Staff Reporter

Second of two parts

> *'In a small town, you just knew that everyone had to be involved, or nothing would get done:' Brown*

At the beginning of the last century, volunteerism was seen partly as noblesse oblige.

Those who were wealthy, or at least wealthier than those around them, felt they had an obligation to help those less fortunate. Many felt that since God had blessed them – after all, why else would they have been successful? – they should return those blessings in some way.

Many of the well-off today still believe in that principle, and while some are uncomfortable with the gala fund-raisers, garden lunches and the wings named after generous benefactors, these fund-raising efforts raise considerable amounts of money and give facilities and institutions the opportunity to expand and blossom.

They also take on even more significance in the context of government cutbacks in health and social services, which have led to hospital closings, slashed programs, staff firings and the realization that often the only way to get things done is through volunteer assistance.

In Jewish communities, there have always been functions that have been done strictly on a volunteer basis, such as chevrah kadishah, preparing a body for Jewish burial. Indeed, said Rabbi Nachum Berlat, director of chaplaincy at the Baycrest Centre for Geriatric Care, chevrah kadishah is one of the greatest mitzvot, since it is performed without any possible thanks or reward from the person being served.

But it is equally hard to imagine communal life without the bazaars, the purchase of trees for Israel, hospital volunteers, meals on wheels and door-to-door canvassing for causes as diverse as cancer and school sports.

Allan Reitzes, president of UJA Federation of Greater Toronto, said the new, leaner bundle of services provided by government affects the allocations made by UJA Federation and the need for volunteers, since "we have to work to ameliorate the impact [of the cutbacks] on the Jewish poor."

For instance, he said, Jewish Family & Child Service provides cash grants to poor families, and as governments cut back, funds from federation to JF & CS must be augmented to offset the greater need.

"Our goal is to make it possible for people to live with dignity and Jewishly," Reitzes said.

As well, Toronto's community, along with all Diaspora communities, has been asked to raise funds for Israel to help offset budget cuts necessitated by increased military and defence spending, said Reitzes.

Reitzes said volunteers still reflect the full spectrum of the Toronto Jewish community, running the gamut of gender, religious affiliation, ethnic background, and affluence.

But community leaders have identified a growing problem.

In the last 30 years or so, families have changed. Today, both parents often work outside the home, making life so hectic that the most basic requisite for volunteering – time – simply isn't there.

Sandra Brown has been active in community life since her teens, when, as a resident of the small Jewish community in Saint John, N.B., she collected money for Jewish National Fund and welcomed Hungarian refugees entering Canada.

"In a small town, you just knew that everyone had to be involved, or nothing would get done," Brown said in a recent interview.

When she had children she decided to leave her profession as a social worker and make volunteering her job.

She has worked with such organizations as National Council of Jewish Women, Bialik Hebrew Day School, Jewish Vocational Service, and the UJA Federation Board of Jewish Education (BJE).

She has also served as chair of the BJE, and president of Toronto Jewish Congress.

Brown is worried about many issues related to volunteerism and knows that a volunteer load like hers is much more difficult to carry today than it used to be.

"We are living in a different world," she said. "I was part of a privileged generation, able to give up my career and become a volunteer as a job."

Today's young couples have to balance home, work and family responsibilities, she said.

While there is currently no shortage of volunteers, Brown said she "sees the same faces in several different places, a situation that can lead to stress and burnout."

And, she asked, "What will happen in five, 10 or 15 years if the young don't get involved now?"

The problem requires that we "recruit and use volunteers in different ways," she said.

Moreover, she added, organizations are not preparing for a future shortage of volunteers. "Will that mean that we will be totally dependent on professionals for the kind of community we have?"

At UJA Federation, lay leadership determine policy and professional staff carry out their decisions, Reitzes said.

The model assumes there are enough experienced and committed volunteers to assume that role.

But young people, Brown said, have to prioritize what is important to them, and she believes family should top the list.

As a result, she fears the community "is moving in the direction of only the advantaged [economically] able to give their time." While we have to recognize how important they are, she said, it is essential for everyone to be involved.

Since long-term volunteer commitments may no longer be possible, what may be necessary is to create short-term projects, Brown said.

"While a lawyer, for instance, may not be able to commit to serving as an officer of an organization for a year, he or she may well be able to take on a particular legal case," she said.

"If someone is able to do something for an hour, what will be the best things for them to do? What will be the best use of their time?"

Brown stressed the need to motivate people by showing the satisfaction that comes from volunteer work, and to have good role models, both in volunteers' own family and in the community at large.

One thing we don't do well, she said, is volunteer appreciation.

"That's one reason we lose a lot of volunteers," Brown said. "Not that [appreciation] should be the only reason to volunteer, but it gives people encouragement to know that what they are doing is recognized."

Brown said people should realize that there is more to community involvement than donating, raising and allocating money. "Time can be more valuable."

She said corporations also have to be made to understand that rather than merely giving money, it is important to allow employees to take time off work to perform volunteer tasks, and that they should be rewarded for doing it, she said.

We must find new and different tasks people can volunteer for, especially on a short-term basis, and people should be matched with tasks or projects that interest them and take advantage of their unique talents, training and skills, Brown said.

This is one purpose of the Young Leadership Program of UJA Federation. Reitzes said this program gives people beginning their volunteer careers the opportunity to work for short periods for various community agencies.

Brown said matching willing volunteers with appropriate tasks should be the job of a volunteer co-ordinator. However, she said, "Jewish organizations and agencies have been hit by cutbacks and economic realities, and often the position of volunteer co-ordinator is one of those to go."

Changing the status quo to encourage volunteerism requires "imagination, orchestration, and a certain amount of resources," Brown said.

"We have to reclaim the goodness in people."

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On Campus

Debates seek to rekindle interest in Zionism

By ADAM SEGAL
Special to The CJN

TORONTO — When the New Zionist Initiative formed a year ago, its members had a simple yet important dream: rejuvenate Jewish interest in Zionism by holding debates on contentious Zionist issues.

Late last month, the dream became a reality at a Toronto coffee shop, where the group hosted two debates on whether Israel's chief rabbinate should be abolished and if Diaspora Jews have a right to influence Israeli policy.

With about 50 people on hand, the debaters – York University Prof. Marty Lockshin and lawyers David Lepofsky and Benjamin Rubin – dished out a mix of thoughtful arguments and acerbic wit, prompting the crowd to frequently burst into laughter and share their own views.

"I got some real insight into the chief rabbinate in Israel tonight," said Jason Adelman, who attended the debate. "This is a new initiative of a typically disenfranchised part of the Jewish population and it's great that we're meeting with each other."

Fostering a link between unaffiliated Zionists is exactly what the group is trying to do.

Formed after an international Zionist gathering in Duck Key, Florida last year, the members of the New Zionist Initiative are trying to get lay people, particularly young Jewish adults, turned on by Zionism by discussing ideas.

"There's still a huge fund-raising connection to Zionism, but we want to focus on the exchange of ideas," said group member Steven Shulman.

"After all, Zionism started with an idea and the idea is more powerful than anything."

Shulman said the debates are a starting point, but the group will eventually take on more projects as it gains members.

"We're not just going to be a debating society. We will create some tangible action and results," he said.

The debate, held on Nov. 29 to commemorate the United Nations partition of Palestine on that date in 1947, was moderated by former Canadian Jewish Congress president Moshe Ronen and set up to mimic the debating format in Parliament.

One participant adopted the role of prime minister, while the other side acted as leader of the opposition.

The crowd was polled before the debate to see which view they endorsed and then again after, to see if they were swayed into adopting a different view.

While the debaters didn't necessarily believe in their arguments, they each made salient points.

For instance, Lepofsky argued the chief rabbinate in Israel should be abolished because it has led to Israel's orthodox minority monopolizing control over religious matters.

Lockshin counter-attacked by likening abolishing the rabbinate to eliminating another historical institution – the American White House.

Lepofsky responded by asking "Are you saying that because the dinosaurs had their time in history, we're supposed to support the Toronto Raptors?"

Lepofsky's barbs were not only funny, they also swayed opinions. He squeaked by his opponents in terms of the number of people who changed how they voted after hearing his arguments.

Lepofsky's humour became the basis for a protest by his opponent.

"This isn't fair," pleaded Rubin. "David's funny."

Aside from the joking, the debates dealt seriously with a matter that continues to baffle Jews in Israel and the Diaspora: What role, if any, should the Diaspora play in influencing Israeli policy?

Rubin said that since Israel is the "collective embodiment of the Jewish people," Jews throughout the world have the right and obligation to have a say in Israeli policies.

But Lepofsky argued that there is only a small, primarily wealthy contingent of Jews who would have the power to exert that kind of influence. Besides, he pointed sarcastically, "Israelis wouldn't listen anyway, so why bother?"

There were a handful of Israelis at the debates and they enjoyed seeing their Canadian Zionist counterparts in action.

"As a citizen of Israel, it was good to have an opportunity to see how Jews in Canada inform each other about Israel," said Yuval Arbel. "It was interesting to see this other side."

The group plans to hold its next debate Jan. 31.

For information on the group and related Zionist issues, see www.newhouseofisrael.com on the Internet, or email zionistdebate@hotmail.com.

CHANUKAH AT ASSOCIATED: Students from Associated Hebrew Schools pose with foil etchings and chanukiyot made by the Grade 6 students at Danilack Middle School. Seen, from left, are: Maya Fromstein, Eli Rosenfeld, Gadi Braude, Nicole Jacobs and Dean Caspi.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Dec. 17, is deadline for Jan. 3 issue and Thursday, Dec. 27, is deadline for Jan. 10. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829. Please note, there will be no issue Dec. 27.

Thursday, Dec. 13

SCHOOL CELEBRATION

Come and enjoy the sights and sounds of Chanukah as presented by Beit Rayim Hebrew School students. Candlelighting at 6:15 p.m. at Indigo Bookstore in Richmond Hill (Yonge Street & Highway 7). 905-770-7639, ext. 32.

Saturday, Dec. 15

EXPLORING OUR ROOTS

Kehillat Ahavat Hesed Shabbat Chanukah 9:30 a.m., 788 Marlee Ave. Haifa Room, features **Sharon Graham** speaking on Toronto Synagogue Architecture Before 1937 – Exploring Our Roots. 416-449-0004.

CHANUKAH! FUNUKAH!

Chanukah! Funukah! at Anshe Minsk Synagogue, 10 St. Andrew St., Kensington Market. 416-595-5723. For kids, 1 p.m. games, storytelling, music, dreidels, arts and crafts, latkes, donuts. And at 8:30 p.m. Jewish reggae, Turkish coffee, lots of latkes.

ROSH CHODESH

Chanukah, Rosh Chodesh Gathering (New Moon Meditation). Chanukah candlelighting with **Rabbi Moshe Kirsh** and discussion of energies we can receive from the light of the candles and from the new moon of the month of Tevet. Party follows. 7:30 p.m., Congregation Ohr Penimi, 51 Elgin St. (1 block north of Clark, east of Yonge). 905-889-0793.

Sunday, Dec. 16

EMBRACING JUDAISM

Beth Emeth Bais Yehuda series, Embracing Judaism, with **Simcha Kling**, continues with A Way of Living. Instructors **Rabbi Howard Morrison** and **Rabbi Aubrey Glazer**. 416-633-3153.

SECULAR CELEBRATION

A secular community Chanukah celebration for the whole family at 10:30 a.m. at the Winchevsky Centre, 585 Cranbrooke Ave. Chanukah presentations by Morris Winchevsky School students, lighting the menorah, music, dreidel games, arts and crafts, storytelling. Pot luck lunch.

SINGLES BRUNCH

Dynamic Singles of Adath Israel in conjunction with Intersynagogue Singles (35+) brunch, concert with the Benanim Children's Chorus and Youth Ensemble, 11:30 a.m. **Nilly** 416-635-5340.

CHANUKAH EVENT

Beit Rayim Synagogue annual Chanukah party, noon to 3 p.m., 9711 Bayview Ave., with magic show, DJ for children of all ages, dancing, face painting, games, crafts, loot bags, latkes, donuts. 905-770-7639, ext. 31.

CHANUKAH PARTY

Beth Tikvah's Friendship Group Chanukah party, featuring music with special guest violinist **Michael Ziskind**, and latkes, 2 p.m. RSVP to **Harry Singer** 416-512-2897 or **Ricki Lackman** 416-783-0988.

CHANUKAH AT KIEVER

Chanukah at the Kiever Shul, 25 Bellevue Ave. Latkes, donuts, Steven the magician, 4 p.m. kids free. 416-593-9956.

Monday, Dec. 17

COOK WITH US!

Join My Women's Group, Jewish Women International of Canada, for a cooking demonstration, 6:30 p.m., then eat the prepared meal for dinner. 416-630-9313.

Continued on page 25

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State of Israel Bonds Canada is pleased to announce the appointment of Stanley H. Hartt, Chairman of Salomon Smith Barney Canada Inc., as Chairman of the Board of Israel Bonds Canada. **George A. Cohon** will remain as Honorary Chairman, with **Alex E. Grossman** rising to the post of Chairman Emeritus. Other senior national posts include **Murray Dalfen,** Vice-President; **Mike Florence,** National Campaign Chair and Vice-President; **Eric Slavens,** National Treasurer and Vice-President; **Hershell Ezrin,** PR Chair and **Howard Carr,** Foundation & Endowment Chair.

George A. Cohon handing the gavel to Stanley H. Hartt

(L to R): George A. Cohon, Alex E. Grossman, Gideon Patt, President and CEO, Israel Bonds Worldwide; Murray Dalfen, Eric Slavens, Mike Florence, Lawrence A. Waller, Executive Vice-President. (Absent: Norman Spector, President).

What's New

Continued from page 24

YIDDISH FOLKLORE

The Cranbrooke Friendship Club of United Jewish People's Order (UJPO) and Winchevsky Centre afternoon of Yiddish Folklore with interpreter of Yiddish culture, **David Abramowitz**, 12:30 p.m. at Winchevsky Centre, 585 Cranbrooke Ave. Program is preceded by light lunch. 416-789-5502.

SUPPORT GROUP

For parents of lesbians and gays meeting. For information, call **Ruth** at 416-763-9111.

Tuesday, Dec. 18

NAG, NAG, NAG!

Tiferes Bais Yaakov presents a lecture for men and women by **Rabbi Yitzchak Feigenbaum** entitled Nag, Nag, Nag! How to speak with your teens not at them. Question and answer period follows. 8:30 p.m., Clanton Park Synagogue, 11 Lowesmoor Ave.

Wednesday, Dec. 19

JEWISH JOKERS

Jewish Jokers and humour group meets monthly, all ages. **Irv Helpert** 416-661-2541.

And What Else Is New

SCIENCE STUDENTS

The Canadian Society for the Weizmann Institute of Science is seeking science students for the Dr. Bessie F. Lawrence 34th International Summer Science Institute. Selected students will be chosen to represent Canada this summer on the campus in Rehovot, Israel July 1-26, 2002. Applicants must be in their last year of secondary school, approximately 18 years of age, be highly proficient in English and must have excelled in their school science studies. The first 3 weeks are spent working in the campus laboratories and the final week at a field school in the Judean Desert. Application deadline March 1, 2002. **Sheri Federman** 416-733-9220.

PAINTING CLASSES

Enjoy painting classes, all levels, Thursdays, 1-3 p.m., 10 classes Jan. 10-March 21, at Beth Sholom Synagogue. Call **Terri**, instructor, to register. 416-487-7244.

HEBREW FOR ADULTS

Learn Hebrew and enjoy it! Conversational Hebrew made fun and easy by **Yael Lev**. Special small classes for parents of children in Jewish schools. Conversation, reading and writing skills, as well as prayers, holidays and customs. All levels, daytime or evening. Ulpan method. Classes are offered in co-operation with Associated Hebrew Schools. They start the week of Jan. 21. For registration, call Yael at 416-225-6151.

THE CHORALAIRS

The Choralairs of North York, a volunteer choir singing for the disabled and seniors, meets Tuesdays, Jan. 8 and 15, 8:15-9:30 p.m. at Earl Bales Park Community Centre, Room 2. The group is looking for new members of all ages. No audition necessary. Repertoire consists of Broadway, pop, folk and old favourites. Ability to read music not necessary, just a love of singing. **Fay Cohen** 416-633-7233 or **Judy Gordon** 416-221-3161.

HEBREW CLASSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., is taking registration for winter courses for adults, teenagers, preteens, in conversational Hebrew, all levels. Courses run Tuesday mornings Jan. 15-April 16; Wednesday mornings Jan. 16-April 17; Thursday evenings Jan. 17-April 18, and Friday mornings Jan. 18-April 19. Call **Joseph Klinger** 416-787-0197.

SKI WEEKEND GETAWAY

Experience a unique Shabbat in the Laurentian mountains near Montreal and participate in seminars. If you are not a downhill skier, there will be skating, cross-country skiing, sports and more. Dec. 21-24. Cost includes luxury coach to Montreal, gourmet meals and accommodation. To register, **Ilana** 905-764-1818, ext. 225.

SINGLES SCENE

Sunday Night Single Scene, the hippest scene to hit Toronto! A perfect opportunity to get a taste of Judaism by listening to dynamic speakers, followed by pizza and beer. Every Sunday, 7:45 p.m., at the Village Shul, 1072 Eglinton Ave. W. No RSVP required.

GALA ART SALE

Epilepsy Ontario's art sale of original oils, water colours, acrylics, prints and countless other creations runs to Dec. 21, at the Promenade Mall. Proceeds go towards sending children with epilepsy to camp. 905-764-5099.

FOR SENIORS

Association of Jewish Seniors Chanukah Celebration, Thursday, Dec. 13, 9:30 a.m. at Shaarei Shomayim Synagogue. A speaker from Snow Birds discusses Safety. Entertainment by **Paul Mathews**. Call **Goldie** 416-635-2860

Earl Bales Seniors' Club: Dance Dec. 16; Casino Rama Dec. 27; New Year's Eve dinner and dance with live band Dec. 31; Casino Niagara Jan. 10; Bingo every Tuesday, 1-3 p.m. Membership open for 2002. 415-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Dec. 13, bingo; Sunday, Dec. 16, 7 p.m., Chanukah party; Dec. 20, Israeli movie; Dec. 27, bingo; Dec. 31, New Year's party for members only. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771

LZA Seniors Club has rooms available for 4 and 6 weeks in Miami. Call now to register. For information, **Libby** 416-782-2050 or **Stanley** 905-669-1347. The Borochov Cultural Centre, 272 Codsell Ave., is open for socializing Monday to Friday 10 a.m. to 3 p.m., 416-630-9444.

Young at Heart Seniors winter vacation at glatt kosher Saxony Hotel, for 2 and 3 weeks and up, double occupancy. New price less than last year includes shuttle in Florida. **Lil** or **Helen** 416-635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Chanukah Songfest. Celebrate the holiday, hear the voices of children as they sing traditional songs at the centre. Thursday, Dec. 13, 1:30-2:30 p.m., Zareinu Educational Centre; Friday, Dec. 14, 9:40-10:15 a.m., Playlearn Preschool.

The Mourner's Role During Shivah, How Can I Help the Mourner? The Benefits of Preplanning with **Michael-Sue Goldblatt** of Benjamin's Park Memorial Chapel. Tuesday, Dec. 16, 10-11:30 a.m. at the centre.

GOLF TOURNAMENT: A golf tournament was recently held in memory of Jack Ellie with proceeds going to the Canadian Cancer Society. From left, are Marilyn Ellie, Sheldon Rotman and Patricia Kovacs receiving a cheque for $10,000 on behalf of the Cancer Society.

Israeli Club Etrog for Hebrew speaking persons, meets 7 p.m. Tuesdays. Dec. 18, lecture by **Eli Abishi**. Co-ordinator **Anna** ext. 110.

Movie, *Lolita*, Sunday, Dec. 16, 2:30 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Lunch & Learn, Thursday, Dec. 13, noon to 1 p.m. **Rabbi Ed Elkin** discusses Genetic Research: A Jewish Perspective. Babysitting available. Dietary laws observed.

The Downtown Jewish Community School in co-operation with the Miles Nadal JCC Sunday morning study program Jewish Family Life Series: Different Perspectives on Judaism, Dec. 16 at 11:30 a.m. **Rabbi Lawrence Pinsker** of Darchei Noam Congregation discusses Too Many Cooks and Where's the Broth? Does Liberal Judaism Really Have a Future?

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St., 416-636-1880.

Through to Dec. 16 at Koffler Gallery, **Lois Anderson**: autobody sculpture exhibit.

Dec. 22, 8 p.m. at the Leah Posluns Theatre, Israeli pop star **David Broza**.

To Jan. 6, BJCC Atrium, **Nir Bareket** photo exhibit Gimme Shelter, in conjunction with **Janet Morton**: Big Big Mitt & Canadian Work Sock.

Registration is now open for September 2002 BJCC School and Daycare. Full day child care, 18 months to 5 years old, and Tic Tac Twos, Nursery, Junior Kindergarten and Senior Kindergarten – mornings. Ext. 248.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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DM&A presents Matzoh Ball 2001, 12th year biggest X-mas Eve party in the city Mon. Dec. 24, 2001 @ Whiskey Saigon, 250 Richmond St. W., $12 Adv., $15 door. See www.planetdma.com for discounts in adv. tickets, ticketmaster 416-870-8000. Express line-up, fast coat check, R&B, top 40 (top level). DJ/SL spinning, house top 40 and more in perfect mix (mid level). Main floor mix of music, pool tables, lounge, ID required, no ripped jeans or running shoes. And percussionist Jeff Mechali.

Shabbat Ski Weekend Fri. Dec. 21-24. Montreal Laurentians $250 incl. coach to Montreal, food & accom. Ages 20s to early 30s. To register call Ilana 905-764-1818 ext. 225 or yptoronto@aish.com

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DM&A presents New Year's Eve 2001/2002 at Capitol Event Theatre. Regular ticket $50, at door $75; VIP ticket only in advance (ltd) $75. Tickets incl. champagne toast, continental breakfast, DJ & dancing until dawn, midnight blow-out (streamers and more). DJ SL, percussionist Jeff Michali, themed stage productions, spectacular effects, satellite hook-up to view New Year's celebrations around the world. VIP tickets also include complimentary dessert table hors d'oeuvres, small bottle of champagne, comp. coat check and carte blanche access to VIP rooms. 416-614-4884. www.planetdma.com

On Campus

Lay leaders launch National Campus Committee

By ELYSSE ZAREK
Special to The CJN

TORONTO — Lay leaders gathered in the week following the General Assembly of United Jewish Communities, held last month in Washington, D.C., to lay the foundations for a support and advocacy group dedicated to helping university students across the country lead Jewish lives on campus.

The fledgling group, called the National Campus Committee, plans to use Hillel International as a model for creating a "Jewish renaissance" on campus by funding programs and providing support for students.

"I think we have an opportunity now to create a renaissance of Jewish life on campuses but it won't be created if we don't answer the needs of students," said Barbara Bank, chair of the committee.

One of the main issues confronting students on campus is a lack of resources. Small communities, such as Waterloo, Ont., and London, Ont., often cannot support large Jewish populations at local universities. The National Campus Committee would be responsible for ensuring that all campuses have the resources needed to run programs and build a vibrant Jewish life, Bank said.

"Our goal is to make sure they have those resources," she said. "They deserve on their campuses the same resources we have in our communities."

Hillel International president Richard Joel showed support for the committee and pledged to help establish a strong Jewish presence on Canadian campuses.

"Hillel's involvement is to attempt... to strengthen the commitment of a generation of Canadian Jews attending university," said Joel.

Hillel has already established centres for university students in Montreal, as well as in British Columbia, at the University of British Columbia and at Simon Fraser University, where there is a "rich Jewish campus life," Joel said.

Meanwhile, Bank is hoping that this initiative will be a success. Most importantly, she said, students will have the opportunity to let the community know what they need to flourish.

"[We're] listening to the needs of the students. That's really the primary goal," said Bank.

Campus arts festival deadline nears

By FRANCES KRAFT
Staff Reporter

TORONTO — The campus arts festival is expanding again. Colouring Ourselves: A Festival of Jewish Creativity will be held from March 3 to 6 at four different venues in Toronto.

Now in its fifth year, the annual showcase of art and performing art began in its first year with a Sunday evening event at the North York Public Library, with the art remaining on display the following day.

This year, a music night will be held at the Berlin nightclub, located at Yonge and Eglinton. The Bloor Cinema, at Bloor and Bathurst, will be the site of Film Night, while spoken art, theatre and dance will be featured at the nearby Tranzac Club on Brunswick Avenue.

A mid-to-uptown location is still being sought to display visual art such as painting, sculpture and photography.

Organizers hope the different locations will be "a way to engage the larger community," said Sarah Zelcer, arts and culture co-ordinator of Jewish Campus Services (JCS) of Greater Toronto.

Last year more than 70 artists participated in the event, with more than 100 pieces and performances in total, said Zelcer.

"The goal is to involve as many student artists as possible, and also to present a quality festival," said Zelcer. Submissions are selected by a team of student organizers, about 25 in all.

The program is not just about the four-day event in March, stressed Zelcer. Community building and leadership training are important aspects.

In January, a "creative retreat" will be held as an opportunity to "engage in a variety of creative workshops that centre around a Jewish theme," she said.

Submissions – for which the deadline is January 4 – do not have to be Jewish-themed. "We certainly welcome Jewish content," said Zelcer, "but we don't require that Jewish students or recent graduates have Jewish content... Our goal is to see how their Jewish identity comes through in their work. That's the key thing. We want them to come out, showcase their work, and meet other Jewish artists.

"With non-Jewish artists, we do ask that their work have Jewish content."

The arts festival is "one of the major gateways into the Jewish community," according to Zac Kaye, executive director of JCS. "There isn't just one way to be involved in Jewish campus life. That's what the arts festival represents."

For further information, contact Zelcer at 416-878-9658 or go to www.jewishcampusservices.com and click on the arts and culture link.

Solidarity rally for Israel draws 3,000 people

Continued from page 3

Israel, is proportionately the same as the number of people injured and killed in the World Trade Center attack. Israel is a standing World Trade Center."

The most proximate cause of terrorism is the incitement of hatred, said Cotler.

"The Holocaust did not begin in the gas chambers. It began with words. Terrorism in Israel [also] began with hatred. This kind of hatred is unprecidented since World War II.

"This is a war against terrorism. It is not a war against a religion or a person. We need a coalition against terrorism, and for human rights."

Let there be no mistake, said Cotler.

"This is not a conflict about borders. At the core is the unwillingness of many leaders to accept the legitimacy of Israel. That is the root cause.

"As Israel rises from shivah, let us remember that this is 2001, not 1941. There is a Jewish State today. There are Jewish people with resolve, and there are non-Jews who are prepared to stand up and be counted for a just cause. If we do what we can, what we must and what we will, then we will be able to say that truth and justice will prevail," Cotler said.

The only motivation behind terrorism, said Romem, is to frighten and intimidate us. "Israelis continue on with their lives and refuse to be intimidated. This is the one great lesson to be learned from Israel."

Meridor said that terrorists should look back on Jewish history and see that Jews have been fighting for freedom for 2,000 years.

"Do they think we will be afraid today? The real lesson of Chanukah," he said, "is that we took faith in our own hands. If there are threats, we go on praying, but we don't count on miracles. We need to defend ourselves with our own hands."

In the past, said Meridor, countries fought countries and armies fought armies.

"The rules of the game have changed," Meridor said. "The threat now comes from organizations with no boundaries. It's a global world and a global threat. We are all on different fronts, but it is the same war against terrorism."

North Americans need to learn from Israel, he said. "We have been under attack since day one, and if we had been afraid there would have been no Israel today.

"That is the lesson. Even in times of threats, you have to go on building what you have been building. Do not stop for the terrorists."

There will be a full interview with Dan Meridor next week.

Montreal massacre remembered

By FRANCES KRAFT
Staff Reporter

TORONTO — Violence against women and families is an issue of Jewish concern, said Rabbi Elyse Goldstein at a memorial service attended by about 60 people last week.

Rabbi Goldstein, president of the Toronto Board of Rabbis, pledged support and offered words of prayer at the Dec. 6 service commemorating the 1989 massacre of 14 women at Montreal's Ecole Polytechnique by gunman Marc Lepine.

The second annual Jewish service, held at Beth Tzedec Congregation, was sponsored by Holy Blossom Temple, Beth Tzedec and the First Narayever Congregation.

The entire Jewish community must rededicate itself to fighting violence against women, said Rabbi Goldstein.

Teri Kay of Jewish Family and Child Service (JF&CS) read a poignant account, written by a JF&CS client about her 32-year abusive marriage, which she left last September.

Although the woman, identified as Hannah, had left her marriage on previous occasions, she kept returning. "My husband would persuade me with sweet apologies... I was always hopeful that the next time would be different."

Over the years, her husband's behaviour included withholding grocery money after they had fought, hitting her when she was pregnant, dismissing her job as meaningless, speaking in a vulgar manner and playing favourites with their children.

"I needed confidence to believe in myself," Hannah wrote. JF&CS helps women in abusive marriages, she noted. "I finally realized I had choices. I did not have to live the rest of my life in fear."

Physical and emotional violence against women transcends class, race, religion and culture, said Adrienne Rosen of the First Narayever and the Wildwomen project, which raised money for the Dec. 6 Fund, a volunteer organization that provides interest-free loans to women fleeing domestic abuse.

Rabbi Baruch Frydman-Kohl of Beth Tzedec said that women who've been killed by abusive partners, in some cases, died because "those around them were unable or unwilling to stretch... the hand of hope."

Also participating in the service were Rabbis Ed Elkin of the First Narayever and Jason Rosenberg of Holy Blossom; Cantor Tobias Gabriel and Rabbi Roy Tanenbaum of Beth Tzedec; Kathryn Keystone and Kevin Keystone, who read names of the Montreal victims and of women killed by male violence in the Toronto area in the past year; and children from the Downtown Jewish Day School, who sang songs of peace.

D'Arcy McGee to stay

MONTREAL — D'Arcy McGee, the only provincial riding with a Jewish majority, will not disappear from Quebec's electoral map.

In its final report, the Commission de la représentation électorale decided to keep D'Arcy McGee as it is now. Last June, the commission proposed that D'Arcy McGee's territory be divided in two, with the largest part merging with Notre-Dame-de-Grâce and the rest with Mont Royal.

D'Arcy McGee MNA Lawrence Bergman, who spearheaded a vigorous grassroots campaign to keep the status quo, said he was delighted with the commission's decision.

He said it appeared the commission was swayed by a petition he launched, which was signed by more than 12,000 persons last summer, as well as by the presentations made by himself and Canadian Jewish Congress (CJC) at public hearings in September.

In addition, close to 50 Jewish organizations, synagogues and institutions, many of them located outside the riding, lent their official support to the campaign to save D'Arcy McGee. — **J.A.**

Failed war crimes cases cost $1.77M

By PAUL LUNGEN
Staff Reporter

TORONTO — The federal government paid close to $1.77 million in legal expenses to three men who successfully parried prosecutors' efforts to strip them of their citizenship and deport them as Nazi war criminals.

Eduards Podins, Peteris Vitols and Johann Dueck received $510,000, $505,000 and $750,000 respectively in 1999 after Justice Department prosecutors failed to prove they lied to Immigration authorities about their wartime service.

Terry Beitner, director of the Justice Department's war crimes unit, said the costs "can be reasonably expected in trials of this complexity, with travel overseas.

"I think you have to look at this case in the context of 19 [denaturalization] cases" brought by the unit since 1995.

Nine of the cases have gone to court and in six, prosecutors showed the suspects obtained citizenship by misrepresenting their wartime activities. Three cases were unsuccessful, he said, but "I would suggest it is unrealistic to expect the government to win every case that comes to court."

Beitner said payouts will not impact the unit's annual $5.7 million budget, which also goes to the develop cases against modern day war criminals.

The $1.77 million in legal costs was the largest part of $1.9 million paid out by Citizenship and Immigration Canada in the 1999-2000 fiscal year. The figures were released through an Access to Information application and were reported the same day the Auditor-General found federal misspending and mismanagement amounting to billions of taxpayer dollars, including a $21 billion excess surplus in the Employment Insurance fund.

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Coast to Coast

Chrétien approved Geneva vote, Day charges

Continued from page 1

completely unacceptable," Chrétien was quoted as saying last week.

Indeed, Canada issued the following statement at the conference: "Canadians were outraged by the recent, indiscriminate attacks in Jerusalem and Haifa, and offer their sympathy to the victims and their families. There can be no justification for these horrific acts. They serve only to demonstrate contempt for the universal humanitarian principles which have brought all of us into this room today."

Canada's delegate at the Geneva meeting, Chris Westdahl, also expressed "serious concerns" over attempts to politicize the process, saying that singling out one country is "more detrimental than ever to the diplomatic process."

Israel "should apply the convention *de jure* to the West Bank, Gaza, Golan Heights and east Jerusalem," the Canadian delegation stated, "and the Palestinian Authority should also ensure respect for the universal principles of International Humanitarian Law, including for the protection of Israeli civilians, regardless of their legal status."

While some called on Canada to stay away from the meeting, Chrétien defended the decision to participate.

"We believe it is better to be present and speak than not be there and let the resolution go without anybody talking against it," he said.

Canada's endorsement of the declaration reveals an alarming slide away from this country's traditional neutrality in the Mideast conflict, Day charged.

"It's an ongoing disturbing process," he said, referring to this past summer's United Nations-sponsored conference on racism in Durban, and last year's support by Ottawa of UN Resolution 1322. "It's a very disturbing pattern of duplicity on the part of the Canadian government. There isn't even a pretense of balance.

"We profoundly believe [the Geneva declaration] is inappropriate," he continued. "If we want to see Canada as an honest broker, then we have to keep a balanced approach. And this is most unbalanced."

Canada joined 113 other countries for the Arab-initiated, day-long conference, held in Geneva. The United States and Israel announced weeks ago they would boycott the meeting. Australia joined the boycott later, while some countries simply did not attend.

The meeting's final declaration called on the "Occupying Power" to "immediately refrain from committing grave breaches" of the Fourth Geneva Convention, such as "wilful killing, torture, unlawful deportation, wilful depriving of the rights of fair and regular trial, extensive destruction and appropriation of property not justified by military necessity and carried out unlawfully and wantonly."

It was the first time since the convention was signed 51 years ago to enshrine the protection of civilians in wartime that a country has been formally asked to obey its rules. Critics point out that such a meeting was not convened even during attacks on civilians in Bosnia, Rwanda, Congo and Sudan.

In July 1999, a similar meeting was held in Geneva but Canada did not attend, saying it would be counter-productive to the Mideast peace process and might risk politicizing the Geneva conventions. That meeting broke up within hours but the parties promised to meet again.

As far as Day is concerned, Canada's position is hypocritical. "You can't go to a conference like that, be part of this one-sided declaration, and then try and quietly phone your Jewish friends back home and say, 'Oh, we really didn't mean it.' It's an astoundingly two-faced position."

Last Thursday in the House of Commons, in response to Day's questions about the Geneva resolution, Deputy Prime Minister Herb Gray argued that "there is balance in our approach, and I think I can say on behalf of the government that there is no country, except perhaps for the United States, that stands up in a more forthright and balanced way for Israel."

Liberal backbench MP Irwin Cotler told *The CJN* he feels Canada should have worked to prevent the meeting from convening in the first place.

Cotler, a human rights expert, noted a paradox: Canada is a leader in the promotion of international humanitarian law, and "that is precisely the reason Canada should have worked to see that this meeting did not take place to begin with. In order to respect international humanitarian law, [the conference] should not have been allowed to single out one member state for differential and discriminatory treatment.

"The result is, regardless of Canada's good faith, the entire process, which it wished to protect, ends up undermining the very regime of international humanitarian law, which was its raison d'être for attending the meeting."

The meeting wound up handing Palestinians "exculpatory immunity," Cotler stated.

The Canada-Israel Committee (CIC) said Canada's attendance in Geneva was "an insult to the Israeli families grieving the cold-blooded murder of their sons, daughters and parents, and diminishes the significance of Chrétien's condemnation of the Palestinian terrorist attacks in which they were killed."

The CIC called the final declaration "blatantly one-sided" and pointed out that the Geneva-based UN Watch has noted that the singling out of Israel itself violates a core principle of the Geneva Convention, which is mandated only to consider general problems rather than specific cases.

In a statement, Canadian Jewish Congress national president Keith Landy said the final declaration of Wednesday's meeting "is a morally outrageous document which lets others blame Israel for defending itself against terror and is utterly to be rejected. The legalistic attempt to nuance fundamentally flawed international statements, as was apparent in the Canadian participation in the meeting on the Fourth Geneva Convention, was counterproductive. Billions of people will be incited to hatred and told by their government-controlled media that this statement is a condemnation of Israel, making Canada's footnote to the contrary irrelevant."

Advertising feature

LifeStyle

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My Determination To Lose Weight

I am a woman on a mission. While I may appear "normal", and lead a satisfying professional and social life, I harbor a secret lack of self-respect. Ever since the birth of my second child, I have been forty pounds overweight and I hate it.

Sure, I've tried the usual slew of popular diets and even lost weight on most of them. Still, I was never able to remain on any of them long enough to reach my goals and sadly regained all the weight and then some, once off them.

Despite my past failures, I remain determined to win this battle. As I approach forty, I am beginning to realize that the extra weight is taking a toll on my health. It's no longer just a matter of aesthetics and today both my blood pressure and cholesterol levels are slightly elevated. Unchecked, I know that these conditions may lead to heart disease or other dangerous ailments. I have also been finding myself feeling sluggish, unable to enjoy the physical activities I once shared with my husband, friends and children. I consider this the prime of my life, yet I feel myself aging well before my time.

I am a journalist by trade and figured that I ought to apply my investigative skills to my own personal quest. Drawing up a list of the city's major weight-loss clinics, I set out to review them one by one to find the most effective program.

My journey lead me to some rather interesting, if not unorthodox, clinics, which, while impressively polished in their marketing schemes, sometimes appeared downright scary. The idea of injections didn't thrill me, nor taking herbal medications, the names of which I could hardly pronounce, or starvation methods, especially as my goals have now expanded to include improved health. In this age of hi-tech revolution, I had a strong feeling from inside that maybe less was better. Somehow I felt that getting back to the basics and taking a natural, healthy, yet steady approach to weight-loss, may be my answer.

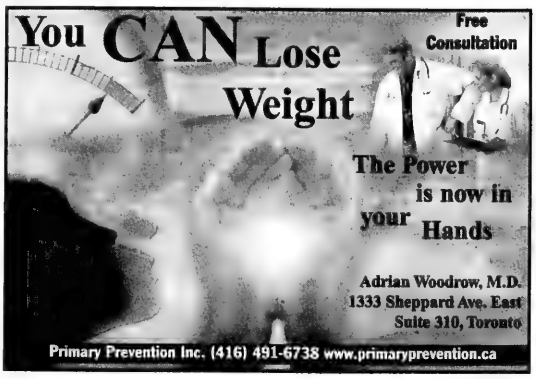
I was tired of all the gimmicks and was refreshed when I discovered Primary Prevention, an elegantly appointed office in a distinguished medical centre just east of North York General Hospital in Toronto. Supervised by Adrian Woodrow, M.D., a seasoned family physician and bariatrician, the clinic's approach is a comprehensive one. It employs medical tactics to the "battle of the bulge" and treats obesity as a disease. Dr. Woodrow recognizes that physiological, psychological and genetic factors all play a role in this challenge and addresses related issues as part of treatment. He also takes into account each patient's medical history and lifestyle, ensuring that whatever diet he prescribes is medically sound and feasible for that individual. Clearly, this service is impossible for followers of fad diets.

Expecting another "cookie-cutter" approach to my problem, I was surprised, yet relieved, to learn of the clinic's basic approach to weight-loss. I was told that the clinic promoted a comprehensive "healthy living" format, which, while helping patients lose weight, also optimized their overall health. I made an appointment to meet Dr. Woodrow in person.

Upon arriving, both the doctor and his staff exuded warmth and support, a sharp contrast to some of the "tough" strategies employed by "weight-loss experts" at some of the other local clinics I had visited. Totally unpretentious, the doctor and his nutritionist encouraged me to set realistic and attainable expectations for myself. Emphasizing that optimum health should be my primary goal, they were sensitive to the weight-related social pressures women often face. He explained that in order to secure a healthy and fit body long-term, my focus must not lie on food alone, as so many other clinics encouraged, but on my overall lifestyle. Another unique aspect of his approach is his continuous motivation of patients, even after they've lost the weight. His goal is to help people not only lose the weight, but keep it off permanently.

The doctor went on to describe how his clinic focuses on preventive health and that it addresses an array of health concerns or pre-concerns. Every patient is considered individually and each plan is custom-designed to meet the unique challenges and predispositions of every patient. Perhaps most importantly, his entire team is known for its rock-solid support system. Recognizing that the challenge of weight-loss is a difficult, if not sometimes lonely one, the doctor expressed his clinic's commitment to support me throughout my battle, with a positive outlook and constant encouragement. He even offered his support in the form of personal telephone calls in between visits to discuss any challenges I may be facing.

The best part of my visit was that, unlike some other prominent Toronto-based weight-loss clinics, I was never pressured into an immediate financial commitment. My initial consultation was free! I now feel ready to start losing the weight and most importantly, get my health back in check. I am too young to feel the way I do and know that the first step to my new life begins today!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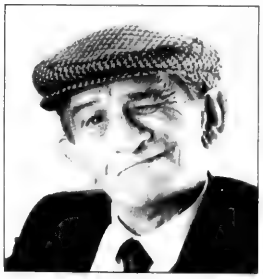

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Coast to Coast

The Liberals' mixed record

Historically, the Liberal Party (a.k.a. the Natural Governing Party) has consistently done well with immigrant groups. It has been suggested the reason is because immigrants practically cement an affiliation with the government in power when they first arrive in Canada. Since the Liberals have held power during most of the country's major waves of immigration, they would stand to be the biggest beneficiaries of their own immigration policies.

But in an assessment of whether the Liberals deserve the loyalty exhibited by Canadian Jews, we find some interesting contradictions. In fact, the Liberal track record swings wildly between the best and worst characteristics we identified in our examination of the other political parties. Ironically, it begins with the very issue of immigration. The none-is-too-many Liberal immigration policy exposed by Harold Troper and Irving Abella details as callous a disregard for the plight of European Jewry as could ever be imagined. Conversely, Canada – under Liberal governments – was a world leader in fighting for the rights of Soviet Jewry, including the right to emigrate to Canada.

Scene in Ottawa

By G.K. SIMCOE

The contradictions are repeated in other areas too: on Israel, the Arab boycott of Israel, school funding, anti-Semitism, hate legislation, Israeli charities – the list is very long and diverse. Even with regard to a Holocaust remembrance museum, the Liberals both promised and un-promised to facilitate its presence in the nation's capital. But what all these issues demonstrate is a pattern in which the Liberal Party shows itself capable of being the community's best friend and worst foe, depending upon the political exigencies of the day.

And the problem does not go away where it counts the most – on a personal level. When it comes to Jewish causes and Israel, Liberal caucuses past and present have contained some of the most supportive politicians ever elected in this country. Unfortunately, they have also contained some of Israel's fiercest critics.

If this analysis comes as a surprise to some readers, it shouldn't. We return to a basic premise that runs through my observations of all the parties: no party is all good or all bad, and each offers unique opportunities for meaningful Jewish participation in the Canadian political process.

However, as with the other parties, there are certain alarm bells that should be ringing in Jewish ears. Just as the Liberals regard themselves as the natural governing party, there is an assumption that Jewish support is as instinctive as it is automatic. But on any given day, a political party should have to earn the support of its various constituencies, and the dynamic between the Jewish community and the Liberal Party should be no different.

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Mazel Tov

מזל טוב

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

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29 injured in botched Haifa suicide bombing

By DAVID RATNER and AVI SHMOUL
Ha'aretz Daily Newspaper Ltd.

HAIFA — One man was moderately wounded and 28 lightly wounded in an attempted suicide bombing at the Checkpost intersection in north Haifa Sunday morning. The terrorist's bomb did not blow up completely, and as he lay wounded on the street, apparently trying to set off the rest of the bomb, a police officer and an army sapper shot him dead.

The police believe the bomber was planning to board one of the many buses to Nazareth, Afula and Migdal Haemek that stop at a row of bus stations at the checkpost, but when he was spotted by two police officers in the area on bomb-watch patrol, he blew himself up earlier than he had planned to.

Northern District Police Cmdr. Yaakov Borovsky confirmed that only part of the explosive belt the man was wearing blew up. It was strong enough to seriously wound him, but luckily caused few casualties among the crowd waiting for buses or at the kiosks nearby.

Palestinian security sources said the bomber was Nimr Abu Sayfien, 20, from the town of Yamoun in the northern West Bank, near Jenin. He left a note to his parents saying the planned attack was revenge for Israel's killing two weeks ago of Mahmoud Abu Hanoud, a top Hamas militant, but no group claimed responsibility for the attack.

The man collapsed to the ground after setting off the bomb and when he began waving his hand apparently trying to reach another detonator, he was shot by a sapper and then a police officer.

Master Sgt. Hanan Malka said he was on routine patrol with his partner when he noticed the suspicious man. "We were driving past the stations on the way toward Nesher when I saw a suspicious-looking man with a black coat zipped to the throat. We went past him and about 10 metres past, I realized he was suspicious and backed up toward him. He saw us coming and blew himself up."

The explosion detonated only part of the bomb belt. Even people standing next to him, soldiers and civilians, weren't seriously wounded. Within seconds of the blast, the crowds had dispersed, most running to the other side of the street to the commercial centre.

Shortly after the explosion, Chief Supt. Ron Goldberger, head of the detective squad in the main Haifa police station, arrived on the scene. He had been in a nearby mall and when he heard about the bomb over his police radio, he ran to the bus station.

"I saw the terrorist move his hands. There was a sapper near me with an M-16. I told him to shoot the terrorist," Goldberger said. "When he continued to move, I ran toward him and added a few more shots from my pistol."

After the explosion, police quickly evacuated the area and the junction was closed. As wounded were moved to area hospitals, sappers continued neutralizing the remaining explosives on the dead terrorist's body.

For the first time, a mobile unit from the Environment Ministry's dangerous materials department came to the scene to check whether the explosives had been mixed with poisonous material, as was discovered in the Jerusalem suicide bombing nearly to weeks ago.

When asked if the terrorists had accomplices, Cmdr. Borovsky was stern: "The terrorist probably had help, but claims that there are Haifa Arabs who are helping the terrorist organizations are baseless and only cause harm to Haifa's Arabs."

Suicide bombs justified, Jerusalem mufti says

By DANIEL SOBELMAN
Ha'aretz Daily Newpaper Ltd.

JERUSALEM — The mufti of Jerusalem, Sheikh Akrameh Sabri, says that suicide bombings are justified and should be encouraged, according to a report published last Friday in the international Arabic newspaper *Al-Hayat*.

During a visit to Abu Dhabi, Sabri criticized Muslim religious leaders in Egypt and Saudi Arabia who issued an Islamic ruling (fatwah) against suicide attacks. Last week, Muhammad Sayed Tantawi, the sheikh of Al-Azhar University and Mosque in Cairo, ruled that Islamic law does not condone suicide attacks against innocent victims. A leading mufti in Saudi Arabia issued a similar opinion.

"These rulings came as a result of international pressure," Sabri said. "Those who do not have the courage to speak the truth should remain quiet and not say things that create confusion."

Sabri, who was appointed by Palestinian Authority Chairman Yasser Arafat, added: "Resistance is legitimate and those who give up their lives do not require permission from anyone.

"We must not stand in the way of the intifadah and jihad. Rather, we must stand at their side and encourage them."

When asked about attacking Israeli citizens, he responded: "Who is civilian and who is military? There have been many more Palestinian civilians than fighters killed during the intifadah. School children whose bodies were torn to pieces. Pregnant women who were prevented from reaching hospitals – many times the mother and child died."

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Palestinian media marches 'to drumbeat of war'

Continued from page 1

In a speech prior to the recent wave of suicide bombings, which outlined the Bush administration's views on settling the Mideast conflict, U.S. Secretary of State Colin Powell called for an end to violence and promoted the vision of two states living side by side in secure, recognized borders.

Powell also took aim at Palestinian propaganda. "The endless messages of incitement and hatred of Israelis and Jews that pour out of the media in so much of the Palestinian and Arab worlds only reinforces [Israelis'] fears. The incitement must stop," he said.

Around the time Powell made his statement, the Simon Wiesenthal Center in Los Angeles was bringing to his attention a broadcast on Abu Dhabi Television of a prime time program – *Plots of Terrorism* – in which a look-alike of Israeli Prime Minister Ariel Sharon was depicted as a vampire drinking the blood of Arabs.

In another program segment, aired around the start of the Muslim holy month of Ramadan, the late Israeli prime minister, Menachem Begin, was portrayed as presenting to Sharon the blood of 20 Arab children to drink.

The show "is an open call for Jew-hatred and legitimizes terrorism against Israel," wrote Rabbi Marvin Hier and Rabbi Abraham Cooper in a letter to Powell. "This 21st-century updating of the infamous 'blood libel' is produced and airs on the official state-sponsored television of Abu Dhabi."

A similar allegation – that Jews use gentile blood when baking Passover matzah – is the theme of an anti-Semitic tract penned by Syrian Defence Minister Mustafa Tlas.

And last week, Arab Radio and Television, a popular satellite network based in Jedda, Saudi Arabia, announced it would air a 30-part dramatization of the anti-Semitic *Protocols of the Elders of Zion*. The *Protocols*, which allege an international Jewish conspiracy to dominate the world, were concocted by the Czarist secret police in Russia and were popular in Nazi Germany.

In the Palestinian territories, Jew-hatred, violence and a Palestine in place of Israel are constant themes, said Marcus. Particularly troubling is the indoctrination of young Palestinians to seek martyrdom in a holy war against Israel.

PMW recently released a video, *The Anatomy of Child Self-Sacrifice*, which contains numerous scenes from Palestinian television of children being encouraged to see themselves as soldiers fighting Israel and to seek death as an honourable contribution to that war.

For years, the PA-controlled media ran clips of young people literally dropping their toys and picking up rocks to use against Israelis. One clip depicts Mohammad Dura, the Palestinian youth killed early in the intifadah in a cross-fire in Gaza, enjoying a pastoral paradise and calling on other young people to become martyrs for Palestine.

Particularly troubling is the indoctrination of young Palestinians to seek martyrdom in a holy war against Israel

Another shows a hysterical teenage girl, screaming at the TV camera, demanding weapons so "we'll kill them all. We won't leave a single Jew."

The video also shows group of youngsters chanting in unison that they are part of a suicide squad. The narration indicates the youths were attending a summer camp in 1998, more than a year before the outbreak of the intifadah.

The Palestinian education system encourages martyrdom as a supreme virtue and paints a positive picture of death, Marcus said.

A poem in PA school books for grades 5, 6 and 12 reads in part: "I will take my soul in my hand and toss it into the abyss of death. And then either life that will gladden friends or death that will anger the enemy."

PMW studies various aspects of Palestinian culture to get a read on the society's intellectual currents and normative Palestinian thinking and expectations. Newspaper crossword puzzles can be revealing, Marcus said.

A PMW report on crossword puzzles found that "every metre of the State of Israel, from Metullah to Eilat, is defined as 'Palestine' or 'occupied Palestine.' A frequently repeated theme is the depiction of Jerusalem as the 'eternal capital of Palestine.'"

The defining Jewish character trait was correctly answered in a puzzle as "treachery" while the clue for defining Yad Vashem is "a centre for eternalizing lies."

Marcus said imagery of violence and war for Allah against Jews picked up noticeably in the summer of 2000.

On Sept. 11, 2000, several weeks before Sharon's visit to the Temple Mount and the intifadah that followed, PMW released a special report. It found that "PA television broadcasting of violence and hate has reached unprecedented levels this summer and has created an atmosphere of the eve of outbreak of war.

"Palestinian television is currently broadcasting a systematic campaign that negates the peace process and reconciliation... These inciting broadcasts appear frequently each day, beginning with children's programming and ending with the closing of programs at night."

The intifadah erupted a few weeks later.

Palestinian parents who in recent months have tried to restrain their children from taking to the streets, received a not-too-subtle warning from Hafaz Barghouti, editor of *Al Hayat Al Jadida*, the official PA paper. Parents who did not allow their children to throw stones were fifth columnists, he wrote.

Meanwhile, in France, an Algerian-born Jew has published his own video on the Palestinian media, titled *Israel/Palestine: The Truth Behind the Bluff*.

"I was so disgusted by the way information is treated by the international media, I decided to put together a movie and present it to the French media," said Pierre Rehov.

The video is similar to the one compiled by PMW, but includes scenes from the Palestinian territories shot by Rehov himself.

Rehov, who publishes fashion magazines and satirical papers, said the French media ignored the video. "It was too politically incorrect," he said.

Undeterred, Rehov decided to publish his own magazine on the Mideast conflict, called *Contre Champs*, and include the video cassette as part of the package. It proved an immediate success, with close to 50,000 copies sold, mostly in France, Belgium, Switzerland and Israel.

B'nai Brith purchased 2,000 copies and dispatched them to every French parliamentarian, as well as those in Luxembourg.

Rehov said the success of the distribution shows the French public is tired of the local media's stereotyped depiction of the conflict, with "Israel the giant army killing poor Palestinian children – end of story."

Even 10-month-old Shalhavet Pass, killed by a Palestinian sniper, was called a "baby settler," he said.

Despite the negative news coverage, Israel retains support in France. A recent poll found the French public favoured Israel over the Palestinians by 40 percent to 30 percent, Rehov said.

Contre Champs has recently released a second video. Called *Trojan Horse*, it adopts the position that peace talks mask the Palestinians' ultimate goal of eliminating Israel.

The video includes a revealing interview given by the late Palestinian leader Faisal Husseini, who told an Egyptian magazine the Palestinians are aiming for a state from the Mediterranean to the Jordan.

For Rehov, the lessons are clear: the Palestinians are engaged in a "step by step process to delegitimize Israel so that eventually there will be one Palestine with Jews living under Islamic rule like the good old days," he said.

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CJN Purim Art Contest

It's time again for our fifth annual **Purim Art Contest** .

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on February 21. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, February 1, 2002. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 8, 2002.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of February 21, 2002.

Authors & Poets

The CJN is pleased to announce
The Sixth Annual
Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. The works must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction cannot be longer than 1,500 words.

We must receive your submissions
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at *The CJN*, 1500 Don Mills Rd., Suite 205,
Toronto, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

The Week in Israel

Dec. 3

• In a special address to the nation, Prime Minister Ariel Sharon pledged to fight and win Israel's war on terrorism. Sharon said repeatedly that Palestinian Authority Chairman Yasser Arafat was responsible for the continued terrorism against Israel.

• The IDF destroyed runways at Gaza's airport, damaging Arafat's freedom of movement and an important symbol of Palestinian nationalism.

Dec. 4

• Israel designated the Palestinian Authority (PA) a terror-supporting entity and the Tanzim militia and the Force 17 presidential guard, both associated with the PA, as terrorist organizations.

Dec. 5

• A suicide bomber blew himself up outside David's Citadel Hotel in Jerusalem. Eight passersby were lightly wounded.

• The Labour Party decided not to leave the coalition government.

• Avraham Tzadok, 65, of Moshav Geva Carmel, died when his pickup truck was swept away by flood waters near Neveh Yam and dozens of people were evacuated from their homes as heavy rain fell in the country, especially in the north.

Dec. 6

• Egyptian President Hosni Mubarak sent his foreign minister, Ahmed Maher, to speak to the government of Israel about the escalating violence with the PA.

Dec. 7

• Despite IDF attacks on Palestinian police buildings in Gaza, Israeli and Palestinian officials held joint high-level security talks at the Erez crossing in Gaza, under the auspices of U.S. envoy to the Middle East, Anthony Zinni. The two sides discussed ways the PA might clamp down on terrorists.

Files from JTA and Ha'aretz

A debate on Arafat and bin Laden

According to Reports

In a lively exchange on CBC Radio last week, Norman Spector, Canada's former ambassador to Israel, and Robert Fisk, Middle East correspondent for Britain's *Independent* newspaper and an inveterate critic of Israel, discussed Israel's retaliation for the horrific series of suicide attacks in Jerusalem and Haifa.

Spector emphasized the restraint displayed by Ariel Sharon, arguing that Israel's response was symbolic, designed to send a clear message to Yasser Arafat that he has a lot more to lose unless he decisively cracks down on terrorism.

Spector also pointed out that while Arafat and Osama bin Laden cannot be equated, a comparison of Arafat's regime with the Taliban was apt, since both have provided safe havens for terrorists. Spector added: "I think the West has been rather craven in trying to draw a moral distinction between the kinds of attacks we saw [in Israel] and on the World Trade Center."

It was most revealing to find Fisk agreeing with Spector that Arafat and bin Laden have little in common, because as cruel as bin Laden is, he is at least not corrupt like Arafat.

Fisk was blunt: "I've hardly met an Arab who doesn't regard Arafat as being a corrupt and corrupted man who runs Palestine with his own private mafia, who salts away public money that ought to have gone to his own people… I was always surprised that the Israelis wanted to live next door to him."

"I would agree," Spector said, "that Mr. Arafat has the image of many rulers in the region – of an autocrat and corrupt despot… who has perhaps outlived his historical usefulness."

Still, there were deep differences between Fisk and Spector. Fisk insisted that Israel's "occupation" of the remaining areas of the West Bank and Gaza, rather than terrorism, was the "root of this problem." Spector appropriately countered that Hamas and Islamic Jihad which carry out the terrorist attacks – with elements of Arafat's own Fatah it should be added – consider all land from the Mediterranean to the Jordan to be "occupied" and want to see Israel destroyed.

And although Spector did not say it directly, others have pointed out that by refusing to act against Islamic extremists, by refusing to recognize Jewish claims to Jerusalem and by insisting on the "right of return" of Palestinian refugees to present-day Israel, Arafat provides substantial evidence that he also endorses these rejectionist goals.

Spector held out the faint hope that with his back to the wall, Arafat may at last be forced to take control and "effect the historical compromise that has been on the table since the UN voted for partition in 1947 to create two states." However, if he is ultimately unwilling to take that responsibility, then he will indeed become a relic of history.

Prepared by Paul Michaels of the Canada-Israel Committee.

Anti-Semitism in Australia highest ever

Jewish Telegraphic Agency

SYDNEY — Anti-Semitic incidents against Australian Jews have reached record highs, according to a new report.

For the year ended Sept. 30, the Australian Jewish community recorded more than 30 reports per month of such incidents directed at Jewish community members and communal institutions.

The report, prepared by the incoming president of the Executive Council of Australian Jewry, Jeremy Jones, noted that incidents of assault, arson and vandalism took place at a rate of more than 60 percent above the average in past years, and more than 10 percent above the previous record year.

The incidents included:

• a series of firebomb attacks at a synagogue and community centre, including one firebombing while people were on the premises;

• assaults on young Jewish men, one of which resulted in the victim's requiring serious surgery;

• gasoline bombs thrown into the homes of Jewish religious leaders;

• the smashing of windows at synagogues and other communal institutions;

• vandalism at Jewish homes and communal offices; and

• repeated occasions on which people on their way to or from synagogue services were assailed by eggs, rocks, bottles or firecrackers, or were subjected to verbal harassment.

The report also found:

• threats made over the telephone, or through mail, leaflets, posters and e-mail, were recorded at a rate of more than 65 percent above average;

• telephone threats were recorded at the highest rate ever, and were almost five times those of the previous year;

• abusive e-mails were recorded at a rate close to three times the previous average, exceeding the previous tally by 25 percent. E-mail was also a common vehicle for the dissemination of anti-Jewish propaganda;

• anti-Semitic graffiti on Jewish institutions stood at the highest level in five years;

• events in the Middle East repeatedly prompted statements in the mainstream media that were insulting, offensive or disparaging to Jews; and

• anti-Semitic organizations operating in Australia spread hate via the Internet, newsgroups, online clubs and a variety of publications.

The report applauded two states, Victoria and Queensland, for the introduction of comprehensive anti-racism legislation.

It also commended a number of political and religious leaders for speaking up against racism and anti-Semitism.

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A decade later, archives return to Croatia

By VLASTA KOVAC
Jewish Telegraphic Agency

ZAGREB, Croatia — After 10 years away, documents from Croatia's most notorious World War II concentration camp have returned home.

The archives were returned to the Jasenovac museum at a news conference last week.

Some 17,000 Jews were tortured and killed in the camp, known as the "Auschwitz of the Balkans," as were tens of thousands of Serbs, Roma – commonly known as Gypsies – and others.

The collection was taken from the Jasenovac museum for safekeeping during the civil war that ravaged the former Yugoslavia in the early 1990s. It was turned over to the U.S. Holocaust Memorial Museum in Washington, D.C., last year.

The return of the documents appears to improve a situation that had become enmeshed in historic Balkan enmities.

When the war in Yugoslavia started in 1991 and the Yugoslav army entered Jasenovac, Simo Brdar, a Bosnian Serb who had been assistant director of the Jasenovac museum, took the archives to his home in the Serb-run portion of Bosnia and Herzegovina.

He kept the documents there until September 1999, showing them occasionally to foreign news crews.

He then turned them over to Serbian authorities in Bosnia, who did not initially inform Croatia because of resentment lingering from World War II, when Croatia's Nazi puppet state persecuted Serbs.

In October 2000, Bosnian Serbian authorities agreed to give the documents to the Holocaust museum in Washington for a year to restore and catalogue them, a plan that Croatian authorities agreed to.

In late November 2000, hundreds of thousands of documents – including more than 2,000 photographs, 70 taped oral histories and thousands of other historical artifacts – were shipped to the museum.

Some items were missing, and their whereabouts are still unknown. When it became known last year that the Jasenovac documents were transported to Washington, the Serbian Orthodox Church issued a statement saying that "all the most important documents concerning Jasenovac have been removed and taken to a safe place in one of the Serbian monasteries."

The mistrust between Croats and Bosnian Serbs still lingers, but church officials from Serbia, Croatia and America have praised the museum's efforts in preserving the documents.

"Your collective commitment is truly appreciated," Father Irinej Dobrijevic, a senior official with the Serbian church in North America, wrote to the museum.

In addition to keeping copies of the documents for itself, the Holocaust museum is making copies for the Bosnian Serb archives in Banja Luka, the government of Yugoslavia and the Yad Vashem Holocaust Memorial in Jerusalem.

"Researchers around the world for the first time are going to get accurate information about the history of the Holocaust in Croatia, as well as what really happened in the Jasenovac concentration camp," said Arthur Berger, director of communications for the U.S. Holocaust museum in Washington.

The museum's Web site – www.ushmm.org/jasenovac – contains a history of the Holocaust in Croatia, a memorial to the Jasenovac camp and a section of oral histories in English, Serbian and Croatian.

Meanwhile, in Croatia, a permanent exhibition on Jasenovac is being planned for next year.

"There is still a lot of research to be done," says Slavko Goldstein, who heads the Council of the Jasenovac Memorial Grounds, which is made up of members of Croatia's Jewish, Serbian, and Roma communities and Jasenovac survivors.

With files from Peter Ephross in New York.

Holocaust hero dies at 90

By PETER EPHROSS
Jewish Telegraphic Agency

NEW YORK — Gerhart Riegner, who first alerted the world to the Nazi plan to exterminate the Jews, died of pneumonia Monday in Switzerland at the age of 90.

Riegner was working for the World Jewish Congress (WJC) in the summer of 1942 when he received intelligence information that the Nazis were planning to murder Europe's Jews.

On Aug. 8, 1942, he cabled U.S. representatives in Switzerland.

"Received alarming report" that the Nazis are discussing a plan "according to which all Jews in countries occupied or controlled by Germany, numbering 3½ to 4 million, should, after deportation and concentration in east, be exterminated," the cable read.

Riegner asked the U.S. government to pass the cable to Rabbi Stephen Wise, president of the World Jewish Congress but the State Department said it would not pass on cables from private sources. Instead, it checked with the Vatican and the Red Cross, both of which said they didn't know of any plans to exterminate Jews.

By the fall of 1942, witness accounts had convinced State Department skeptics of the accuracy of Riegner's report.

But then U.S. president Franklin D. Roosevelt didn't create the War Refugee Board in an attempt to save Jews until January 1944.

"Never did I feel so strongly the sense of abandonment, powerlessness and loneliness as when I sent messages of disaster and horror to the free world and no one believed me," Riegner later wrote.

Despite these feelings – or perhaps because of them – Riegner devoted his life to Jewish causes and human rights.

After World War II, he became active in interfaith efforts and established the main Jewish group involved in dialogue with the Catholic Church, the International Jewish Committee for Interreligious Consultations.

The running joke, said Elan Steinberg, the WJC's executive director, was that Riegner, who never married, was effective in dealing with church leaders because he was "a priest devoted to his church, just like them."

Riegner, a lawyer, also was a key player in the early years of the United Nations, where for a time he headed the consortium of nongovernmental organizations.

He was "instrumental is sensitizing the Jewish people to the human rights world at large, while sensitizing the human rights community to the issues of the Jewish people," Steinberg said.

Riegner was born in Germany and immigrated to Switzerland in the 1930s. Yet he never became a Swiss citizen. Instead, he travelled with documents known as a *laissez passer*, which allows a person to travel from country to country without a passport.

Riegner, who served as secretary-general of the WJC from 1965 to 1983, also was deeply involved in the immigration of North African Jews to Israel. Even had he not sent his cable, "he would still have been a major figure in Jewish affairs," Steinberg said.

Thornhill native enjoys playing the villain

By ADAM SEGAL
Special to The CJN

TORONTO — When actor Michael Coristine landed a guest-starring role as a homicidal villain on the new TV show *Smallville*, he knew he would have to tap deeply into his creative side.

After all, the amicable 21-year-old is the real-life polar opposite of the character he played.

"It's true that I don't necessarily go around killing people in real life," jokes the Thornhill native, who plays Sean, a teen womanizer stricken with hypothermia who relies on the body heat of the high school girls he kills in order to survive.

"But acting's all about playing and having an imagination, which is why I think the role was able to come off so well."

Indeed, Coristine's guest spot and the show itself have been very successful. *Smallville*, a revamped version of the DC comic *Superman* that premiered in the United States in October, has over eight million regular viewers. The show made its Canadian debut Nov. 30 on Global.

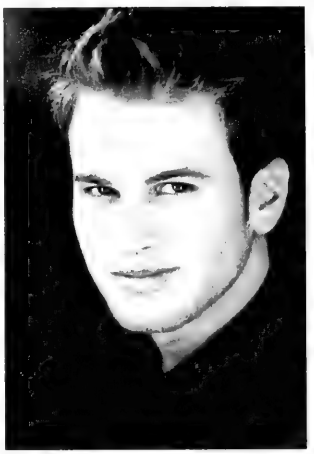
"For me professionally, it was a tremendous experience," said Coristine of acting on the show, which is taped in Vancouver, where he lives.

"You can go to theatre schools for four years, but if you work on set for two weeks, it's almost better."

Theatre school is not the route Coristine has taken and his practical approach seems to be paying off.

Breaking in with a modeling agency when he was 18, Coristine's good looks and raw talent led to spots in commercials.

"When I did commercials, the money was great and I just enjoyed being in front of the camera," Coristine said. "It was enough of an experience to warrant trying some acting to see where it would take me."



Michael Coristine

With a self-described "shameless entertainer" persona and on-set confidence, Coristine began auditioning for movie roles.

His first feature film, *Love Disease*, a tale of young film students on a quest for love, screened at the Cannes Film Festival in 2000 and won awards at three other festivals.

"For two straight months, I worked in front of the camera exploring different techniques, and it totally made me serious about this business," he says about working on *Love Disease*.

The experience cemented Coristine's desire to pursue an acting career and he hasn't looked back.

He snagged a small role in the Miramax film *Get Over It* and is eagerly awaiting the release some time next year of the mini-series *Taken, Beyond The Sky*, a fantasy/mystery set in World War II and produced by Dreamworks.

While relishing his early success, Coristine realizes the road to fulfilling all his acting goals could have many bumps.

"I'm like any actor – I want to have a regular part in a series or be the lead in a movie," Coristine said.

"But it takes time to get there, a lot of hard work and making lemonade from lemons. There will be people saying 'Nice audition, but no thanks, we don't want you.' But the hard work and skill you have creates your luck."

Hailing from a family of performers – his three sisters have worked in commercials and films – Coristine said the constant support he receives from his family spurs him to succeed.

"The happiest part of me getting work is being able to call home and tell my mom and the rest of my family that I landed a role, because I know they're happier than I am," he said. "It means everything to have people believe in you and encourage you to pursue your dreams."

Coristine doesn't know what his next role will be. He says he narrowly missed winning the lead on a yet-to-be released MTV show called *Varsity Blues* and he is auditioning regularly.

He said he misses Toronto's sizeable Jewish community while in Vancouver, but hopes to be home some time this month. "I'm not Orthodox, but I'm proud to be Jewish and I feel part of the community," he said.

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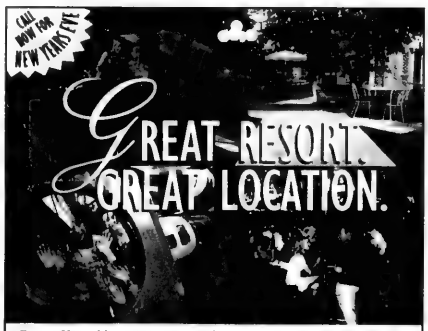

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Arts & Travel

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Two-time Juno Award-winner **Jack Grunsky** has released *Jack In The Box*, volumes 1 and 2, a collection of 41 new recordings of his most popular songs, plus four new tracks.

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The *Jack in the Box* CDs highlight Grunsky's talents as singer, songwriter, arranger, producer, recording engineer and player of more than 24 instruments. Other featured musicians and vocalists include his daughter **Cosima**, **Henry Heillig**, **Dennis Pendrith**, **Colleen Allen**, **Matt Horner** and **Lorne Nehring**.

Grunsky performs a family concert at the Mississauga Living Arts Centre on Dec. 16, and plays two shows daily at SkyDome as part of First Night Toronto, Dec. 26 to 28. The CDs are available at Mastermind and Chapters-Indigo stores, or via the Web site www.jackgrunsky.com

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* * *

Literary Notes: *Old Men at Midnight*, a new work by novelist **Chaim Potok**, was released recently under the Knopf imprint. Potok, who lives outside Philadelphia, began his publishing career with the phenomenally popular first novel *The Chosen* some 30 years ago.

Also forthcoming from Knopf is *Conversations with Elie Wiesel*, featuring a far-ranging dialogue between the Nobel Peace Prize-winning author and **Richard Heffner**, a distinguished historian and Rutgers University professor.

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Eye on Arts
By BILL GLADSTONE

Musical Notes

• The **Millennium Youth Orchestra**, conducted by **Gabriel Friedman**, presents Holiday Fantasy, music from the movies and Broadway, Christmas and Chanukah, classics and holiday "pops." Richmond Hill Community Church, 45 Crosby Ave. $10 at the door. Dec. 14, 8 p.m. www.geocities.com/proyouthorchestra.

• Clear Channel Entertainment and the Mirvishes are importing the London production of *The Graduate*, with **Kathleen Turner**, **Jason Biggs** and **Alicia Silverstone**. The play runs Jan. 23 to Feb. 17 in Toronto, then goes to Baltimore, Boston and Broadway. Canon Theatre, 244 Victoria St. 416-872-1212.

* * *

For Children: Lorraine Kimsa Theatre for Young People (formerly Young People's Theatre) presents **Berkeley Breathed's** *Goodnight Opus*, a magical production for children featuring striking visual effects and fluorescent three-dimensional puppets. Dec. 27 to 31, 11:30 a.m. and 2:30 p.m. $16. 416-862-2222. Web site, www.lktyp.ca

* * *

On Television

• CBC Newsworld is presenting the multi-award-winning documentary *Promises* on *The Passionate Eye*, Dec. 16, 10 p.m. (ET and PT).

Promises, reviewed in these pages just after the Toronto International Film Festival, looks at the Israeli-Palestinian conflict and prospects for peace by featuring seven Israeli and Palestinian children. They live within close proximity of each other but inhabit separate, different and perhaps irreconcilable worlds.

Note that it was filmed during a relatively quite period shortly before the current uprising.

If you'd rather watch *Promises* on a larger screen, Doc Soup is presenting the documentary Dec. 14 at 7:30 p.m. at the Royal Ontario Museum Theatre. After the screening, **Catherine Olsen**, producer of *The Passionate Eye*, will lead a discussion. Call 416-586-5797 for tickets.

• *Stolen Miracle*, a dramatization of a shocking 1993 incident in which a newborn baby was abducted from a maternity ward, airs on CTV, Tuesday, Dec. 18, 8 p.m. and again Dec. 24, 9 p.m. The two-hour drama was produced by the local Portfolio Entertainment Inc. and was filmed around Toronto last winter. Portfolio's two founding partners, **Joy Rosen** and **Lisa Olfman**, served as executive producers.

* * *

Arts Brief

• **Concert To Aid New York:** Russian-Canadian pianist **Alexander Tselyakov** performs at the Weill Recital Hall of New York's Carnegie Hall on Sunday, Jan. 20, 2002, 2 p.m. The concert, which includes pieces by **Rachmaninoff** and **Chopin**, is dedicated to the victims, families and heroes of Sept 11. Proceeds go to the Red Cross Liberty Fund. $35, $20, $15. 212-247-7800 or www.carnegiehall.org.

• **The Nutcracker: James Kudelka's** *The Nutcracker* returns this holiday season to The Hummingbird Centre for the Performing Arts Dec. 16-30. For tickets call 416-345-9595.

• **Yiddish Folklore:** The Cranbrooke Friendship Club of the UJPO and the Winchevsky Centre present an afternoon of Yiddish Folklore featuring **David Abramowitz**. The bilingual program will include materials from **Sholom Aleichem**, **I.L. Peretz**, **Morris Winchevsky**. Dec. 17, 12:30 p.m. at the Winchevsky Centre, 585 Cranbrooke Ave. $6 also includes a light lunch. 416-789-5502.

• The Winchevsky Centre is also the site for a secular community Chanukah celebration, Dec. 16 at 10:30 a.m. Family rates available. 416-789-5502.

•**Free Klezmer Concert:** Local Klezmer band **Beyond the Pale** performs a free afternoon concert at Harbourfront Centre's Lakeside Terrace on Sunday December 16, 2-5pm. The group features **Eric Stein**, **Martin van de Ven**, **Sasha Luminsky**, **Bogdan Djukic**, and **Bret Higgins**. For more info: www.beyondthepale.net or email; info@beyondthepale.net

Women belly dance for peace

By SHELDON KIRSHNER
Staff Reporter

On Sha'ar Hagolan, a verdant kibbutz on the shores of the Sea of Galilee, a group of women of all sizes and from all walks of life and countries shimmy gracefully as they express themselves in sensual rhythms.

They are belly dancers, both seasoned ones who can turn heads and new practitioners learning the craft.

They have come to Israel to take part in Sha'ar Hagolan's annual dance workshop for peace, where the focus is on belly dancing.

Established four years ago, the workshop attracts Israelis and Palestinians, as well as women from overseas.

Dance of Life, a Vision TV documentary to be aired Monday, Dec. 17 at 9 p.m., examines this ancient art form, first through the experiences of an Egyptian belly dancer in Montreal and then through Sha'ar Hagolan's unique workshop.

This interesting one-hour film was produced and directed by Katherine Frey, whose fascination with the life-affirming qualities of belly dancing grew deeper after she was diagnosed with cancer.

She died soon after she finished *Dance of Life*.

Maha, a performer and instructor of belly dancing, was born in Giza, near the Egyptian pyramids. A Muslim, she left Egypt to break free from the strictures of Egyptian society.

In Montreal, her home for the past number of years, she performs at a Berber cafe. One of her students and best friends is Jewish.

A striking woman with long, glossy black hair, Maha reflects on belly dancing's history and its cross-cultural appeal.

The scene shifts to Sha'ar Hagolan, which lies in the shadow of the Golan Heights, captured by Israel in the 1967 Six Day War.

Lush with flowers, shrubs and trees, the kibbutz is a perfect setting for a workshop that promotes peace and harmony.

Leila, an Arab dancer living in Paris, leads the women through their paces. Here, in this peaceful corner of Israel, they lay aside their differences and politics. It all sounds too good to be true.

Belly dancing, an Israeli woman observes, is liberating and empowering. Nava, an Israeli of Persian origin, dances with a chador.

As another dancer named Leila explains, belly dancing transcends sexuality and is a dance of peace and joy.

One of the most intriguing aspects of *Dance of Life* is its exploration of 7,000-year-old artifacts found in a Neolithic settlement near Sha'ar Hagolan.

The artifacts testify to the fact its ancient inhabitants performed ritual dances that predate belly dancing.

As *Dance of Life* concludes, members of Sha'ar Hagolan, old and young alike, join the dancers on their last night on the kibbutz.

It is a moment of joy where boundaries dissolve.

Nava, an Israeli belly dancer.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 47.

1 S	2 O	3 A	4 P	■	5 I	6 D	7 E	8 O	■	■	9 B	10 R	11 O	12 W
13 O	P	T	S	■	14 C	A	L	I	■	15 M	A	I	N	E
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19 I	R	A	T	E	■	■	20 V	I	21 E	N	N	E	S	E
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33 A	34 B	35 O	O	■	36 E	V	E	■	37 T	A	B	O	O	S
38 G	O	N	E	■	39 T	O	L	40 D	A	■	41 E	V	I	L
42 O	N	E	S	43 E	C	■	44 H	O	P	■	45 L	E	N	O
46 G	O	L	A	N	H	47 E	I	G	H	48 T	S	■	■	■
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Avraham Fried *shockles* the house at NCSY concert

Popular singer Avraham Fried had the audience dancing, clapping and cheering, often as soon as they heard the first few notes of a song.

By LEILA SPEISMAN
Staff Reporter

TORONTO — Over 2,000 people, from infants in arms to the elderly, descended on Roy Thomson Hall last week for the 21st annual NCSY concert.

The concert's headliner of the concert was popular singer and composer Avraham Fried. His selection of such old songs as *Hazak, Chevron Sheli,* and the hauntingly beautiful *Yivorechecha,* as well as newer ones such as *Tanz* and *Adeinu* had the audience dancing, clapping and cheering, often as soon as they heard the first few notes of a song.

Fried was accompanied by Toronto's Kol Chaverim Choir, a group of doctors, dentists, accountants and other professionals who have sung together for four years. They have performed several times with Fried, as well as at the annual Hebrew Academy for Special Children concert at the Metropolitan Opera House in New York, and they have sung backup on several recordings.

NCSY (National Conference of Synagogue Youth) is the youth wing of the Union of Orthodox Hebrew Congregations. Its initiatives include Torah High, a drop-in centre, shabbatons, programs for people with disabilities, outreach to small communities and the Jewish Culture Club, which offers programs to students in public high schools.

Making his first appearance in Toronto was newcomer Yaakov Shwekey, whose first recording, *Shwekey,* is a best-seller. The audience obviously was pleased to see him, greeting him with enthusiastic whoops and cheers.

Over 2,000 people turn out for 21st annual NCSY concert

While his performing lacks the finesse of Fried's, a shortcoming that hopefully can be overcome with more experience, he has a powerful voice, with a wide range that complemented his selections, rousing versions of *Sos Tasis,* Yossi Green's *Shamatti,* and *Shehecheyanu*, and a gentle *Rachem*, by composer Pinky Weber.

Both Shwekey and Fried were accompanied on several numbers by the 29-member Eitz Chaim Boys' Choir, led by choirmaster Yehuda Gilden and choir co-ordinator Larry Mittelmann.

In a surprise move, the modest Gilden, who has long donated his time and effort as part of Toronto's Jewish music scene, was honoured by NCSY with a plaque.

Ben Sanders, together with his friends Ezra Grossman and Luca and Marco Dissimino, presented a selection of classical violin pieces. Ben was the subject of a recent article in *The CJN* about how he had refused an opportunity to take part in a concert at New York's Carnegie Hall because it was to be held on Shabbat.

The concert ended on a high note, when Shwekey, the two choirs and the Nafshenu Orchestra, which has played back-up for many of the NCSY concerts, joined Fried in a rousing, foot-stomping performance of one of Fried's trademark pieces, *Yerushalayim.*

The evening was interspersed with personal stories by NCSY members and pictures of Israel flashed on a screen behind the performers.

The concert was held the day after three suicide bombings in Israel. Master of ceremonies Zale Newman said the Vaad Harabonim had asked that there be a moment of silent prayer.

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Arts & Travel

Museum on the range

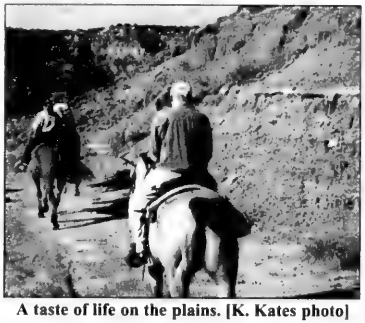
By KATHRYN KATES
Special to The CJN

AMARILLO, Tex. — When you think of great museum cities, Amarillo in the heart of the Texas Panhandle may not come to mind, but it should.

There are a number of informative museums on the range, including Texas' largest one devoted to history, the Panhandle-Plains Historical Museum in neighbouring Canyon.

Very impressive for an area where the claim to fame in 1893 was a population of 500 to 600 people and 50,000 head of cattle.

A day could be spent exploring the Panhandle-Plains Historical Museum dedicated to the rugged settlers of the northwest region of the state. Exhibits include art, transportation, petroleum, paleontology and western heritage.



A taste of life on the plains. [K. Kates photo]

You can go back in time at the new interactive environment, People of the Plains: Experiments in Living. Or stroll down the streets of Pioneer Town and visit the school, the blacksmith shop, the milliner, the livery stable and, of course, the local salon.

The Don D. Harrington Petroleum Wing at the Panhandle-Plains recreates oil boom of the '20s and '30s, housing an authentic wooden cable tool drilling rig from the 1920s.

The Don Harrington Discovery Center located on the grounds of the Harrington Regional Medical Center is a family oriented hands-on science, human body and technology museum, and home to a planetarium and aquarium.

Amarillo is the former helium capital of the world, so it's only fitting that in front of the centre is the Helium Monument and time capsule, commemorating the 100th anniversary of the discovery of this inert gas.

America's oldest equine breed, the quarter horse, is paid tribute to at the American Quarter Horse Museum with displays, videos, changing exhibits, a research centre and the Quarter Horse Hall of Fame. Visitors to the museum can view a handcrafted presidential saddle made by Richard Oliver of Amarillo's Oliver Saddle Shop. Commissioned by Tennessee cattleman Lee McCormick, it is on display at the museum until President George W. Bush leaves office.

If being in Amarillo makes you yearn to be a cowpoke, then you are in luck. Cowboy Morning at the Figure 3 Ranch was developed by former politician Tom Christian and his wife Anne to give tourists a taste of life on the plains in the past. You journey by horse-drawn wagon to a campfire on the rim of the Palo Duro Canyon, where you can try your hand at roping, branding or getting down and dirty by entering the cow chip-throwing contest.

If you have a mad desire to be John Wayne or Calamity Jane, then you can mount a horse from the Old West Stables and ride the trails at the base of the second largest canyon in America, the Palo Duro Canyon State Park. Be forewarned – make sure to wear long pants. Palo Duro is Spanish for "hard wood" for the canyon's many juniper trees that may scratch as you manoeuvre through the narrow passageways.

During the summer since 1966, the Palo Duro Canyon State Park has presented *Texas, the Paul Green Musical Romance of the Panhandle History*, staged under the stars.

The Cadillac Ranch is not a car dealership on the plains, but a collection of 10 old, graffiti-adorned Cadillacs buried nose down in a field, the brainchild of Stanley Marsh III, an eccentric resident of Amarillo. The homage to the American luxury car is located at Interstate 40 at Arnot Road, west of the Amarillo city limits. Just follow the other tourists and don't bother looking for a sign because there isn't one, which is rather ironic since Marsh's other hobby is posting signs with quotes and nonsensical sayings all over town.

Other sites to see include the elegantly restored Santa Fe Building and the company's original railroad station, stately homes and mansions, historic Route 66 and its numerous antique shops, Elkins Ranch with its cattle drives for Old Hands and City Slickers alike, and the new Firewater Water Park. Daphne Tour and Travel can arrange customized tours for families or groups; call 806-372-3535 or visit www.daphnetours.com.

Amarillo has more than 30 hotels and motels, including the locally owned, upscale Ambassador Hotel, where Oprah's celebrity guests stayed while taping her television show during her infamous trial for allegedly slandering the cattle industry. The Big Texan Hotel promises the best hospitality in the west, big comfy beds, big time family entertainment in the Big Texan Cowboy Palace and a really big rattlesnake on display in their gift shop.

Make sure to say howdy to Hody "Long Bow" Porterfield, who takes great pride in telling native American legends and lore. If you ask nicely, he may take you to his tepee on the Big Texan's grounds.

For more information, contact the Amarillo Convention and Visitor Council at 800-692-1338 or go to www.amarillo-cvb.org or www.visitamarillotx.org.

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Young editor flies to the top of trade magazine

By SHELDON KIRSHNER
Staff Reporter

TORONTO — At the tender age of 29, Samantha Yaffe is riding high.

Several months ago, she was appointed editor-in-chief of *Playback*, the Toronto-based bible of Canada's film and television broadcasting industry.

A 1999 graduate of Ryerson's program in journalism, she snagged the position after less than 2½ years on staff.

Asked to account for her meteoric rise, she said, "In a lot of ways, I was in the right place at the right time."

Hired by *Playback* as a writer, Yaffe moved up the ladder rapidly. After her promotion to associate news editor, she moved into the roles of news editor, associate editor and managing editor.

And last August, she was appointed editor-in-chief.

"I navigated my way," said Yaffe, a graduate of Forest Hill Collegiate Institute and Concordia University (communication and filmstudies and philosophy).

"One thing led to another. All these positions were vacant, and it was a question of pushing through," she added.

Of course, Yaffe proved her mettle as a reporter before assuming greater responsibilities.

For example, she covered a CBC licence renewal hearing in French, although she was not familiar with the language, and brought back the goods.

As she put it: "I found people who looked approachable and asked questions."

Impressed by her courage and enterprise, Yaffe's boss singled her out as a talent to cultivate.

Ironically, she joined *Playback* without any intention of making a career of it.

Samantha Yaffe

"I took a big chance coming here," she said, explaining that her real interest lay in mainstream rather than in trade journalism. "I was afraid I would pigeon-hole myself. I thought I'd stay for a few months and move on."

To Yaffe's surprise, *Playback* was a congenial fit, allowing her to draw on her strength as a journalist and her interest in film. (When she was younger, she wrote, produced and directed *The Day Celeste Left Work Feeling Sassy*, a sardonic short about a woman primping herself for a big date).

Prior to joining *Playback*, she was a general assignment intern and part-time city desk reporter at *The Toronto Sun*.

"I loved working there. I liked the co-operative environment."

And the best story she ever wrote, a feature about ear implants for the deaf, was published by the *Sun*. "I felt I had grown as a person after writing it."

While studying at Ryerson, Yaffe toiled as a copy editor for *Mutual Fund Review*, which she now dismisses as "just a job," and as a relationship columnist for *Freewheelin' Magazine*, which she thoroughly enjoyed.

Before enrolling in Ryerson's two-year graduate course, she reported for *Frank*, the gossip sheet.

"I wrote about people in lofty places," she said with a conspiratorial grin. "I'm not ashamed of it. It was a valuable experience. I learned a lot about alternative ways of accessing information, an interesting lesson in journalism."

Born in Toronto, the second daughter of Jerry and Elaine Yaffe, the owners of a medical equipment company, Yaffe describes her current job on *Playback* as "an ongoing and insane challenge."

A casual, personable person given to wearing jeans and blouses in her cluttered, windowless office in downtown Toronto, Yaffe has already begun to put her stamp on *Playback*.

She wants it to be more analytical and contextual, as well as better balanced between Canada and the rest of the world. She wants to run more columns from outside contributors.

These improvements, she believes, will bolster its integrity. As it is, she claims, *Playback* is a "must-read for anyone in the industry."

Once she has established herself in the editor's seat, Yaffe, who regularly works a 50-hour week, intends to contribute her fair share of stories to the biweekly newspaper.

She particularly enjoys writing "on-set" pieces about films in the making and articles about issues of the day as defined by industry leaders.

Newly wed, Yaffe and Bobby Green, a print broker and a Maccabiah Games athlete in fast-pitch baseball, were married in August, the same week she was named editor-in-chief of *Playback*.

"What a week it was! I was flying high."

Popular Israeli writer's stories available in English

By SHELDON KIRSHNER
Staff Reporter

TORONTO — For the past decade, young Israelis have been lapping up Etgar Keret's books about everyday life in Israel.

His three collections of short stories, *Pipelines*, *Gaza Blues* and *Missing Kissinger*, have risen to the top of the best-seller list, selling 50,000 copies apiece, a phenomenal number in a country as small as Israel.

Yediot Achronot, Israel's biggest daily, praised *Missing Kissinger* as one of the 50 best Hebrew-language books of all time.

In recognition of his talent, he received the 1997 Prime Minister's Award.

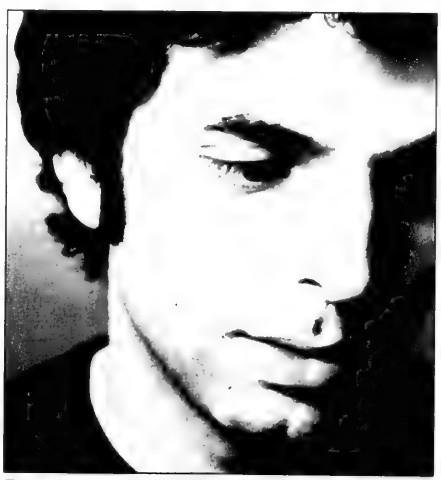
Now, with the publication of *The Bus Driver Who Wanted To be God & Other Short Stories* (St. Martin's Press), readers in North America can enjoy Keret's wry, whimsical humour in English.

In all, his stories have been translated into 17 languages, including German, French, Italian, Russian and Arabic. And 50 short films, in Hebrew, English and Polish, have been produced based on his stories.

Keret, who writes for an audience ranging in age from approximately 17 to 30, was here recently to attend the International Festival of Authors.

His stories, in colloquial Hebrew, are a mixture of the real, the fanciful and the profane. In person, he comes across as shy and soft-spoken.

Keret, 34, has a loyal following because, as he explained in an interview, his heroes are plain and down-to-earth. "They are human and fallible," he says.



Etgar Keret received the Prime Minister's Award in 1997.

Readers also find him appealing because political issues are of secondary importance in his stories.

"When my characters wake up in the morning, they don't think about peace in the Middle East, but whether they'll be late for work and be fired."

That doesn't mean that Keret's work is devoid of politics. Several of his tales have touched on the current Palestinian uprising, but from unusual angles.

The son of Orna and Ephraim Keret, East European Holocaust survivors, he was born in the Tel Aviv suburb of Ramat Gan.

He has two siblings, both older than himself: a brother who's a computer engineer in Tel Aviv and a sister who lives in Mea Shearim, Jerusalem's haredi neighbourhood, and has 10 children.

A math and physics major in high school, Keret began writing seriously in the army, when he discovered that he was better off keeping his mouth shut than complaining.

The incident that led him to that conclusion occurred on his first day of basic training in 1986, when he got into a dispute with an obstreperous sergeant-major. To vent his frustration and anger, he committed pen to paper.

Within a few years, newspapers and magazines were publishing his stories regularly.

Since then, Keret, a bachelor, has earned a living as a writer, working when the muse inspires him."I don't write every day, but only when I feel like it."

He never knows how well a story will go. As he put it: "There are stories I have written in three days, and stories that have taken two years to write."

Keret, who shares a flat near the beach with a girlfriend, writes screenplays as well.

His script for *Skin Deep*, a film about relationships and unintended consequences in which his father and brother appeared, won the 1996 Israeli Oscar.

His film credits also include *Total Love*, which focuses on Israeli backpackers in India. It was released last year.

For the last five years, he has taught a screenwriting course at Tel Aviv University, where he never finished his degree.

In addition, Keret has written comedy for the Israeli version of *Saturday Night Live*.

Israeli television humour, he noted, is more British than North American.

Recently, Keret ventured far from his usual subject matter by composing an essay on the intifadah for the serious German weekly *Die Zeit*.

His thesis is that Israelis and Palestinians both regard themselves as "ultimate victims" and liken themselves to a ball being kicked around in a soccer game.

Like most Israelis, he is pessimistic. "The intifadah will continue. Before they're ready to negotiate, Israelis and Palestinians will have to reach the breaking point in terms of suffering."

"The conflict is really between extreme voices and moderate voices on both sides," said Keret, who, in the last general election, voted for Green Leaf, a secular, liberal party on whose platform his brother ran.

In general, though, Keret is not identified with any particular political party. "Not a single one matches my views."

Good marriages need consistent loving energy

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Emotional infidelity can be as damaging to a marriage as physical infidelity, says a U.S. marriage counsellor, family mediator and author.

"Our emotional selves are as intimate as our sexual selves," M. Gary Neuman, said at a recent lecture sponsored by the Yetta Nashman Jewish Family Institute at the Village Shul.

We only have so much emotional energy, and if we use it outside of our marriage, we have less for our marriage, said Neuman,whose latest book is *Emotional Infidelity: How to Avoid it and 10 Other Secrets to a Great Marriage.*

"I take issue with someone who believes [a certain relationship] is okay because it is not physical.

"Even if a relationship never turns into a physical affair, that does not mean a couple is not involved from an emotional standpoint. You could be diverting energy that you need for your spouse."

Marriages need an incredible amount of consistent, loving energy, and at the end of the day you need to bring that chemistry home, he said.

Neuman, who has appeared on *The Oprah Show*, *Today* and *The View* and has been featured in *People* and *Time* magazines, told the crowd of mostly young married couples that the average couple only talks about four minutes a day.

"If we operated our businesses the way we run our marriages, we'd be bankrupt.

"The oral tradition is all about talking to and challenging each other. You need the other person to enlighten you. Even if you do not agree, you can learn from the experience."

A good marriage should contain certain love points, said Neuman. "First of all, touch your spouse – a kiss, a hug, a small gesture – at least five times daily. It means so much to know that someone is thinking of you.

"You should create 45-minute blocks of alone time at least four times a week so you can talk and reconnect, you should have a weekly date night to go out and have a good time, and you should have a monthly honeymoon night.

"You got married because you want to be happy, and it is the responsibility of spouses to make each other happy," he said.

Spouses need to appreciate and find love in one another, Neuman said. "There is no greater value to be found than in the marital relationship."

About Nutrition

By LISA WEINBERG

Q. I have been told that my iron is borderline low. What foods are high in iron?

A. Red meat is the best source and should be eaten in combination with vitamin-C rich foods to increase the absorption rate. If you're having a burger or a steak, have some broccoli, cauliflower, green pepper, tomato, orange juice or cantaloupe at the same time. After red meat, other good sources of iron are cream of wheat cereal, fortified dry cereals, spinach, beets, raisins, broccoli, chicken livers, lentils and kidney beans.

Q. I have been told by my doctor to take flax seed, but I'm not sure how to buy it, or how to eat it.

A. Flax seed is very healthful; it has anti-carcinogenic properties, is excellent at helping to achieve bowel regularity and contains omega-3 fatty acids. Flax seeds look like reddish brown sesame seeds. Use them ground or milled, sprinkled over cereal, mixed into tuna, on top of salads or stir fries or on toast. I put mine on my toast; I take one piece of toast, add almond butter or pressed cottage cheese, and on top I put as much flax seed as I can add without it falling off (usually about one tablespoon). The cheese or almond butter acts as the glue. Flax seed really doesn't have a flavour, just a nutty texture. Take one or two tablespoons daily, and refrigerate once the package is open.

Q. My nine-month-old loves to eat. I am concerned about the volume of food and formula she consumes. She is clearly chubbier than most babies her age. She doesn't seem satisfied when I offer less food or less formula. Would it be okay to dilute her formula by adding more water and less formula to bottles?

A. Absolutely not. You don't want to start adjusting appropriate formula-making recommendations. I would suggest you discuss your child's intake with your pediatrician or a pediatric dietitian, and evaluate whether her weight or consumption is a concern. If it is, they will be able to make specific recommendations for your child's needs.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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PRESCHOOLERS HELP OTHERS: Children from Torah Tots preschool at Chabad Lubavitch of Markham congregation collected more than 400 Chanukah gifts, which will be given to Jewish Family & Child Service for distribution to foster children and needy youngsters in the Jewish community. Seen, from left, are: Lauren Hytman, Greg Matus, Jessica Kassar and Tyler Weltman.

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330 OBITUARIES

KATES, Lily - On Sunday, November 25, 2001, peacefully at home, surrounded by loving family after a long and courageous battle with cancer. Lily was the cherished wife of almost 60 years to Murray Kates, the beloved mother of Meryle Kates Zucker and the late Harvey Kates, mother-in-law to Ted Zucker. She was the loving sister of Joyce Fryers and the treasured grandmother of Joshua Rosenblum, Samantha Weiss, Hartlee Zucker and Kevin Zucker. Dear sister-in-law to Lee Kates and loving aunt. Lily will be sadly missed by family and friends for her grace and kindness and her remarkable strength of character. Please make memorial donations to the Temmy Latner Centre for Palliative Care, 700 University Ave., 3rd flr., Toronto, Ont. M5G 1Z5.

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330 OBITUARIES

BELKINA, Emma – on Nov. 26, 2001, late of 6030 Bathurst St.

GELBER, Joseph – on Nov. 26, 2001

BROMSTEIN, Frances – on Nov. 26, 2001, late of 3560 Bathurst St

FREIDENREICH, Moshe – on Nov. 28, 2001

ROSENBERG, Edward – on Nov. 26, 2001

HERESCU, Anton – on Nov 27, 2001

PAVIS, Bella – on Nov. 27, 2001, late of 5935 Bathurst St

WALLAS, Shlomo Haim – on Nov. 26, 2001, late of 115 Antibes Dr

MEDNICK, Irving – on Nov. 28, 2001, late of 1750 Bayview Ave.

SCHAUMER, George – on Nov. 28, 2001, late of 116 Fontainbleau Dr.

BERKOVITS, Ilonka – on Nov 26, 2001, late of 3877 Bathurst St

DUSCHINSKY, Ibolya – on Nov. 25, 2001.

LEIB, Manes – on Nov. 20, 2001, late of 23 Tova Place

RAUCH, Aristide – on Nov 20, 2001, late of 30 Greenfield Ave

FARBER, Mark – on Nov. 20, 2001, late of 90 Glen Rush Blvd

LITOVITZ, Shirley – on Nov 21, 2001, late of 19 Palm Dr

GOLDSHTEIN, Esfir – on Nov 21, 2001

KEAY, Rita – on Nov. 20, 2001

SER, Golda – on Nov 22, 2001.

ZAK, Leya – on Nov. 22, 2001, late of 4300 Bathurst St

Steeles Memorial Chapel

RUBIN, Anne – on Nov. 10, 2001, late of 55 Ameer Ave., #518

SHORE, Reuben – on Nov. 9, 2001, late of 133 Torresdale Ave., #1107.

PAUL, Marvin – on Nov. 11, 2001, late of 15 Junewood Cres

STONE, Jesse – on Nov. 10, 2001, late of 17 Bedford Ave.

SKY, Morris – on Nov. 13, 2001, late of 605 Finch Ave. W., #511.

ISENMAN, Joseph – on Nov 13, 2001, late of 55 Ameer Ave., #608.

NACHMAN, Rochelle – on Nov. 13, 2001, late of 24 Kingsbridge Circle

HERBER, Robert – on Nov. 9, 2001, late of 89 Montclair Ave.

LEIBOVICI, Erika – on Nov. 14, 2001, late of 155 Marlee Ave., #1503.

PUTTER, Jeannette – on Nov. 15, 2001, late of 569 Sheppard Ave. W., #1102.

BASSETT, Alan – on Nov. 17, 2001, late of 1 Benvenuto Pl., 626

YOUNG, Ruth – on Nov. 16, 2001, late of 65 Spring Garden, #603.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

ABRAMS, Mildred – on Nov. 17, 2001, late of 61 St. Clair Ave. W., #404.

BALLON, Jerry – on Nov. 18, 2001, late of 161 Admiral Rd

ALLISON, Marty – on Nov. 18, 2001, late of 365 Lonsdale Rd.

WOLFE, Saul – on Nov. 18, 2001, late of 18 Lower Village Gate, #306.

WISKIN, Sylvia – on Nov. 19, 2001, late of 569 Sheppard Ave. W., #1210.

TARAN, Sidney – on Nov. 20, 2001, late of 3636 Bathurst St., #308

KOBRIC, Marvin – on Nov. 20, 2001, late of 48 Tanjo Crt

SPIEGEL, Ted – on Nov. 19, 2001, late of 39 Regent Rd

KRIESER, Helen – on Nov. 21, 2001, late of 120 Teefy Ave.

GOLDENBERG, Helen – on Nov. 23, 2001, late of 240 Heath St., #401

TYLEY, Emily – on Nov. 22, 2001, late of 205 Cummer Ave

CAINER, Gary Raymond – on Nov. 22, 2001, late of 42 Chatfield Dr

MARCUS, Ida – on Nov. 23, 2001, late of 10 Prue St., #301.

KROVBLIT, Temi – on Nov. 22, 2001, late of 8 Covington Rd., #310.

KOSKY, Herman – on Nov. 24, 2001, late of 2727 Yonge St., #514.

GROSSMAN, Samuel – on Nov. 23, 2001, late of 1600 Kenilworth Rd.

SROKA, Mona – on Nov. 25, 2001, late of 11 Townsgate Dr., #312.

UNROTH, Rose – on Nov. 26, 2001, late of 3560 Bathurst St., #215.

SUMBERG, Lillian – on Nov. 25, 2001, late of 3560 Bathurst St.

ACENBERG, Murray – on Nov. 24, 2001, late of 3560 Bathurst St.

KARDOS, Steven – on Nov. 26, 2001, late of 1201 Steeles Avenue W., #604.

BENJAMIN'S PARK MEMORIAL CHAPEL

WINLAND, Helen – on Nov. 7, 2001, late of 550 Cummer Ave.

NEWMAN, Bert – on Nov. 8, 2001, late of 47 Alamosa Dr

BIRNBAUM, Abraham – on Nov. 20, 2001, late of 322 Patricia Ave.

COWAN, Phyllis – on Nov. 17, 2001, late of 429 Walmer Rd.

GINSBERG, Cynthia – on Nov. 20, 2001, late of 2045 Finch Ave. W.

ROFFMAN, Guelda – on Nov 22, 2001, late of 16 Cutler Cres.

FREEDMAN, Anne – on Nov. 24, 2001, late of 70 Macklin Ave.

ROSS, Rachel – on Nov. 27, 2001, late of 500 Duplex Ave., #1610.

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Female 40 yrs, enjoys a glass of wine dinner, movies, travel, theatre, and skiing seeks non smoking, tall male who is affectionate and caring Share laughter fun and friendship **AD#1021**

SEXY WITH CLASS
Single, 43 yrs, old attractive, athletic, slim and sexy with class, professional, who enjoys tennis, skiing, movies, restaurants, going for walks Seks similar male with great personality, cute trustworthy and sincere **AD#1134**

WARM & AFFECTIONATE
Jewish, South African widow, 60 yrs, attractive slim 5' 5", warm, affectionate seeks down to earth Jewish male and friends who are compassionate and caring **AD#1110**

DINING AND SPORTS
Attractive, professional Jewish female enjoys sports dining and movies, seeks a cute man who is handsome, honest and trustworthy **AD#1333**

SEXY WITH CLASS
Attractive, professional female sexy with class, enjoys hiking biking tennis, water skiing long walks, with dog seeks male with similar interests **AD#1425**

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Singlo 47 yr old female, who positive, giving outgoing, very attractive and has a good sense of humour, seeks life partner for long term relationship She likes music dining and dancing **AD#1229**

SINGLE FEMALE
43 yrs, 5' 9", brown eyes attractive honest sincere, likes sports, dancing dining, movies seeks active romantic honest established male 40-50 yrs of age **AD#1062**

55, DIVORCED
Many interests dining sports dancing, 5 1" easy to be with seeks interesting male to celebrate, birthday in December **AD#1430**

DANCE WITH ME
Attractive Jewish female 5' 4", a non smoker thoughtful, caring, enjoys theatre walks, dancing, seeks male, 48-53 yrs who enjoys life to the fullest and is financially stable for a long term relationship Must be loving a kind hearted, warm and honest **AD#1015**

SEEKS SINCERE MAN
Very attractive, petite 51 year old modern orthodox lady, who likes cooking, nature travel, and the theatre seeks possible long term relationship with a warm caring healthy sincere, 60 plus man **AD#1040**

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Attractive female, single, early 60's enjoys sports, arts, good music travel and dining Seeks independent caring and affectionate male, who is single **AD#1120**

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Very attractive, Jewish female, 5' 7" almond hair, blue-green eyes, medium build seeks a Jewish male, above average looks, tall or over, a full head of dark hair, a good personality, upbeat and fun to be with Someone who can make me laugh and be a mensch overall! If this sounds like you, and you wish to meet me, call We can do a wide variety of things **AD#1148**

Men seeking Women

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ROMANTIC AT HEART
Single male, widower, 58 yrs old, well established, enjoys music, romaintic evenings, biking Seeks female, for long term relationship She is very easy to be with **AD#1334**

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43 yrs old, Jewish male, 5' 9", blonde hair, wars glasses, likes long walks, hiking and drives in the country, board games, chess and scrabble Seeks bright woman 20-40 yrs, who loves to talk **AD#1510**

JUST THE TWO OF US
Single male, 41 yrs, never married, looking for a long term relationship, with that special female, who is 27-37 yrs Seeks someone who is warm and fun, an outdoors type, who enjoys movies, dinner and shopping - just the two of us. **AD#1201**

SOPHISTICATED MAN
Israeli Canadian, 39 yrs, professionally educated, single male, never married, speaks Hebrew and Spanish Seeks Jewish/European female, good educational background, never married, no children, good qualities, to enjoy art galleries, and tennis Must give her undivided attention **AD#1427**

MASSAGE THERAPY
Single male, 28 yrs, university graduate, studied massage therapy, outspoken and has a great sense of fun Seeks beautiful woman, 38-49 yrs, single, Jewish, must be outspoken, outgoing, open minded and spontaneous, enjoys life everyday **AD#1399**

LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc seeks Jewish female, with similar interests Please contact me **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5'6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies, theatre, working out, the outdoors, seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship, partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old He is honest with a great sense of humour **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing, theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially stable, seeks female, with similar qualities **AD#1618**

CANDLELIGHT DINNERS
Female, mid 40's 5' 7", brown hair and eyes, enjoys candle lit dinners a good glass of wine, is playful and quiet Seeks male non smoker 40-58 yrs old who wants what the good life has to offer **AD#1273**

CALL ME
Single Jewish female, 65 yrs young Loves theatre, dining, travel, and music Seeks male, 66-73 yrs, with similar interests **AD#1262**

KNIGHT IN SHINING ARMOUR
Divorced mom, 35 yrs of age, attractive honest, sincere, good sense of humour, seeks modern orthodox man, who is romantic and positive and someone who will slay dragons for me If interested call me **AD#1331**

BE MINE
Single Jewish female, attractive, intelligent fun loving, and good natured, seeks single Jewish traditional male under 55 yrs young who is 6 feet tall handsome established, exciting, caring, a non smoker, and one who loves life **AD#1052**

A JEWEL
Single female, attractive, slim, classy seeks Jewish man, 50-68 yrs, non smoker, healthy positive outlook on life **AD#1636**

GIVE ME A CALL
Single attractive, Jewish mom 5' 5", intelligent, single, kind, sincere good natured seeks single Jewish male, over 45 yrs, family oriented, kind loves responsibility must be over 6 feet tall **AD#1264**

CALL ME
30, single female, Jewish, born in Russia lived in Israel, seeks man, 35-38 yrs old weight factor not a problem She is a plus size woman, looking for a tall man **AD#1542**

LOOKING FOR YOU
Single female, with kids, Russian/Israeli descent, looking for someone who likes to dance and go to the movies loves outings and has similar qualities **AD#1556**

SHARE LIFE'S ADVENTURES
Single mom, mid 40's, brown hair, and brown eyes, seeks male, 40-45 yrs, to share life's adventures, let's have coffee, dinner and wine **AD#1581**

LIFE IS TO BE SHARED
Single mom, 43 yrs old, 2 teens, believes in sharing life to the fullest, outgoing, compassionate, family oriented, great new opportunities for a joyful life exists **AD#1330**

GIVE ME A CALL
Single Jewish professional male, 41 yrs, 6' 0", lives in the Northern part of Toronto, seeks female, 30-38 yrs, looking for committed monogamous, relationship, eventually leading to marriage and children **AD#1502**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, "enjoys movies, dining, concerts, festivals, travelling, seeks single or divorced Jewish female, 32-36 yrs, 5' 5" or taller similar interests, attractive, easy going, is a good conversationalist, and keeps up with the latest news, hope you like what you see **AD#1548**

CALL ME
Male, 48 yrs, humourous, good natured, friendly, enjoys stock markets, dancing, many other things, if interested, please leave me a message **AD#1004**

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SHY ONE
Shy male, 6' 3", 220 lbs, black hair, brown eyes, seeks 30-40 yrs, who enjoys dancing, playing sports, surfing, the internet, and spending, time with family If this interest you, get back to me **AD#1108**

BIG DARK EYES
Single white male, 30 yrs, 176 lbs, 5' 5", black hair, big dark eyes, professional, down to earth, easy going good sense of humour, passionate, warm, loving, caring, seeks female, with similar qualities and interests **AD#1242**

DOWN TO EARTH
Single male, 53 yrs, enjoys sports, dining and dancing, long walks, flea markets, antique shows, rides in the country, loves animals, seeks female, 43-45 yrs, weight not important, must enjoy the same interests **AD#1421**

SHARE HER WORLD
Single, pleasant, romantic 60 years old who likes music, dancing and travel, seeks someone to share her world with **AD#1218**

LOVE & LAUGHTER
Smiling redhead, hazel eyes, senior, loves holding hands, enjoys music, sunshine theatre, the arts and companionship please give me a call **AD#1315**

LIKES NATURE
Single female, 45 yrs, 5' 4", slim non smoker, enjoys dining and dancing, movies, country drives nature, travel, seeks male kind honest, great sense of humour confident **AD#1086**

SPECIAL LADY
Intelligent funny, active, romantic, 5' 4", lady with brown hair, green eyes seeks an established, confident and generous man She is self-employed loving and lovable, and likes travel antiques, wine tasting, dining, theatre and music **AD#1039**

CALL ME
Jamaican female, 55 yrs, flexible, down to earth enjoys dining, dancing, music reading seeks male, nice, kind likes sports reading, walking, driving, long drives, if you think I am the person, you are looking give me a call **AD#1560**

FUN LOVING
Female, looking for male who is fun loving enjoys movies, dancing and travelling **AD#1257**

FEELING LUCKY
Female single, Jewish, 43 yrs, works in special education, loves arts, antiques, flea markets, auctions, gardening, cooking, films, time with family/friends, enjoys life, seeks male, with health and happiness and your soul and mind in the right spot **AD#1527**

FRIENDS FIRST
Divorced female, 42 yrs, no children, brown hair, brown eyes, 5' 2", medium build, enjoys movies, music, sports, long walks, travel, cooking seeks male, kind, hearted, trustworthy, respectful, for long term relationship **AD#1527**

LET'S GET TOGETHER
Myra, divorced female, 48 yrs, mother of two, teenagers, intelligent, professional, seeks a good man, interested in developing a long term relationship **AD#1429**

LOVE & LAUGHTER
Grouchy male, 75 yrs, enjoys Florida sunsets, movies, fine food, classical music, social activities, seeks female, attractive, loves to hold hands for companionship **AD#1359**

EASY TO LOOK AT
31 yrs, 5' 5", associate producer, lives in central Toronto, brown hair and eyes, down to earth, affectionate, handsome, enjoys dining, movies, outdoors, long drives in the country, flying, gliders, seeks female, 25-33 yrs, down to earth affectionate, not too hard to look at **AD#1312**

QUALITY TIME
Single white male, 59 yrs, romantic, warm,caring, self employed, enjoys movies, music, travel, romantic, evenings, seeks female, easy to talk to, good sense of humour, with similar interests **AD#1354**

CHARMING AND FUN
Single Jewish male, 36 yrs, 5' 11", gray green eyes, brownish hair, enjoys travel, music, movies, coffee houses, sports, seeks female, 25-40 yrs, warm compassionate, caring, good sense of humour, non materialistic **AD#1245**

GIVE ME A CALL
Male, early 40's, professional, tall, fit, athletic, divorced Dad, likes to work and play hard, seeks female, over 30 yrs, 5' 4" to 5' 9", great shape, athletic, fun loving, responsible, playful, self sufficient, looks good in towel or dress, single mom's welcome, enjoys wine, beer or martini's **AD#1250**

HONEST & TRUE
Single male, handsome, fit, 5' 10", independent thinker, compassionate, warm, creative, good sense of humour, eclectic tastes, seeks female, honest, ethical mentally and physically, and spiritually evolved **AD#1382**

COMPASSIONATE AND SINCERE
Divorced, Jewish male, 5' 9", blue eyes, semi-retired, sincere, compassionate, good sense of humour, enjoys theatre, concerts, quiet time at home, visits to the synagogue, seeks female with similar qualities and interests. **AD#1255**

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LIFETIME PARTNERSHIP
Attractive, single Jewish female, 5' 5" brown hair/hazel, brown eyes, non smoker kind, sincere, creative, good natured, emotionally stable, fit seeks single, Jewish traditional gentleman, 6' 0", 45-55 yrs, established, handsome exciting, kind, funny honest, sensitive, caring, non smoker loves life, children welcome **AD#1603**

WORTH A CALL
Jewish female loving, attractive, very affectionate desires Jewish male, 38-52 yrs light minded very outgoing, to share life's adventures, the rest we can talk about when we meet **AD#1361**

BIG BROWN EYES
Single female, 34 yrs beautiful, educated petite, fit, long brown hair, soft brown eyes enjoys cycling swimming, working out seeks Jewish male 33-46 yrs athletic professional for long relationship **AD#1423**

GIVE ME A CALL
Very attractive female, 35 yrs, 5' 7", auburn hair, blue-green eyes, medium build, great shape, seeks Jewish male, above average looks, 5' 11" or taller dark hair, fun to be with, outgoing, confident, great sense of humour, enjoys a wide variety of things **AD#1065**

BEAUTIFUL BLUE EYES
Single female, blonde hair, blue eyes, pretty, witty, intelligent, very evolved, humanitarian, non materialistic, seeks male handsome, warm hearted, romantic for long term commitment **AD#1191**

CUDDLE UP
Cuddly, petite, 5' 2", widowed, teacher, fit, kind, secure, loves life, auburn hair, brown eyes, artistic, good sense of humour enjoys music, theatre, travel, bridge, seeks male, 55-67 yrs, good sense of humour, intelligent, secure, with similar interests **AD#1518**

GIVE ME A CALL
Single male, 59 yrs, white, warm, caring, romantic, self employed, businessman, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1339**

LOVES TO HAVE FUN
Male, 41 yrs, professional, athletic, passionate, loves to have fun, likes to hike, run, cycle, tennis, ski, water ski, travel, movies, long walks, seeks stable, centered, grounded, Jewish female, in early 30's, with similar interests, give me a call **AD#1244**

LIFE IS BETTER SHARED
Single Dad of 2 girls, handsome, orthodox, 34 yrs, 5' 5", down to earth, emotionally stable, spontaneous, loves life, seeks female, honest, compassionate, secure, with similar qualities and interests **AD#1616**

WAITING FOR YOU
Single Jewish male, 41 yrs, outgoing, professional, successful, high standards, positive outlook, charming, confident, lives in the Barrie area, seeks female, similar qualities, for very long term relationship **AD#1410**

GOOD CONVERSATION
36 yrs, 6' 0", slim, handsome, brown hair, blue green eyes, loves movies, dining out, travelling, cultural events, concerts museums, photography, plays, baseball, work in transportation industry, seeks Jewish or part Jewish female, 32-36 yrs, 5' 5", or taller, with similar interests, and a good conversationalist **AD#1473**

LOVES PETS
Single Jewish male, 36 yrs, light, brown hair, curly hair, blue eyes, fit, down to earth, easy going, non smoker, good sense of humour, enjoys sports, movies, long drives, loves dogs & birds, seeks female, 28-36, with similar qualities and interests **AD#1189**

LONG TERM RELATIONSHIP
Single male, professional, youthful, compassionate, thoughtful, tolerant, Israeli background, enjoys nature, classical music, reading, seeks female, with similar qualities and interests. **AD#1489**

FRIEND FIRST
Jewish female, retired 70's, 5'0 white hair sincere kind, loving, enjoys drives in country walking, movies, travel spends four months in Mexico seeks male 65-75 yrs kind, honest, sense of humour, neat appearance friends, first, maybe spend time in Mexico sharing beautiful sunsets **AD#1360**

FREE THINKING LADY
Single female,5'7", brunette medium frame unconventional, open to natural, and holistic health care seeks dynamic male honest gentle easy going, positive, detail oriented artistic, good sense of humour, eclectic tastes, for long term relationship **AD#1192**

READY AND WAITING
Single female, 34 yrs pretty petite, fit, university educated, professional, financially and emotionally stable, enjoys outdoor, travel sports, the theatre dining and dancing seeks male, Jewish 33-46 yrs, professional honest, sincere, emotionally available non smoker, no children, for long term relationship **AD#1214**

WAITING FOR YOU
Single female, honest, sincere, wide variety of interests, eclectic tastes, seeks male evolved, caring, communicative dynamic, artistic open to alternative healing believes in sharing life's experiences **AD#1650**

COFFEE & CONVERSATION
Female, down to earth, outgoing attractive, slim, 5' 7", seeks male, 39-50 yrs, similar attributes, with different interests for serious relationship, let's go for a coffee and talk **AD#1019**

GLAD YOU CALLED
Single mom , 42 yrs, 5' 8", brunette, blue eyes, attractive, active, fit, passionate, caring, smart, fun, enjoys arts, photography film, sculpture, theatre, dance, outdoor activities, hiring, cycling, tennis, seeks male intelligent, successful, worldly, Jewish mensch, 35-50 yrs, should be honest, caring, considerate, enjoys children **AD#1325**

FUN LOVING
A single male, 22 yrs, university student, slim, dark hair, dark eyes, from North York, outgoing, reliable, enjoys dining and dancing, seeks female, nice reliable, fun to be with similar qualities **AD#1328**

HUGS & CUDDLES
Single Jewish male, late 40's, grey blue, eyes, warm, sincere, gentle, compassionate, enjoys the theatre, long walks, bowling, tennis, cooking, a good communicator, seeks female, orthodox or conservative preferred, 35-45 yrs, single or widowed, for loving relationship **AD#1681**

LOVE THE OUTDOORS
Single male, 36 yrs, 6' 1", light brown hair, curly hair, blue eyes, physically fit, self employed, enjoys, dining out, sports, the outdoors, loves dogs, down to earth, hoping to meet the same, seeks 28-36 yrs female, easy going, physically fit, non smoker, with similar qualities and interests **AD#1018**

WINE AND DINE
Single, Jewish, romantic, professional, male, 5' 9", 165 lbs, handsome, fit, witty, sense of humour, positive attitude, enjoys skiing, dancing, theatre, movies, sailing, travel, outdoors, aerobics, cooking, candle lit dinners Seeking complimentary lady, 36-48 yrs, with same interests **AD#1468**

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Hapoel Tel Aviv's European dream continues

By ASHER GOLDBERG
Ha'aretz Daily Newspaper Ltd.

MOSCOW — Hapoel Tel Aviv braved minus 14 degree Celsius temperatures in Moscow to achieve what had seemed a nearly impossible task, beating host Lokomotiv Moscow 1-0 for a 3-1 aggregate win in the UEFA Cup last week.

The victory takes the club to the last-16 stage of the competition, to be played on Feb. 21 and 28. A draw, scheduled for Feb. 14, will determine Hapoel's next opponents.

Hapoel's players looked like seasoned European campaigners in the freezing conditions of Ramenskoye near Moscow as they played a textbook game to secure the victory.

Striker Milan Osterc scored early in the second half to stamp his mark on the game, which was very evenly contested by both teams.

Osterc had come close to putting the visitors on the scoreboard in the seventh minute when he outplayed two Lokomotiv defenders, but fired wide from just inside the penalty box.

Lokomotiv gradually seized the initiative and went on to control the entire first half, but was unable to capitalize on its domination.

In the 15th minute, Marat Izmailov's left-foot kick from the edge of the box was cleared by Hapoel's goalkeeper, Shavit Elimelech.

Four minutes later, Hapoel defenders stopped a solo left-flank effort from striker Maxim Buznikin just two metres from the left post.

The visitors replied with rare counterattacks, which were of no danger for Moscow goaltender Ruslan Nigmatulin.

Their best chance in the first half came in the 31st minute, but Sergey Cleschenko's kick from 10 metres went wide.

Three minutes into the second half, Ostrec silenced the crowd of 11,000 spectators with a goal that turned out to be the winner.

The Slovenian international, who also headed in an opener in the first-leg game at Bloomfield three weeks ago when Hapoel won 2-1, connected with a pass from Ilan Bachar from the right and scored into the lower left corner past a diving Nigmatulin.

With nothing to lose, the home side went on the offensive, forcing Elimelech to make a stunning save to stop Dmitry Loskov's power shot from 17 metres.

Lokomotiv's best chance to equalize came in the 85th minute, when Buznikin missed a pass from the right and then Izmailov volleyed it wide from just three metres. Loskov missed a clear chance to score a consolation goal in the fading seconds of injury time.

Hapoel's players began celebrations with the final whistle, massing in the middle of the pitch, jumping in delight and trading hugs.

Many of the players removed their shirts despite the Arctic conditions.

"This was a heroic performance by our players, they all played like men and I'm truly touched," said coach Dror Kashtan. "This is the greatest achievement by an Israeli coach and I really have not been able to take in what my boys have done for me and for Hapoel Tel Aviv. To play against a team from the first rank in Europe at such a level and to manage to overcome them is a huge thing. I take my hat off to them."

Yossi Abuksis, who was suspended from the match after picking up a yellow card in the previous leg, was one of the tensest men in Saturn Stadium. "I thank God for having brought me to Hapoel Tel Aviv. This is my happiest season," he said.

"I almost cried," said Elimelech. "I'll never forget this for the rest of my life – an Israeli team winning in the snows of Moscow. We won't stop now, we want to go on winning. The last-16 is not enough for us."

Lokomotiv coach Yuri Semin was full of praise for Hapoel. "Tel Aviv is an excellent outfit with a good tactical lineup. I don't want to blame anybody in my own team for this defeat," he said.

The result has given Israeli clubs the highest-ever points ranking in Europe, with a coefficient of 6.333.

So far Israel – mainly due to Hapoel's achievements – is ranked eighth on the continent, ahead of much more illustrious names like France and Belgium.

Only Spain, Greece, Germany, Portugal, Italy, England and the Netherlands are ahead of Israel in the club rankings.

Israel's aggregate coefficient for the past five years is 19.333, an important figure that will be used when allocating places for club sides in the future.

Thousands of happy fans greeted Hapoel Tel Aviv players and coaches at Ben-Gurion International Airport on their return from Moscow.

The government set up a stage in an airport hangar and conducted an official welcoming ceremony. As the players left the airport, they were welcomed by thousands of singing, dancing and celebrating fans, most dressed in red, the team's colour.

Domb told reporters that in his pre-game talk, Kashtan had linked the recent suicide bombings in Israel that killed dozens of civilians and the match.

"The nation is crying tears of sorrow. Let them cry tears of joy," Domb said.

Kashtan called the victory the greatest accomplishment ever by an Israeli soccer team.

The coach smiled when asked about his pre-game appeal, admitting, "Of course you play on the emotions of the players."

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Cantor to be inducted into Jewish Hall of Fame

COMMACK, New York — British Columbia defensive tackle Noah Cantor is part of the class of 2002 inductees into The Jewish Sports Hall of Fame. The official induction will take place on Sunday, March 24, 2002.

Inductees include former football coaches Marv Levy and Sid Gillman, as well as the Jewish players currently playing professional football: Jay Fiedler, Miami Dolphins; Mike Rosenthal, New York Giants; Josh Miller, Pittsburgh Steelers; Sage Rosenfels, Washington Redskins; Josh Taves, Oakland Raiders; and Cantor.

The Jewish Sports Hall of Fame is located at The Suffolk Y JCC, 74 Hauppauge Road, Commack, N.Y. It is dedicated to honouring Jewish athletes, coaches, broadcasters and executives who have distinguished themselves in the world of sports. Each year those persons being inducted are honoured in a ceremony held at The Suffolk Y JCC.

For more information, visit www.jewishsports.org.

Noah Cantor

ספרותנו

מאת: יעל זליגר

רוץ ילד, רוץ מאת: אורי אורלב
כתר הוצאה לאור.

במשפט אייכמן העיד הסופר ק' צטניק כי את אשר התרחש במחנות ההשמדה ניתן לתאר רק במושגים של התרחשויות "על פלנטה אחרת". משג "הפלנטה האחרת" מבטא את הקושי בתיאור משהו שהשפה אינה מסוגלת לבטא.

מסיבות ברורות, הרוצחים ומשתפי הפעולה, גם אם אולצו להעיד בבית משפט, לא גילו את האמת. רובם, כידוע, הכחישו את השתתפותם הפעילה או את אחריותם לרצח. המקור היחיד אם כן לפרק נוראי זה בהיסטוריה שלנו הם הניצולים. אך בשל הכאב הבלתי יתואר שכרוך בשיחזור השואה, רבים מהם בחרו שלא לדבר.

משפט אייכמן ב- 1961 עשה יותר מכל לפיתוח המודעות שלא מדובר בפלנטה אחרת אלא באנשים רגילים, שברצון רב, נרתמו למבצעי קציר דמים של מליוני אנשים רגילים אחרים. במדינת ישראל נעשו בעבר ונעשים היום נסיונות כנים להשריש את השואה בתודעה הקולקטיבית של האומה. מוסד "יד ושם" הוקם על-ידי כנסת ישראל למטרת תעוד השואה, נקבע יום זיכרון רשמי לשואה, עשרות אתרי הנצחה נזורים בארץ ומאות יצירות ספרותיות הפכו את השואה לחלק מהותי ממורשתה ההיסטורית-אזרחית-תרבותית של מדינת ישראל. המאמצים להנציח את השואה ממשיכים להעסיק את החברה הישראלית, כולל הנסיונות לספר לילדים, מה באמת קרה "ושם".

חקר התכנים שהיחיד והקולקטיב הלאומי "בוחר לזכור" אינו דבר פשוט; הנושא מאוד מורכב. "הזיכרון שלנו הוא חמקמק וסלקטיבי ונוצר מה שהוא בוחר לנצור" כתב אהרן אפלפלד בהקדמה לספרו האוטוביוגרפי **סיפור חיים**. אכן, באיזו מידה הנאמנות לכללי כתיבה אוטוביוגרפית תופסת כאשר מדובר בשואה? ובהתחשב בעומק הכאב וממדי הזוועה האם סיפור בנושא השואה בהכרח מתארת דברים לא כפי שהיו אלא כפי שעשויים היו להיות על פי הסתברות עובדתית שגובשה בשנים שלאחר השואה? ומה עם זכרונות של מבוגר שעבר את השואה כילד? וכיצד יספר מבוגר את סיפור הישרדותו כילד לצעירים של היום שאין להם כמעט ולא כלום עם תקופת השואה.

רוץ ילד, רוץ, ספרו החדש של אורי אורלב, ספר בנושא השואה שנכתב לילדים, הוא ספר נדיר. סגנונו של אורלב כל-כך אמין שעל אף אימת הארועים המסופרים, נדמה לקורא הצעיר שזהו כמעט ספר הרפתקאות וזאת על-אף העובדה שלמעט פה ושם פולנים שמסייעים לילד, כמעט כל "ההרפתקאות" כרוכות בסכנת מוות, רעב, קור, מחלות מבחילות ומעל לכל ריצה בלתי פוסקת. רוץ ילד, רוץ!

הסיפור מבוסס על דברים שאורלב שמע מפיו של יורם פרידמן, שהיה בן חמש כשהגרמנים כבשו את פולין. לאחר רצח הוריו, שרוליק מוצא עצמו בקרב חבורת ילדי רחוב יהודים. איכר פולני, מסכן את נפשו ומסייע לילד לברוח מהגטו והוא נמלט ליערות. הוא מתחזה לילד נוצרי הענוה לשם יורק. הילד נודד כחיה פצועה בכפרים. רוב האיכרים מכים אותו, מגדפים אותו ומאיימים להורגו אך שרוליק/יורק עובר את הלא ייאמן והוא ממשיך לשרוד. הוא לומד לצוד ציפורים עם שערה מראשו ולהתמצא ביערות באמצעות רמזים שהטבע מלמדו.

אין ספק שהצלחת המחבר בתאור מציאות שעולה על הדימיון היא דווקא השימוש בסגנון יבש ועובדתי, נטול מרגש; כמעט קטטוני. **רוץ ילד, רוץ** מומלץ לילדים בני עשר ומעלה.

CHEESECAKE COOKIE SQUARES

1/3 cup butter	1/4 cup white sugar
1/3 cup brown sugar	8 oz cream cheese
1 cup flour	1 egg
1/2 cup chopped nuts	2 tblsp milk
1/2 tsp vanilla	1 tblsp lemon juice

Preheat oven to 350°F. Cream butter and brown sugar. Add flour, nuts and vanilla. Set aside 1 cup of mixture. Press the rest into 9" square pan and bake 12-15 minutes. Let cool.

Cream white sugar and cream cheese. Add egg, milk and lemon juice. Pour over cooled crust.

Sprinkle crumbs set aside over the top. Bake at 350°F 20-25 minutes. Cut into squares and serve when cool.

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About Food

For sweet satisfaction, there's nothing like a plateful of brownies, bars or squares. They're quick, they're easy, and you can make them in a single pan. *The 250 Best Brownies & Squares* by Esther Brody (Robert Rose, $19.95) contains a super selection of recipes that are ideal for busy families. Temptation beckons in many different shapes, sizes and flavours, including White Chocolate Dream Bars, Greek Baklava Diamonds, Krispie Toffee Triangles, plus 32 decadent Brownie recipes. Mmmm – sweet endings to 2001!

CHOCOLATE CHIP BLONDIES

2 cups all-purpose flour
1 tsp. baking powder
1/4 tsp. salt
3/4 cup butter, softened
2 cups packed brown sugar
2 eggs
1 tsp. vanilla
1 cup semi-sweet chocolate chips
1 cup peanut butter chips
1/2 cup coarsely chopped walnuts
1/2 cup coarsely chopped pecans

Preheat oven to 350. Grease a 13 x 9-inch cake pan.

In a bowl, mix together flour, baking powder and salt. In another bowl, beat butter and brown sugar until smooth and creamy. Add eggs one at a time, beating until incorporated. Stir in vanilla. Blend in flour mixture. Stir in chocolate and peanut butter chips, walnuts and pecans.

Spread batter evenly in prepared pan. Bake in preheated oven 30 to 35 minutes, until golden brown. Place pan on a rack to cool completely, then cut into squares. Makes 30.

NOBLE NAPOLEONS

Base:
40 graham wafers
1 pkg. (6 oz/170 g) chocolate pudding and pie filling (not instant)
2 cups milk
1 cup whipping (35%) cream, whipped
Topping:
2 tbsp. butter or margarine
1 cup semi-sweet chocolate chips
Frosting:
1 tbsp. butter or margarine, softened
1 tbsp. milk
1/4 cup confectioner's (icing) sugar, sifted

Line a 13 x 9-inch cake pan with wax paper.

Base: In prepared pan, place half of the graham wafers in a single layer, cutting end pieces to fit. Set aside.

Prepare pudding mix according to package directions, using 2 cups milk. Place a layer of plastic wrap directly on pudding (to prevent a skin from forming) and chill. Fold in whipped cream. Spread evenly over wafers in pan. Cover with remaining graham wafers, cutting as necessary to cover top completely. Chill several hours or overnight.

Topping: In a saucepan over low heat, melt butter and chocolate chips. Spread evenly over top layer of graham wafers. Chill until chocolate is firm.

Frosting: Mix together butter, milk and confectioner's sugar until blended and smooth. Using a cake decorator's bag, make a checkerboard design over top of chocolate. Chill until set. Before serving, leave at room temperature for about 15 minutes, then cut into bars. Store, covered, in refrigerator. Makes 36.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeanYummy! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

The Canadian Jewish news

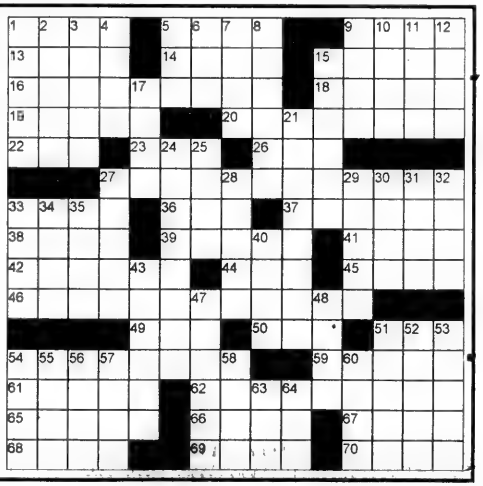
CROSSWORD PUZZLE

(Answers to the crossword are on page 37.)

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 Billy Crystal's old show
5 Prefix meaning "thought"
9 It may be furrowed
13 Makes a choice
14 Infamous South American city
15 State that's home to "Congregation Beth Israel Old Orchard Beach"
16 Modern currency
18 Grant's infamous ___ #11
19 Ticked
20 Freud, e.g.
22 Detroit output
23 Ending of many Jewish surnames
26 Start for center
27 Early free trade theorist
33 Peek follower
36 Eden denizen
37 You just don't do them
38 Away
39 ___ whopper (lied)
41 Superheroes fight it
42 "Hold your horses!"
44 Skip and jump preceder
45 Late-night name
46 Six-Day War spoils
49 Sen. Roth's state
50 Compass pt.
51 "Saving Private Ryan" extras
54 Spielberg title word
59 Nary a soul
61 "You ___ right!"
62 *Halacha* concern
65 Month to buy a Japanese car?
66 Month before 65-across
67 Hawaii's state bird
68 Cable channel Al Bernstein works for
69 Spandau Prison's prisoner
70 One-tenth of an *ephah*

Down
1 ___ boom
2 Beverly Sills medium
3 Like Israel, during 1969-70
4 "Hey, you!"
5 Kill, to Bugsy Siegel
6 N. ___ (plains state)
7 Mt. Dimona (___ 2,238 ft)
8 More slimy
9 Amish structure
10 Noted female astronaut
11 Little bills
12 "The Way We ___"
15 Woman with a famous blue dress
17 "For ___ jolly good fellow..."
21 Grave words
24 Complainers
25 In 1939, it moved from Vilna to New York
27 ___ double take
28 Indian metropolis
29 Biblical victim and explorer Tasman
30 Wander
31 "Whatcha ___?"
32 Quisling's capital
33 Eagerly anticipating
34 U2 lead
35 Scott Turow book about Harvard Law School
40 Americans, to Art Spiegelman
43 Finishes with
47 9th-century B.C.E. prophet of Israel
48 Minyan numbers
51 Product of cabalistic rites
52 Foolish
53 Home to Teenage Mutant Ninja Turtles
54 ___ Doe
55 *Redemption* author
56 Breathing: abbr.
57 Strong ___ ox
58 Give up
60 "Ay gevalt!"
63 Is no longer
64 Apr. org.



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MSH Scientist played key role in Nobel Prize-winning discovery

Mount Sinai Hospital can take pride in this year's Nobel Prize in Physiology or Medicine, Dr. Lee Hartwell, President and Director of the Fred Hutchinson Cancer Research Center due to the creative role **Dr. Joseph Culotti**, a Senior Scientist at the SLRI, played in this groundbreaking research. "I was the first Ph.D. student in Lee's lab in the early 1970s," says Dr. Culotti, "to use yeast to study the cell cycle with genetic methods." This work laid the foundation for the prestigious Nobel Prize that selected Hartwell for his 'pioneering work in yeast genetics'.

In a series of experiments in 1970-1971, Drs. Hartwell, Reid, and Culotti isolated yeast cells in which genes controlling the cell cycle were altered (mutated). By using this approach, they was able to identify dozens of genes specifically involved in cell cycle control, so called CDC-genes (cell division cycle genes). One of these genes, designated CDC28 by Hartwell, controls the first step in the progression through the G1-phase of the cell cycle, called 'start'. "Cells that pass 'start' become committed to completing the cell cycle and dividing. This work is very important because the way cells decide when and how to multiply is fundamental to understanding how cancer cells proliferate," explains Dr. Culotti. "Scientists didn't understand this before these studies."

In recognition of his contribution to the pioneering work of Dr. Hartwell, Dr. Culotti has been invited to attend the Nobel Prize Award ceremony in Stockholm, on December 10, 2001.

Dr. Bernard Zinman

Significant corporate contribution boosts diabetes research in Canada

Allows for unique studies in high risk Canadian populations

Mount Sinai Hospital and Eli Lilly Canada Inc. were delighted to announce a partnership that will boost Canadian diabetes research for the next five years. The Eli Lilly Canada Research Program in Diabetes, will continue to build on our research in evaluating the incidence and other aspects of diabetes in native Canadians and other minority populations.

"This funding allows us to further our research to evaluate the changing face of diabetes and its acute and long-term impact on Canadians in general and, specifically, minority populations such as native Canadians. Program studies will lead to a better understanding of the incidence of diabetes in these populations and will hopefully allow for development of innovative prevention and treatment strategies," said Dr. Bernard Zinman, Director of the Leadership Sinai Centre for Diabetes at Mount Sinai Hospital and professor of medicine at the University of Toronto pictured here at the press conference.

Dr. Zindel Segal assumes Morgan Firestone Chair in Psychotherapy at Mount Sinai Hospital

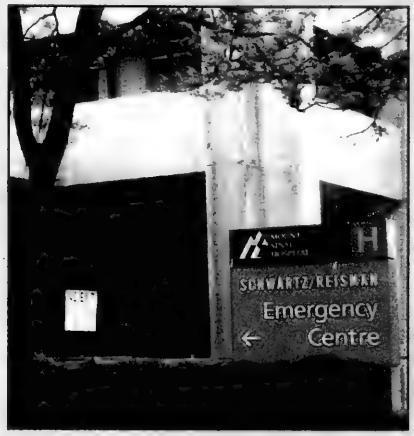
Joseph Mapa, President and CEO of Mount Sinai Hospital is pleased to announce the appointment of Dr. Zindel Segal as the holder of the inaugural Morgan Firestone Chair in Psychotherapy.

"We are delighted with this development. The Morgan Firestone Chair in Psychotherapy combined with Dr. Segal's extensive experience and reputation reinforce Mount Sinai Hospital's commitment to international excellence," said Joseph Mapa President and CEO, Mount Sinai Hospital. "We are extremely grateful for this support."

As Chair holder, Dr. Zindel Segal will be responsible for the development and growth of research and educational initiatives relative to Psychotherapy, as part of the mission of the Departments of Psychiatry and Psychotherapy, of the University of Toronto. Dr. Segal will also provide leadership in psychotherapy and psychotherapy research and related educational activities within Mount Sinai Hospital.

The Holiday Season – A Time For Joy...or Not

We have all had our very good and very bad experiences during the holiday season. For some, one holiday event will be a visit to the Emergency Department. We talked to Dr. Howard Ovens, Director of Mount Sinai Hospital's Schwartz/Reisman Emergency Centre.



Schwartz/Reisman Emergency Centre

Q. I had to go to Emergency last holiday season and it was incredibly busy. Isn't there anything you can do about this problem?

A. Emergency departments are staffed for average volumes. All ERs gear up in various ways for peak periods but resources are tested to the limit. Besides the financial and human resources we can apply, our space is fixed and that places an absolute limit on the number and severity of cases that we can handle. We do the best we can. You can help by assessing for yourself whether or not a visit to Emergency is required or if there are other options.

Q. What should I do if I have a health problem and my doctor's office is closed for the holidays?

A. Many doctors will have someone covering for their practice even over the holidays. If there is no one covering and someone has chest pain, shortness of breath, collapses or is unconscious, then you should call 911. For lesser problems or if you are unsure whether the problem can wait or if you think it might be solved over the phone, you can call the Ontario Government's telephone service **Telehealth Ontario.** This is a free, confidential telephone service you can call to get health advice or general health information from a Registered Nurse. Their toll-free number is **1-866-797-0000.**

Q. I think my prescription may run out during the holidays. Can I drop by at Emergency to get a new one written?

A. The best solution is to arrange for prescription refills before the holidays. Emergency departments will only provide prescriptions for medication if not taking the drug is dangerous to the patient and then enough medication will be prescribed for only a short period until your own doctor returns. If you do decide to go to the Emergency Department, you will have to wait while more urgent cases are seen, so plan ahead.

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ISRAEL NON-STOP
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This Week

National

Subsidy will reduce cost for missions to Israel. *Page 3*

Increase pressure on Arafat, international community urged. *Page 6*

Health & Seniors

Claire Frilegh looks back on 100 years. *Page 32*

Arts & Travel

Thornhill teen learns the facts of life. *Page 34*

Musical Louisiana is certainly worth exploring. *Pages 37*

Sports & Leisure

Jewish skaters reach for hockey heights. *Page 42*

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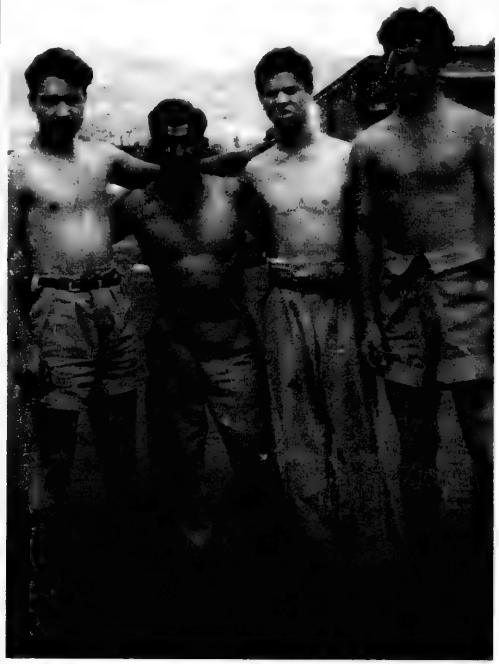
Cousins missing since 1948



This rare photo was discovered recently by the Israel Defence Forces MIA investigation unit. The photo was taken near Rosh Pina in June 1948. Seen in this photo are from left Harvey Cohen, Menasheh Elimelech, Ira Feinberg and Ed Lugech. Cohen and Lugech were cousins from Toronto. They went missing in action during the war for Israel's independence. The IDF is trying to determine the cousins' fate. Anyone who recalls seeing them in Israel or en-route to Israel is asked to contact Eddy Kaplansky by Email kaplansk@shani.net or by regular mail at 58/83 Hillel St., Haifa 33728, Israel or by telephone 972.4.853.3147.

Canada backs anti-Israel votes

By RON CSILLAG
Staff Reporter

Again this year, Canada has voted for several United Nations resolutions which censure Israel, and while disconcerting to Jewish community leaders, Canada's stand is not seen as a shift in policy toward the Jewish state.

General Assembly resolutions

Before the end of the calendar year, Canada is expected to vote for several more measures that Jewish officials consider highly biased against Israel.

As in previous years, Canada will vote on at least 19 recurring resolutions relating to Israel and the Palestinians before the UN's year-end break.

Canada's voting pattern on these matters is consistent with previous years, says David Goldberg of the Canada-Israel Committee (CIC).

"They may be consistently wrong, but there's no change in [Canada's] policy," Goldberg said, adding that General Assembly resolutions have no binding authority, in contrast to most measures adopted by the UN's Security Council.

On Dec. 10, Canada approved, or abstained from, 12 resolutions adopted by the General Assembly, all but one of which come up annually for renewal.

Canada will vote on at least seven other measures critical of Israel in the coming days, and is expected to support most of them.

The sole new resolution this year relating to Israel was one calling on the Jewish state to stop "obstructing" the movement of aid to Palestinians.

Continued on page 25

A STREETSIDE COMMEMORATIVE: An Israeli stoops to light a candle at the makeshift memorial on Ben Yehuda St. in Jerusalem where a suicide bomber killed eight people on Dec. 1. One of the condolence wreaths is from the government of Canada. *[IPO photo]*

Greater Toronto Area

Shabbat: Vayigash
Candlelighting: 4:24
Havdallah: 5:29

We're taking a holiday. The next CJN will be on Jan. 3.

The News in Brief

Canada

Skinheads Appeal

VANCOUVER — The British Columbia Court of Appeal has been asked to reduce the sentences of two skinheads who were given stiff jail terms for their roles in the beating death of a Sikh temple caretaker. Radoslaw Synderek, 26, and Lee Nikkel, 20, received 12-year and 15-year terms respectively when the judge applied the Criminal Code's enhanced sentencing provisions for hate crimes. Synderek's lawyer argued the penalty was too harsh, while Nikkel's lawyer suggested the sentence was excessive given his client was a youth at the time. The two assailants were part of a gang of five men, linked to the skinhead group White Power, who beat to death Nirmal Singh Gill outside the Guru Nanak Temple in January 1998.

Bronfman Fellowships

TORONTO — Applications are being accepted for the annual Bronfman Youth Fellowships in Israel. The five-week program, which begins July 8, 2002, is for potential leaders entering Grade 12, who represent a variety of Jewish backgrounds and are interested in Jewish identity issues. For information go to www.bronfman.org or call 518-475-7212. Deadline for applications is Jan. 31, 2002.

Israel

No Guns: Hamas

JERUSALEM — Hamas has forbidden its members from using guns in disputes with Palestinian Authority forces. The order, which came as Palestinian police arrested some Hamas members, was aimed at preventing a Palestinian civil war.

Protocols TV Show

JERUSALEM — The Anti-Defamation League is asking Arab leaders here to denounce an anti-Semitic television series. Many Egyptian television stations plan to air a 30-part dramatic series based on the 19th-century forgery *Protocols of the Elders of Zion*, which details a Jewish plot to rule the world. The series portrays the book as fact.

World

Pleads Not Guilty

LOS ANGELES — A local rabbi pleaded not guilty Dec. 5 to charges he molested three of his male students. Rabbi Mordechai YomTov was arrested on 10 felony counts for the alleged acts against the boys, aged 8 to 10. Police appealed to the public for information about any other related incidents that may have occurred during the past seven years. A preliminary hearing was set for Dec. 17.

Popular Museum

BERLIN — Berlin's new Jewish Museum has become the most-visited museum in Germany, according to its director. Michael Blumenthal said last week that more than 217,000 visitors have passed through the halls of the building since the museum opened in September.

JCCs to Close

LOS ANGELES — Five of the seven Jewish community centres in the Los Angeles area will be shut down next year in the face of a $3-million deficit. In another development, the Jewish Federation of Greater Los Angeles, long the major financial supporter of the JCCs, is falling short of its annual fund-raising goal and has fired about 40 of its 150 employees.

Voting Extended

NEW YORK — The World Zionist Congress has extended the deadline for voter registration to Jan. 18, 2002. Registration forms for WZC elections are traveling through the same Washington post office where anthrax was found last month, and some are still being disinfected and quarantined. Elections slated for next year will determine who will sit on the congress, a group regarded as the official representative of Diaspora Jewry that determines the policies of the World Zionist Organization.

War Crimes Case

WASHINGTON — The U.S. Office of Special Investigations (OSI) has asked a court to deport a former SS collaborator for participating in the wartime persecution of Jews. The OSI alleges that in 1943, Mykola Wasylyk, 78, served as a guard at SS Labour Camp Trawniki in occupied Poland and at the SS Labour Camp Budzyn. A federal court judge stripped Wasylyk, currently a resident of Ellenville, N.Y., of his citizenship in July.

Leader Re-elected

WARSAW — Jerzy Kichler has been re-elected president of the Union of Jewish Religious Communities in Poland. Kichler, from Wroclaw in southwest Poland, was chosen for a second term at a recent meeting in Warsaw of 74 delegates representing eight organized Jewish communities from around the country and several local communal branches.

Leader Elected

MOSCOW — A businessman and Middle East political analyst was elected president of the Russian Jewish Congress. Yevgeny Satanovsky, 42, replaces Leonid Nevzlin, who was recently elected to the upper house of the Russian Parliament.

Hung Jury in Rabbi's Murder Trial

PITTSBURGH — The second trial of a Pittsburgh man accused of murdering a Canadian rabbi more than 14 years ago has ended in another mistrial.

After three days of deliberations earlier this month, jurors told Judge Terrence O'Brie they couldn't reach a unanimous verdict on whether Steven Tielsch killed Rabbi Neal Rosenblum in April, 1986.

District Attorney Stephen Zappala had not decided if there will be a third trial.

Tielsch faced either third-degree murder or acquittal. His first trial in February also ended in a hung jury.

Rabbi Rosenblum, 24, an Orthodox Jew from Toronto, was visiting his in-laws for Passover when he was shot while returning from evening prayers. He was dressed in a black suit, long black raincoat, and fedora as he left a synagogue.

Passengers in a passing car stopped him to ask for directions, and then shot the young rabbi four times. Before being taken to the hospital, where he died four hours later, Rabbi Rosenblum identified some details of the car.

Prosecutors argued the murder was a hate crime.

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Subsidy to reduce cost for missions to Israel

By FRANCES KRAFT
Staff Reporter

TORONTO — A new subsidy by an anonymous donor will substantially reduce the cost for missions to Israel run by UJA Federation of Greater Toronto.

The donor, who does not want to be identified, is prepared to pay up to $1,000 per person for 2002, beginning with an upcoming UJA Federation-Mizrachi trip, said Howard English, the federation's director of communications. With the new subsidy, the cost for the February mission will be $1,395 for anyone who has not participated in a UJA Federation mission since September.

Other subsidies also contribute to the low cost. Without them, the price would be close to $3,000 per person, English said.

The mission, which runs Feb. 17 to 24, includes airfare, hotel, site visits and most meals. (An information evening will be held Jan. 16.)

"This is a tremendously exciting development," English said of the new subsidy. "For years we've been told as an organization that we can get hundreds, if not thousands, of additional community members to visit Israel if only we could get the price down. Now we've gotten the price down to what is truly an unbelievably low level."

English said the donor is "a well-known philanthropist" and very generous man. "He believes that it's in Israel's interests for more people to visit and that it's an important component of solidarity activity.

"It's not just a matter of adding economic fuel," English added. "It's a matter of standing side by side with the people of Israel and practising more than just armchair solidarity."

Israeli shaliach Yossi Tanuri, UJA Federation's director for major gifts, (he also holds the same position internationally

Continued on page 23

The Grade 4 class of Hillel Academy in Ottawa sang on Parliament Hill for the lighting of the first candle of Chanukah. See story page 22.

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Greater Toronto Area

Assuming the mantle

The UJA Federation of Greater Toronto has recently undergone a change in its governance structure. "Governance" is a relatively new term, minted in the mid to late '80s by organizational sociologists to express the more plain-language concept of how a place is to be run.

The new structure contains changes in both nomenclature and function. The lay leader who was called the president last year is now called the chair of the board. And the top professional leader, the chief "civil servant," as it were, of the community, formerly the executive director, is now the president. There are other changes as well.

These changes may cause some confusion for the community, at least in the short term. To abate that confusion requires an individual familiar with and adept at handling transitions.

Ralph Shedletsky, the federation's new chair of the board, is such a man. He is an organizational psychologist who spends a great deal of his time counselling individuals through challenging, often very difficult employment-related transitions of their own.

I met Shedletsky in his office last week. He looks every bit the five-day-a-week jogger that I soon discovered he was: trim, fit, youthful-looking and agile. He was at ease and relaxed as we talked in his mid-town office.

"This is an unusual time, on two levels," Shedletsky offered, "because of the transition of the governance structure: participation by donors in a more intimate way in development and planning in federation itself, as well as the way in which federation is expected to work now in terms of strategic planning with the board members and executive."

Shedletsky pointed out, "There are very significant community goals – huge capital expansion – that we are involved with."

But candidly and somewhat refreshingly, he suggested his main contribution will not be in helping to find that capital.

"We have very strong people that are taking leadership [in that area] and God knows they don't need my stewardship there." In particular, he singled out his vice chair, Leslie Gales.

"Where I can add value," Shedletsky conceded, "is stewardship in helping make the transition effective."

Shedletsky was born in Montreal 52 years ago, the middle of three children. His parents, Polish Jews, survived the war in the labour camps of Siberia.

He had a "typical immigrant upbringing," he said. "My father went into the shmatte business; he worked very hard to make a living. My parents were very pro-education, pro-Jewish education. They spent what money they had to send my sister, as the first born, to the Talmud Torah, which at that time, was quite expensive. When it came time to my and my younger brother's turn to go to school, they did not have enough money, so they sent us to yeshiva."

After Grade 8, Shedletsky left the Yeshiva and entered a secular high school. It was also around this time, following the pattern of most immigrants, that his family moved to a larger home and more affluent neighbourhood in the suburbs. Eventually, in 1969, graduate studies in clinical psychology brought the young McGill graduate to the University of Toronto. One year later, he married his Montreal girlfriend.

Shedletsky's volunteer work with the community began in 1975, around the time he and his wife planted tangible roots in the community by starting their family. They now have three children.

Shedletsky does not believe he was "groomed" for his present position, but rather that his path to the chairmanship was one of conscience, coincidence and circumstance. He believes that the twists and turns of life are as much a matter of mystery as they are of design.

An incident in Warsaw in 1996 proves the point.

Ralph Shedletsky

Shedletsky was co-chair of the March of the Living. His father had died a few months earlier. Two *madrichim* (guides) and an older local man were talking, in Yiddish of course, in the courtyard of the Nozhik Street shul. Shedletsky joined the conversation, slipping with ease into the language that was his mother tongue.

"I asked the man what his name was. He answered: Shedletsky.

"'*Ich bin auchet Shedletsky. Ich bin Rafael Shedletsky.*' (I am also Shedletsky. I am Raphael Shedletsky.)

"But we could not determine if we were related.

"I came back the next day. I saw the man again but this time he was with someone else. I asked the other fellow who he was. It turned out he was from Montreal and had come to Poland with his granddaughter to show her where he had grown up.

"Where in Montreal?" I asked him.

"St. Laurent," came the answer.

"My father lived in St. Laurent."

"Who was your father?"

* * *

"Not only were he and my father friends, they had gone to shul together every day."

Now, whether by mystery or design, the latest turn in his life has brought Ralph (Raphael) Shedletsky to the chairmanship of the federation. ***MBD***

SeeJN

CHANUKIYAH CONTEST: Students at Netivot HaTorah Hebrew Day School display entries in the school's annual chanukiyah contest. From left, Joseph Schwartz, Dina Safran, Rivka Sabovich and Sapira Sutton. [Rebecca Ansel photo]

Greater Toronto Area

TDSB cautions teachers about 'unbalanced' article

By PAUL LUNGEN
Staff Reporter

TORONTO — The controversy over a union newsletter's depiction of the Middle East conflict reached the floor of the Toronto District School Board (TDSB) last week as the board's chair publicly repudiated the article, calling it too unbalanced to serve as a teaching aid in high school classrooms.

In a statement read to a meeting of the TDSB, chair Donna Cansfield said the board "does not condone any type of unbalanced information presented in any classroom."

The board is "committed to the teaching of controversial issues in a professional manner that respects and enriches the educational experiences of all students... We expect [our teachers] will not convert students from their personal, political or religious beliefs."

In a related development, school principals were advised to caution teachers to avoid the use of one-sided resource materials in addressing controversial political issues in the classroom.

"Very strong policy and guidelines" govern the use of in-class materials that are not part of the education curriculum, said Gerry Connelly, executive officer for TDSB's programs and services. "We tell teachers that when you teach controversial issues, it's very important to give the source and to present a balanced view, and don't bring in your personal beliefs.

"I sent e-mails to the principals to make sure our teachers are aware of our guidelines."

Connelly's e-mails and Cansfield's comments came after reports that a newsletter published by a local of the Ontario Secondary School Teachers' Federation (OSSTF) recommended that an article on the United States and the Middle East be used as a resource to stimulate debate in geography and history classes.

The article, *Why America is Hated*, appeared in the December issue of *D12 Voice*, a periodical published by District 12 of the OSSTF, which represents Toronto public high school teachers.

Reprinted from the left-wing *Z Magazine*, the article claims to explain "the deep seated sense of injustice in the Arab and Islamic worlds against the United States."

In response to criticism of the article, the newsletter's editor, Doug Little, said "the point of the piece is not to present a so-called 'balanced' view of the Middle East...We make no pretense of being objective...We side with the oppressed and against the oppressor. We view America, and Israel as its agent, as the prime oppressor in this case in the Middle East."

The article was immediately condemned by Canadian Jewish Congress, while OSSTF president Earl Manners agreed it is not an appropriate lesson plan.

Last week, a motion was presented to the TDSB by trustee Gerri Gershon, who called on the board to stop distributing *D12 Voice* to its roughly 6,500 high school teachers.

Gershon said public perception may not distinguish between the views expressed in the union newsletter and those of the board.

The motion, which will be debated at the trustees' January meeting, calls on the board to "dissociate itself from the non-attributed article" and from suggestions it be used by teachers as a resource.

It also calls on the board:

• "to encourage teachers to deal with controversial and sensitive issues such as the Middle East conflict in a balanced and even-handed manner;"

• to "declare that a narrow ideological approach is unprofessional and offensive when teaching students."

Gershon said she has heard from teachers, some with strong ties to the OSSTF, who are "concerned and upset" with the article.

As to whether the article should be used in the classroom, she said teachers may employ outside materials in addressing current affairs, if it is done in an appropriate manner. "I think it's fair to speak to students about why Israel and the United States are perceived in a negative way, but you've got to be able to present all points of view."

Ed Morgan, chair of Congress' Ontario region, applauded Gershon's motion, calling it "a very responsible thing for the school board to do." He also commended the District 12 union leadership, which circulated a memo to its members indicating the article was biased and unbalanced.

But Morgan took issue with the suggestion the article could be balanced with other information. The article is full of factual errors, he said, and "I don't think truth and falsehood should be balanced. It's just plain wrong."

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Int'l community urged to increase pressure on Arafat

By ANNA MORGAN
Staff Reporter

TORONTO — Without continuous, unrelenting, international pressure Palestinian Authority Chairman Yasser Arafat will not stop terrorism, says Israeli cabinet minister Dan Meridor.

In an exclusive interview with the *The CJN* last week, Meridor said that Arafat may have the ability to crack down on terrorists, but he does not have the will.

There is a predictable pattern in Arafat's behaviour, Meridor pointed out. When Arafat feels international political pressure, he cracks down on terrorism. As soon as the pressure lets up, the Palestinian leader turns the other way.

Responsible for national defence and diplomatic strategy in the Prime Minister's Office, Minister Without Portfolio Meridor was a guest speaker at Israel Now's recent solidarity rally in support of Israel.

In the interview, Meridor said that Arafat doesn't really think he can win a war against Israel on the battlefield. However, the Palestinian leader does think he can win a political struggle by manipulating international opinion.

In the past, Arafat has cracked down after America has responded with anger, Meridor noted.

"We have seen him go into mosques, arresting and jailing terrorist leaders," Meridor said. Unfortunately, as soon as the international media's attention is diverted, Arafat stops exerting his power.

Arafat was not convinced that the international arena was against terrorism in Israel and therefore did not feel compelled to get tough, Meridor said.

By pursuing this path, he is doing a disservice to his own people, the Israeli statesman added.

"As bad as things have been for us since the outbreak of the recent intifadah in terms of life, security and economic hardships, it has been 10 times worse for the Palestinians."

Meridor noted that the Palestinians are beginning to realize that Arafat is inflicting more harm than good on them.

Dan Meridor

Reluctant to release any names for fear that harm may come to them, Meridor did say that in recent months a new moderate leadership has developed from within the Palestinians.

"They talk against [Arafat] amongst themselves, to us and to the Americans" because they are frustrated, Meridor said.

They saw how close to an agreement they were at Camp David and at Tabah and that Arafat chose to throw it away and pursue a path of terror instead.

The Palestinians realize their cause has wide support all over the world, Meridor said. However, they realize Arafat is losing credibility and that public opinion is turning against them.

At this point, Meridor said it is now crucial the United States persist in its condemnation of Arafat.

"The refusal of the [American] government to meet with Arafat sends a deliberate message that he isn't a plausible partner in negotiations.

"If this pressure is sustained from the United States and the entire international community – with no leaks or lifelines – then Arafat may be compelled to change his ways," Meridor said.

As far as Israeli politics go, Meridor said the current national unity government indicates how much has changed over the past year.

The Israeli right and left wing have undergone harsh awakenings, he said.

During the Camp David negotiations, right-wing political thinkers came to terms with the fact that they could not retain all the land captured in the Six Day War.

Demographics in the Middle East convinced them that attempting to hold everything could risk Israeli sovereignty and the Jewish character of the State, he said.

Furthermore, the relationship between Palestinians and Jews built on fear and hatred and the current intifadah was beginning to threaten the successful historical integation of the Israeli Arabs.

"They may not have believed wholeheartedly in the Zionist dream and the Jewish land of Israel, but for more than 50 years they lived within the laws of Israel and became Israelis in many ways," Meridor said, adding that recent events have shown we could upset this relationship if we continue to govern over 1967 borders.

On the other hand, he noted, before Camp David, the left wing was convinced that if Palestinians were offered their own land and financial support, then we would have peace.

The break in peace talks and recent events have proven to them that Arafat does not really accept Israel's legitimate right to exist. Left-wing political thinkers have had to come to terms with this disappointment.

So, many left and right wingers have currently become more centrist in their views.

Right now, Meridor said, about 80 percent of the population support the government in its attempt to contain and quash terrorism. However, there is also support for concessions once the other side is ready.

Even the settlements are no longer an issue that will stand in the way of an agreement, Meridor said. At Camp David they weren't much of an obstacle for either side.

Israelis have come a long way, Meridor said. They are less ideologically and emotionally committed to the views they once had.

"We are much more realistic, but it is very frustrating because we don't see a solution around the corner."

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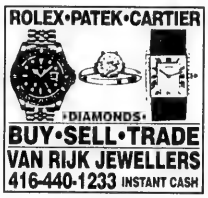

HEARTS OF STONE!

For Jews, this past year has been the most difficult in 50. Filled with bombings, terrorism, shock, sorrow and tears in Israel and New York - perhaps no one has suffered as much as The Schevischurder family in Israel.

They lost five members in the Jerusalem "Sbarro" bombing.

The parents were with 5 of their 8 children when a suicide bomber detonated a knapsack filled with nails and explosives. The mother and two daughters A"H were killed instantly. The father and son A"H lay mortally wounded and died after reciting the Shema Yisrael together. Two young girls aged 8 and 10 were injured, one very seriously.

The 3 brothers not with the family found their sisters in the hospital. Then they came together for the five concurrent funerals which took place on Mount Menuchot in Jerusalem.

The father Mati was a Jewish studies teacher and the mother Tzirel worked with deaf children. They left a small amount of life insurance. The remaining 5 children aged 8 to 21, are destitute and facing a crisis. The youngest girl faces many surgeries and long term therapy.

WON'T YOU PLEASE HELP?

We need every Jew to help these five orphans financially. We can defeat those with hearts of stone. Charitable tax receipts will be issued for donations of $18 and up. Please give generously. In the merit of this mitzva may you and all of Israel be blessed with a year of health, happiness and peace. Thank you.

THE INTERNATIONAL CAMPAIGN FOR THE SCHEVISCHURDER FAMILY
Cheques paid to: **CK Fund**, c/o Newman Box 613, 2 Graymar Ave, Toronto, Ont. CANADA M3H 3B4

For more information, please call Zale Newman in Toronto at (416) 633-5441, email address zale@idirect.com or Rebbitizin Rivka Moore in Israel at 02-651-9258 or Rabbi Goldstein in the U.S. at (732) 370-1392

PREPARING LATKES:

Hasida Kurzfeld, a teacher at Shaar Shalom Religious School, helps student Charlotte Tyber prepare latkes as part of a family education program for the Grade 1 class.

Greater Toronto Area

Israel's security is paramount, Levy says

By ANNA MORGAN
Staff Reporter

THORNHILL — Israel's recent decision to send troops into areas controlled by Palestinian Authority (PA) Chairman Yasser Arafat is predicated on Israel's need to guarantee the security of its people, says Israeli Knesset Member David Levy.

The former foreign minister and deputy prime minister of Israel was the guest speaker at a packed Israel solidarity rally Saturday night. Levy, who is leader of the Gesher party, emphasized that Israel is a country that wants peace but now realizes that only through strength can it ever achieve a secure solution with its Arab neighbours.

In his speech, Levy recalled the words of the late Egyptian president Anwar Sadat, who said that only after concluding he could not defeat Israel did he decide to pursue the path of peace.

Our incredible desire to achieve peace has been interpreted as weakness, Levy said. "We yearn for peace but we cannot be persecuted by peace."

In an interview with *The CJN*, Levy noted that the Oslo accords were built on Arafat's guarantee that he would fight terrorism. However, he said, "we now have proof that the Palestinian Authority not only knows about terrorist activities, but participates in attacks against Israel."

David Levy

Arafat is not keeping up his side of the obligations put forward at Oslo and we can no longer simply wait for suicide bombers to attack us, Levy said. "We need to go in and prevent the terrorists from acting."

On Arafat's future, Levy stated that Israel did not enter the West Bank and Gaza in order to get involved in leadership issues, adding that "the appointment of leaders is their business."

But at this point, Levy said, Israel will not accept that for the sake of continuing the talks we will stand back and count our dead everyday. "In the name of peace, we cannot have undefendable borders."

Levy, who has worked with six prime ministers from Menachem Begin to Ehud Barak, said that the current national unity government is having a hard time stating its position because it can't decide on important issues.

"I have doubts that the current government can last," he noted. "It doesn't have a path. Each one speaks in a different voice and each one has a different opinion."

It is terrible that the prime minister speaks his mind with respect to the PA and his ministers say the opposite, Levy stated. "It confuses the nation and it weakens us internally and externally, causing paralysis in matters that should be clear to everyone."

During the rally, Levy said it is crucial for the government to be clear in its position on issues such as settlements, the 1967 borders, and the Palestinian right of return, and that Israel must be united "around that which unites the Jews around the world - Jerusalem under Israel's sovereignty."

In terms of the Israeli Arabs, Levy noted that "we need a great deal of patience. We are being judged according to the way we treat our minorities."

When introducing Levy, Israel's Consul General Meir Romem said that "Israel is encouraged by the support it has received from the Toronto Jewish community."

The rally, which was sponsored by the Sephardic Kehila Centre and Mizrachi Canada, was organized to show solidarity with Israel at difficult times, said Jacques Benquesus, the Kehila Centre's president. Levy's address was given in Hebrew and translated by Canadian Jewish Congress past president Moshe Ronen.

SERVING CHICKEN SOUP: Martin Rutte, co-author of the New York Times business best-seller, *Chicken Soup for the Soul at Work*, was the keynote speaker at a recent UJA Federation Women's Campaign & Advocacy event at the Japanese Canadian Cultural Centre in Toronto. Pictured with Rutte are Jodi Bager (left) and Susan Gudofsky, Program Chairs of the event.

The Executive, Board and Staff
Jewish National Fund
extend sincere condolences to the family of the late

DORIS ADELSTEIN ז"ל
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Dry Bones

SHARON WANTED TWO WEEKS OF RESPITE FROM PLO TERROR!
BUT ZINNI ASKED FOR ONLY TWO DAYS OF NO PLO TERROR.
NOW THE EUROPEAN UNION HAS A PROPOSAL
TWO HOURS?
YOU GOT IT!

If we lose our hope, we lose our bearings

Only a few pages remain on the calendar of the year 2001. And with the melancholy of a dilemma that assaults the conscience, we are caught between wanting to hold more tightly onto the waning December days and wanting to tear them away with swift, certain finality to hasten the arrival of the new year and with it, the hope of better times.

The violent Palestinian rejection of a negotiated peace with Israel was already in its fourth month when the year 2001 began. The duplicitous, deadly decision by Yasser Arafat to again put a gun in the hand that had once held that of Yitzhak Rabin would bring only disaster for the Palestinian people.

Once again, Palestinian "liberation" became the excuse for violence and terror against the people of Israel. The killing and attempted killing continue unabated to this very moment.

But the fight against Israel was carried to an additional battleground.

Nine months into the year, the Islamic nations of the world launched a verbal assault on Israel and on the Jewish people at the UN anti-racism conference in Durban, South Africa that was hauntingly reminiscent of the vilest, most horrific calumnies of the Nazis.

Merely days later, on Sept. 11, Osama bin Laden and his murderous band of evil zealots brought terror to the shores of the United States. More than 3,000 people were killed; suddenly we all felt vulnerable.

In contrast, only weeks later, we saw that everyone in Israel, in fact, was vulnerable. Emboldened by the example of Al Qaeda, Palestinian terrorists began a new wave of suicide bombings and roadside ambushes. Scores of Israelis were killed and wounded.

The spiral of the year has been mostly downward.

Today the Israeli dream of peaceful co-existence with the Palestinians and the Palestinian dream of an independent state seem very far away. Durban unleashed into public discourse the twisted perversions of classical anti-Semitism. And somehow, inexplicably, the debate surrounding Sept. 11 was transformed into a debate about Israel and the Jews.

But, as MP Irwin Cotler has told us, 2001 is not 1941. The Jewish people are neither powerless nor alone. Resolve, determination and courage must be our constant companions.

A cold eye to the truth must be the lens through which we view the world. But how we view the future must be a function of how we hope and what we hope for our children. There is a proverb that "hope deferred makes the heart sick." Woe unto us if we try to impart to our children the vast beauty of our traditions and the brilliant effulgence of our history through a heart made sick by hopelessness. It cannot be done; nor should we pass onto our children a religion, a faith, a peoplehood, a history, a way of life and a view of God's creations that are predominantly of tears and suspicion.

If we lose our hope we will lose our bearings. But, we have not lost our hope. *Od lo avda tikvateinu.* That has never been our way.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Netmati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, **AND** Elchanan Tannenbaum, kidnapped.

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Foster homes needed

Jewish Family & Child Service (JF&CS) is in desperate need of Jewish foster homes.

JF&CS is mandated to provide child protection services to the Toronto Jewish community. When absolutely necessary, and for the safety of a child, the agency has the legal authority to remove children from their homes and place them in foster care.

When a child enters our care, our policy is to ensure that the child is placed in a Jewish home. Over the past few years, we have seen an increase in the number of children requiring foster care along with a simultaneous decrease in the availability of Jewish foster homes.

Recently, we were unable to place a Jewish child in a Jewish home. We would like to bring to your readers' attention the critical need for Jewish families to become foster parents for both short and long term periods. In particular, we need families who will work with preschoolers (ages two to six) and adolescents (ages 12 to 16). We provide orientation, ongoing training and support as well as a per diem rate and compensation for all child care expenses.

Anyone interested should contact Selma Elzas, coordinator of foster care, at 638-7800 ext. 298 for further information.

Gordon Wolfe
Executive Director, Jewish Family & Child Service
Toronto

* * *

Too far over, backwards

The Canadian government learned nothing from the consequences of the Durban conference. It was a foregone conclusion that the UN body at the recent Geneva conference would once again single Israel out for condemnation.

A way to describe Prime Minister Jean Chretien's and Foreign Minister John Manley's decision to have Canada attend the conference and vote against Israel is with an anatomical metaphor. The medical term for bending over backwards is "extreme lordosis." There are two possible outcomes for this condition: the bony structure of the back may eventually disintegrate, leaving the person virtually spineless, or one might just fall over backwards, unable to stand up for what one truly believes.

G. H. Growe, Jerry Growe, Nomi Kaplan
Vancouver

* * *

Canadian politics consistent

At least we see consistency in Canadian federal politics.

The Liberals keep on voting against Israel, notwithstanding their effort to mend fences with the Jewish community in the last election. Former Alliance leader Stockwell Day has been consistent in his feelings toward Israel. When will we Jews wake up and smell the coffee?

Marvin Rubner
Toronto

* * *

Looking for film subjects

We are looking for Jews willing to share their stories with us for a project on conversion to Judaism. We are looking for people willing to speak frankly about their experiences of conversion – the reasons they chose Judaism, reactions from family and friends, and their acceptance by, and activity in, the Jewish community. They should be willing to appear on camera.

If you have a story, please send a brief outline to our attention at 1151 W. 7th Ave., Vancouver, B.C., V6H 1B5, along with your address and phone number. We will keep all stories confidential and respond to you immediately.

Tracy Ames
Vancouver

* * *

Waiting for compensation

Would someone let us know how much longer we will have to wait for the slave money that the German government promised to pay us?

Is it true that the money will be distributed to our families only after we are gone?

Is it also true that 39 lawyers who worked on the case already received $51 million for their involvement?

These and other questions are being asked whenever groups of our people meet. Let it be clear: we are very thankful for the efforts of Edgar Bronfman and Israel Singer of the World Jewish Congress. However, it seems that the people who took over the distribution are having a ball with so much money.

Sholem Hershkop
Toronto

* * *

Palestinians need logic

Ever since the Sept. 11 terrorist attacks, the American TV new channels have continuously carried the slogan "America strikes back." In light of Sept. 11 and events in Afghanistan since then, any Palestinian with logical reasoning ability would realize:

- Terrorist attacks against Jews are not going to help the Palestinians' public relations efforts.
- If terrorists kill Jews, the Israeli government is going to "strike back."
- The U.S. government is not currently in a position to tell Israel not to "strike back."

Lack of logical reasoning and underestimation of the other side are the main causes of most wars.

Edward J. Farkas
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Preserving the Jasenovac Collection

By SANJA PRIMORAC-FEER

When I was 13 years old, I was sworn in as a proud Communist Youth, a mandatory event in a young Yugoslav's life. The ceremony took place at the site of the Jasenovac concentration and extermination camp, the largest camp in southeast Europe during the Ustasha regime of the Independent State of Croatia, a Nazi puppet state. After the initiation was completed, we were ushered into Jasenovac Memorial Museum's dark and musty theatre. The lights went off, and the film projector started rolling. What I saw that day changed me. What I saw that day was footage of the liberation of the camps in Europe.

The Independent State of Croatia operated under Italian and later German military control, while the Ustasha dictatorship perpetuated brutal excess, including introduction of racial laws, persecution of Serbs, Jews, Roma (Gypsies) and Muslims, and deportations to concentration camps. Jasenovac, one of the most brutal camps, was under Ustasha command and nationalist peasants administered it. Inmates were clubbed and stabbed to death and routinely put in chains until starvation. Hundreds of thousands of children, women and men lost their lives in the camps of the Independent State of Croatia.

Croatian nationalism persisted in Communist Yugoslavia, and Ustasha and other émigré nationalist groups remained active abroad. President Josip Broz Tito's death in 1980 weakened Yugoslavia and increased demands for secession. In 1990, Croatia and Slovenia, followed by Bosnia, elected non-Communist governments and demanded greater autonomy. In 1991, Croatia declared its independence with Franjo Tudjman, a former communist general and notorious Croatian nationalist, as president. Fighting immediately erupted between Croats and federal troops in the predominantly Serb-populated areas of Croatia, near Jasenovac. My hometown was just 10 miles away. During the fiercest fighting, when shelling persisted for weeks at the time, rumours circulated that the Jasenovac Memorial Area was destroyed and its collection looted.

During a research trip I made last September as part of my work with the United States Holocaust Memorial Museum in Washington, D.C., I learned that an official in the U.S. Embassy in Zagreb had located the man who saved the Jasenovac collection during the civil war and stored it in his basement. The next morning I was crossing the border between Croatia and Republika Srpska, a part of the Federation of Bosnia and Herzegovina. This was my first trip after the civil war to what is regarded by some Croats as enemy territory. But now with the peaceful landscape around me, I had little to fear, except maybe the land mines.

We met the Jasenovac Museum's former deputy director who told us that the collection had been transferred to Republika Srpska Archives, in the town of Banja Luka. We asked him to take us there. We reached Banja Luka in the early afternoon and after a short meeting with the archives' director, he took us into the basement where I discovered unprotected film prints, personal items in plastic bags, photos and documents damaged by elements. These documents and artifacts may be the only physical proof of the victims of the Croatian Holocaust.

The collection's state was alarming. The storage area was filthy, with broken windows and no climate control. I felt the archive director's embarrassment as he explained how the country is poor, his own staff is unpaid, and this was the best they could do under the circumstances.

We thanked our hosts and left Banja Luka that evening. I remember riding back to Zagreb in a panic. I felt responsible. There is a right time for a person to get involved. This was the right time for me.

When I returned to the United States Holocaust Memorial Museum, I made a presentation to Diane Saltzman, the director of conservation; Radu Ioanid, the director of the international archives project; and Alice Greenwald, the associate director of the museum program. I was almost feverish, aware that time was scarce. They understood, and soon afterward Diane, Radu and I were on a rescue mission.

We flew to Sarajevo and negotiated with Bosnia and Herzegovina's prime minister to allow us to remove the materials from Republika Srpska. At the same time, we signed an agreement with the Ministry of Culture of Croatia. With the help of the U.S. Embassy in Sarajevo, we secured a truck and a driver and early the next morning, we left for Banja Luka. It was still dark outside, and fog in the mountainous region of central Bosnia is thick. As daylight broke, we realized we were driving through charred villages. This area of Bosnia experienced some of the worst fighting during the civil war. We passed hundreds of destroyed homes.

Upon our arrival in Banja Luka, we met with the director of Republika Srpska State Archives. After studying the agreement, he said that he would not question his prime minister's decision and added: "I was involved in the war in the '90s, it was really tough. But I did not fight. I was an administrator, I am an archivist."

The 19 metal and wooden boxes were loaded onto the truck and we headed back to Sarajevo. This time, there was no night or fog to cover the sight of former thriving Serb and Muslim communities. I spent hours contemplating my own wartime experiences and how I ended up here. When we arrived, we headed straight to a U.S. Embassy warehouse on the city's outskirts to pack the materials carefully for transport to Washington, D.C. It was very difficult. Diane suggested how to make sure nothing would get damaged. We worked fast, in silent concentration and left the next day for Washington. We searched for the right words to explain to our families, friends and colleagues what had happened.

Killing instruments at the camp.

The materials arrived in November 2000, via U.S. diplomatic pouch – half a ton of precious historical artifacts. The museum's collection professionals now got involved. First, the whole collection was fumigated. We then started the process of assessment, preservation and organization. The objects urgently needed to be removed from acidic boxes and envelopes which were accelerating the deterioration process. We also needed to deal with film, photo and paper materials.

The objects in the collection numbered in the thousands and included personal letters, oral histories, Ustasha propaganda films, photographs of atrocities and killers, war crime trial transcripts and many personal items. There were ceramic miniatures made by a famous artist who was deported to Jasenovac. There was a book containing hundreds of recipes written by a woman in small, neat handwriting.

Markers worn by Jewish inmates and others.

For nine months, the staff worked furiously to protect the collection. The film was preserved; videotapes are available for research in the museum's film and video archive. Two thousand historical photographs have been copied and the collection's objects photographed. Approximately 100,000 pages of documents have been organized and microfilmed. Seventy audiotapes of survivor oral histories have been copied and will be transcribed and translated by our volunteers.

The collections staff's commitment was tremendous. In particular, we received an amazing amount of support from two collection volunteers, both of whom are Croatian and lost family in Jasenovac. Their intellectual and emotional involvement and support is beyond description. The collection is now in stable condition and properly stored in the museum.

As part of the United States Holocaust Memorial Museum's international efforts to ensure the protection and accessibility of original Holocaust documentation and to support the accurate presentation of this history, these copied materials will be available not only in its own archives, but also at several other institutions worldwide and in the former Yugoslavia. The museum returned the original materials to the Jasenovac Memorial Area in Croatia in November.

Last May, the United States Holocaust Memorial Museum's director, Sara Bloomfield, met with government officials in Croatia to discuss the preservation and display of the Jasenovac collection and to address the presentation of the Holocaust in Croatia's educational system. The museum hopes that Holocaust studies will become part of the Croatian school curriculum and that an official Days of Remembrance will be established. The historical record related to World War II and the Holocaust has been manipulated for too long. The museum's involvement will ensure a fair and accurate presentation of this history here and in Croatia.

We are aware of the many sensitivities surrounding this material. Our commitment is not to any group or nation, but to Holocaust remembrance, a cause that must remain above political pressure. The museum hopes that scholars, students and the public will see not only artifacts and history but also the broader meaning of the conflict and how it affected that area for decades.

The United States Holocaust Memorial Museum's Jasenovac Web site, which serves as a permanent memorial to those who were victims of the Ustasha regime, can be found at www.ushmm.org/jasenovac.

Sanja Primorac-Feer is a researcher with the United States Holocaust Memorial Museum's film and video department and acting project manager for the Jasenovac Collection. Originally from Croatia, she has conducted archival research for the museum in the former Yugoslavia. Primorac-Feer has lived in the United States since 1992 and has worked for the museum since 1996.

Muslim soul-searching

A few weeks ago, I received a long e-mail message from Israel that quoted a letter by Dr. Muqtedar Khan, director of international studies at Adrian College in Michigan and a widely known scholar.

Rabbi Gunther Plaut in Toronto

I am citing a few excerpts to give the reader a sense of Khan's vision:

"I am writing this memo to you all with the explicit purpose of inviting you to lead the American Muslim community in soul-searching, reflection and reassessment.

"What happened on Sept. 11 in New York and Washington, D.C., will forever remain a horrible scar on the history of Islam and humanity. No matter how much we condemn it, and point to the Quran and the Sunnah to argue that Islam forbids the killing of innocent people, the fact remains that the perpetrators of this crime against humanity have indicated that their actions are sanctioned by Islamic values. The fact that even now several Muslim scholars and thousands of Muslims defend the accused is indicative that not all Muslims believe that the attacks are un-Islamic. This is truly sad…

"While encouraging Muslims to struggle against injustice (Al Quran 4:135), Allah also imposes strict rules of engagement. He says in unequivocal terms that to kill an innocent being is like killing the entire humanity (Al Quran 5:32). He also encourages Muslims to forgive Jews and Christians if they have committed injustices against us (Al Quran 2:109, 3:159, 5:85).

"Muslims, including American Muslims, have been practising hypocrisy on a grand scale. They protest against the discriminatory practices in Muslim states. In the Gulf one can see how laws and even salaries are based on ethnic origin. This is racism, but we never hear of Muslims protesting against them at International forums. The Israeli occupation of Palestine is perhaps central to Muslim grievance against the West. While acknowledging that, I must remind you that Israel treats its 1 million Arab citizens with greater respect and dignity than most Arab nations treat their citizens. Today Palestinian refugees can settle and become citizens of the United States, but in spite of all the tall rhetoric of the Arab world and Quranic injunctions (24:22), no Muslim country except Jordan extends this support to them…

"Muslims love to live in the U.S. but also hate it. Many openly claim that the U.S. is a terrorist state but they continue to live in it. Their decision to live here is testimony that they would rather live here than anywhere else. As an Indian Muslim, I know for sure that nowhere on earth, including India, will I get the same sense of dignity and respect that I have received in the U.S. No Muslim country will treat me as well as the U.S. has."

These few excerpts reflect a message that all other ethnic groups might well apply to themselves, if the shoe fits.

The advocacy challenge

When Defence Minister Art Eggleton was booed at the rally for Israel in Toronto last week, the audience reaction reflected frustration with the government's expressing sympathy for the Palestinian people along with its statements of friendship and support for Israel.

Actually, Eggleton was expressing long-standing principles of Canada's Middle East policy. Israel has faced tough times before and Ottawa's policy isn't new, but the Jewish community's reaction to it over the last year is. So what has changed? Two new factors have affected the complexity of Israel advocacy in Canada.

Shira Herzog in Toronto

Traditionally, the community has argued that its support for Israel is anchored in a broad consensus and shared values between the two democracies, and that we benefit from the non-partisan nature of our support. This view may be changing.

Last fall, for the first time in more than two decades, Canada's Middle East policy was thrust into the arena of domestic partisan politics. As the intifadah erupted and Canada voted against Israel at the United Nations, some media and opposition politicians used the issue openly during the election campaign in Toronto's few Jewish ridings. The taste of those attacks still lingers in Ottawa and the Jewish community.

This had not happened since 1979, when Tory leader Joe Clark distanced his party from the incumbent Liberal government's approach to the region by promising to move the Canadian Embassy in Israel from Tel Aviv to Jerusalem. That short-lived promise was quickly retracted once Clark became prime minister, and Middle East policy returned to its non-partisan place in the political arena.

A second, new element in the debate is latent, but profound in its potential implications. Traditionally, our organized advocacy efforts on behalf of Israel in Canada have been predicated on support for the Israeli position, whatever its government of the day. We have argued that Israelis elect their leaders in free elections and our role is to seek maximum understanding for their position – whatever the Canadian government of the day.

Admittedly, Israel's position on various international issues differs at times from that of a domestic Jewish community. Its perspective as a sovereign state is by definition international in its context and reflective of a broad range of interests. Our relationship with the Canadian government is more immediate and political, and its context is domestic. But for the first time, some in the community are more openly questioning the Israeli position on Canada's Middle East policy.

In the past, divisions within the community on issues such as the Lebanon war or Israeli settlement policy affected our unity vis a vis the larger Canadian community and government. Now, however, we are challenging the official Israeli perspective on Canada itself. This begs the question: If organized Israel advocacy in Canada is undertaken as a statement of the community's support for – and solidarity with – Israel, how can the basis for that very advocacy be a view that the perspective of the Jewish community of Canada is different from that of Israel and perhaps pre-eminent?

Obviously, discussion of this is not helped by the nature of the current Israeli unity government, which is more fractious than the unity governments of the 1980s. But right now, the internal differences within that government on the Palestinian issue are at best nuanced, and more importantly, they have no bearing on its perspective on Canada's policy.

And obviously there are legitimate differences in the respective views of a foreign government and a domestic constituency advocating that country's case. But these too should be no more than nuanced, and they must be dealt with constructively. Otherwise, they might undermine our effectiveness in seeking the very understanding and support we want and Israel needs.

We are right to object strongly to Canada's interpretation of "balance" in the Middle East, especially when applied to UN votes that are anything but balanced. The same applies to statements that claim "even-handedness" but amount to an anti-Israel posture. The challenge is to keep perspective on the long-term Israel-Canada relationship and on our larger, domestic agenda, while working to broaden the base of support and understanding for Israel in Canada across a multi-party Parliament and diverse community. In spite of the differences, it's a rich relationship. Let's continue to nurture it creatively and intelligently.

Anti-Zionism and the Jewish community

After a recent lecture on Canadian Jewish life, I was asked by a bright young McGill colleague: "Would someone who is opposed to political Zionism be considered part of the Jewish community?" He meant opposing the existence of Israel as an independent Jewish state. My initial reaction was that most Jews in Canada, and certainly those who consider themselves part of the Jewish community – myself included – would rule him out.

Morton Weinfeld in Montreal

Remember, this kind of debate has no legal or practical significance. Such an individual is certainly a Jew and should be welcome in any synagogue and most communal organizations. The Jewish community is a voluntary construction with no legal authority over anyone.

Yet why would such a person be considered as symbolically outside the "community?" After all, not long ago, and certainly before 1948, people who were staunch anti-Zionists were entrenched in Jewish communal life. Bundists and Yiddishists were anti-Zionists, even as they were dedicated to perpetuating a certain secular and Diaspora-based vision of Jewish life.

Many Reform Jews, particularly in the United States, were opposed to Zionism, because in their view, Judaism was only a religion. Many were generous philanthropists, supporting local Jewish charities.

Finally, there were elements in the Orthodox community (far more than there are now) who felt Zionism pre-empted God's role in ushering in a new messianic redemption of the Holy Land.

So what has changed? Everything. Israel now exists and is home to roughly 5 million Jews. Most of those Jews came as refugees, either as Holocaust survivors, Jews from Arab/Muslim lands or Jews fleeing oppression or danger in Russia or South Africa. They want to live freely as Jewish Israelis.

Political anti-Zionism today challenges that right, the right to Jewish self-determination. To hold such a position is not to engage in idle ivory tower speculation common among academics. For Israeli Jews are not interested in the dismantling of their state. At least not now.

Many have heard of this Chomskyite position, and its classic PLO variant of creating a democratic secular state in Palestine where Jews and Palestinians can live together in equality.

People have a right to propose the idea. But Jewish Israelis are not buying it, and with good reason.

We are not talking of Norway merging with Sweden here. (In fact they once were united.) Nowhere in the Middle East is there anything remotely like a democratic and secular state with an Arab and/or Muslim majority. Since most advocates of this position include the right of return of Palestinian refugees, and given high Palestinian birth rates, Jews would soon become a minority in such a state.

No thanks. Israeli Jews know the Middle East too well. They know from the Arab press what Arabs think of Jews. They know how poorly Jews have fared recently in Arab/Muslim states, to say nothing of Christians in Sudan or Pakistan, of Copts in Egypt, of Kurds in Iraq, etc. They also know how well basic rights and freedoms are respected in the Middle East. They have seen the rise of fundamentalism in the region – and know full well that a "democratic" Palestine could very well vote in a fundamentalist Islamic government.

Israelis are not likely to change their minds on this. And there are plenty of armed terrorist groups, to say nothing of Arab/Islamic states, who would love to hasten that feared outcome. To argue in favour of the elimination of a Jewish Israeli state is to offer intellectual support for these violent attacks, actual and potential, against Israel and its Jews.

The result would not be a two-state solution to the conflict, which many desire (including me) and which is still achievable. It would be a one-state solution. Jews would refuse to live as a future minority in such a new state. If they were, God forbid, to lose their struggle, they would have the option of leaving, being expelled, dying in the fight or living as an endangered minority.

All of these would lead to a form of genocide – and I use the term deliberately – of the Israeli Jewish population. This is pure, racist anti-Semitism, and that is why it remains outside the communal consensus.

The Kirshner File

The passing parade...

They died recently, leaving footprints in time...

Gerhard Moritz Riegner, the World Jewish Congress representative in Switzerland in the 1940s, was the first Jewish official to warn the Allies of Germany's intention to exterminate the Jews of Europe. Acting on information he received from German industrialist Eduard Schulte, Riegner, in Aug. 1942, sent a cable that alerted the world to Hitler's diabolical plan. From 1965 to 1983, he was secretary-general of the World Jewish Congress.

Sheldon Kirshner in Toronto

Peter Bergson (Hillel Kook), a rescuer of Jews during the Holocaust, was an organizer of the Emergency Committee to Save Jews in Europe. It led to the formation, in January 1944, of the War Refugee Board, which sponsored the activities of Raoul Wallenberg.

Emilie Schindler assisted her husband, the legendary German industrialist Oskar Schindler, in the rescue of some 1,500 Jews in Nazi-occupied Poland.

Ira Eisenstein, an American rabbi, was a key figure in the creation of the Reconstructionist movement. His father-in-law, Rabbi Mordecai Kaplan, was its founder.

Herbert Lawrence Block, known to his fans as Herblock, was a four-time Pulitzer-Prize-winning cartoonist for *The Washington Post*.

Daniel Wildenstein, the former president of Wildenstein & Company, the Paris-based art gallery dynasty, was an art scholar in his own right. **Ernst Gombrich**, the author of *The Story of Art*, and **David Sylvester**, a curator and BBC broadcaster, were major British art critics. **Louis Muhlstock**, a Polish-born Montreal painter whose social-realist canvases reflected the city's ethnic diversity, was also an advocate of the poor.

Meyer Potamkin, a Philadelphia banker, assembled one of the finest private collections of American art, with emphasis on Winslow Homer, Mary Cassatt and Georgia O'Keeffe. **Arthur Gilbert**, a British real estate developer, amassed a $300-million collection of silverware, gold snuff boxes and enameled portrait miniatures and bequeathed it to a museum in London bearing his name.

David Angell was one of the creators, and the executive producer, of *Frasier*, the top-rated NBC television series. **Frances Horwich**, born in Ottawa and a PhD in education, was the amiable hostess of the pioneering children's TV program, *Ding Dong School*, which was broadcast in the United States in the 1950s.

Samuel Arkoff, the low-budget British movie mogul, churned out 463 films, notably *I Was a Teenage Werewolf*, *I Was a Teenage Frankenstein* and *Beach Party*. **Herbert Ross**, a Hollywood director, brought five Neil Simon Broadway comedies to the screen, including *The Goodbye Girl*, *The Sunshine Boys* and *California Suite*.

Pauline Kael, perhaps the most influential film critic of her time, wrote for *The New Yorker*, *Life*, *McCall's* and *The New Republic*.

Maurice Rifkin produced syndicated TV programs, from *Cisco Kid* and *Sea Hunt* to *The Undersea World of Jacques Cousteau* and *National Geographic Specials*.

Joe Lubin, a British song writer, wrote iconic wartime songs like *I'm Sending My Blessings* and *Till Stars Forget To Shine*, as well as *Tutti Frutti* and a medley of melodies for 1960s Doris Day movies. **Jay Livingstone**, a pop composer and lyricist, and his partner, Ray Evans, wrote three famous movie songs, *Mona Lisa*, *Que Sera, Sera* and *Buttons and Bows*. In addition, he reworked the lyrics for the Christmas classic, *Silver Bells*. **Anthony Shaffer**, a British playwright, wrote *Sleuth*, the immensely popular Broadway thriller, and three Agatha Christie movies, *Murder on the Orient Express*, *Death on the Nile* and *Evil Under the Sun*.

Ruth Goetz and her husband, Augustus, adapted *The Heiress*, a Broadway play and Hollywood movie, from a Henry James novel. **Milton Gabler** founded Commodore Records, the first independent jazz record label in the United States, and produced *Rock Around the Clock* by Bill Haley and the Comets. **Larry Adler**, the celebrated harmonica player, elevated that lowly instrument to concert status in a career spanning decades. **John Simon White**, a refugee from Nazi Germany, was managing director of the New York City Opera from the 1950s to the 1970s.

Irving Himel, a Toronto lawyer, was one of the founders of what became the Canadian Civil Liberties Association, and successfully fought against discriminatory covenants in land sales. **Albert Louis Stein**, a Montreal lawyer called to the bar in 1934, was a principal in Roncarelli vs. Duplessis, a 1940s landmark civil liberties case.

Milton Rudin, a Los Angeles entertainment lawyer, represented celebrities from Frank Sinatra and Marilyn Monroe to Elizabeth Taylor and Lucille Ball. **Elmer Gertz**, a Chicago lawyer, defended Jack Ruby, the Texas nightclub owner who fired the shots that killed Lee Harvey Oswald, president John F. Kennedy's assassin.

Herbert Wechsler, a Columbia University law professor, was the author of works that shaped American criminal and constitutional law. His casebook, *The Federal Courts and the Federal System*, co-written with Henry Melvin Hart, is in wide use. **Harold Greene**, a U.S. government lawyer and federal judge, presided over the breakup, in 1984, of the American Telephone and Telegraph Company, an anti-trust case with enormous ramifications.

Louis Goodman, a pharmacologist, discovered the first effective chemotherapy treatment for cancer. He co-wrote *Goodman and Gilman's The Pharmacological Basis of Therapeutics*, a standard textbook, now in its ninth edition, that strengthened pharmacology's relevance to clinical medicine.

Joseph Weber, a professor of physics at the University of Maryland, is universally regarded as the father of gravitational wave detection. **Herbert Friedman**, a leader in the field of X-ray astronomy, discovered the first such rays outside the solar system.

William Nierenberg, a physicist, was director of the Scripps Institution of Oceanography in San Diego from 1965 until 1986, and an advisor to U.S. presidents and military agencies. **Herman Feshbach**, a nuclear physicist at the Massachusetts Institute of Technology, was instrumental in developing theories explaining the behaviour of nuclei in atoms.

Sheldon Datz, a molecular chemist at the Oak Ridge National Laboratory in Tennessee, helped devise a technique to observe the interplay of molecules in chemical reactions.

Gerard Chrzanowski, a psychoanalyst, is said to have been the model of the compassionate psychiatrist in *The Snake Pit*, the 1948 best-selling novel and film based on it.

Joseph Ransohoff, one of North America's leading practitioners and teachers of neurosurgery, was based at the H. Lee Moffitt Cancer Center and Research Institute in Tampa, Florida, and organized the first intensive care neurosurgery units in New York City's Bellevue Hospital Center. **Alvin Feinstein** of Yale University was an epidemiologist who advanced the science of disease diagnosis and prognosis. **George Solomon** was a pioneer in psychoneuroimmunology, which charts the relationship between stress and the body's ability to resist disease.

Donald Cohen, the director of Yale's Child Study Center, reshaped child psychiatry by gaining a better understanding of autism, Tourette's syndrome and other illnesses. In recognition of his contributions, the Cohen-Harris Center for the Study of Trauma was recently established at Tel Aviv University. **Jon Eisenson**, a Stanford University professor of speech, played a major role in explaining children's speech problems.

Leslie Kish, a professor of survey methodology at the University of Michigan, devised sampling methods used in censuses and political surveys and polls. His book, *Survey Sampling*, had a profound effect on the scientific collection of information. **Robert Nathan**, an economist, headed the War Production Board's planning committee, which mobilized U.S. industry during World War II.

Marvin Harris, a Columbia University anthropologist whose theories about cultural change sparked academic controversy, was the author of, among other works, *Why Nothing Works: The Anthropology of Daily Life*.

Bella Wexner was the matriarch of Limited Inc., the U.S. clothing store chain whose banners include Henri Bendel, Lane Bryant, Victoria's Secret and Abercrombie & Fitch. **Daniel Lewin** of Israel was the co-founder of Akami Technologies, a developer of Internet services. **Leonard Pines** expanded his father's deli meats business into Hebrew National Kosher Foods. **Joan Bove** was a co-founder of the hair colouring company, Clairol. **Harold Shenkman** was one of Ottawa's leading builders (Westgate Shopping Centre). **Al Gross** of Toronto invented wireless communications equipment that foreshadowed paging systems, walkie-talkies and cell phones. **Harry Bilgorri** was a renowned London tailor whose shop catered to the British elite.

Ella Goldberg Wolfe, one of the co-founders of the Communist Party of the United States, later turned against communism and became a staunch conservative and chronicler of the 1917 Russian Revolution.

Bo Belinsky was a major league baseball pitcher whose short-lived career floundered in a haze of alcohol and drugs. **Sol Forman** owned Peter Luger Steak House, a New York City culinary institution.

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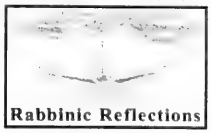
Jewish Life

Don't abandon Israel

By RABBI PHILIP S. SCHEIM



Rabbinic Reflections

In the Jewish wedding ceremony, the final marriage blessing, the last of the Sheva Brachot under the chupah, is based on verses in Jeremiah (33:10-11):

"Again there shall be heard in this place… in the towns of Judah and in the streets of Jerusalem that are desolate, without inhabitants… the sound of joy, the sound of celebration, the sound of bridegroom, the sound of bride."

The Prophet Amos offers a similar message (9:14): "I will restore the fortunes of my people Israel; they shall rebuild the desolate cities and live in them; they shall plant vineyards, and drink their wine, make gardens and eat their fruit. And, I will plant [the people Israel] on their soil, never again to be uprooted from the soil that I have given them…"

Each time I land at Ben-Gurion airport, I feel what cannot be felt at any other airport in the world. For no matter how light the carry-on bag on our shoulders may be when descending the plane, we carry the weight of thousands of years of Jewish dreams – a weight that, rather than burden us, miraculously uplifts us. No feeling on earth can equal that landing in Israel.

But my last two visits, both in this past year, were different. Most times when you land at Ben-Gurion, you enter a crowded airport and face long line-ups at passport control. I'll never complain about those line-ups again, for this time, there were no crowds. The airport was very quiet.

Israel is no longer an uninhabited land. The vision of the prophets has largely been realized. The cities of Israel are no longer desolate. They have been rebuilt, along with many new ones as well, and are bursting with people. The Jewish State is so alive, even now. But the land that is not lacking in population is devoid of visitors. The country, once again, is alone, unvisited and that is sad and unnecessary.

Life goes on in Israel today – except for the absence of tourists and notwithstanding the difficulties of recent months, there is amazing normalcy. Obviously, there are areas that are not visited due to security issues, but most of these areas would not have been on any tourist's itinerary in the past ten years. There are more sites than ever to visit, and the country continues to grow and to blossom, making the vineyards and gardens of which Amos spoke part of the everyday landscape.

Israel should never have to feel abandoned by world Jewry, least of all, at such a hard time as this. Rabbi Shlomo Riskin, chief rabbi of the town of Efrat, recently had harsh words for Jewish organizations who cancelled their Israel programs, and for individual Jews who refused to consider travelling to Israel during this past year of tension.

"Israel is not Disneyland," he noted.

When times are tough, conditions less than ideal, yes, one cancels trips to Disneyland, to Las Vegas, to Florida, to the Caribbean. But Israel is family. It's home. At least, it's supposed to be. One doesn't refuse to visit family, to come home, during hard times – rather, one prioritizes visits during those more difficult moments. To do otherwise is to ignore the enormous transformation in Jewish history that has taken shape these past years before our very eyes. To do otherwise is to put in jeopardy our direct link to the State of Israel.

Time will tell with the Almighty as the ultimate Judge of our worthiness as part of the generations that have witnessed the rebirth of a Jewish State and the reunification of Jerusalem. And that worthiness likely will be determined by our standing by – and standing in – the State of Israel, especially during these days.

There are numerous opportunities to visit Israel in the weeks and months ahead, often at incentive pricing. [Feel free to contact me directly about a solidarity mission we are planning for late January: rabbi@bethdavid.com.]

A while back, an Israeli spokesperson was being lectured by an audience member critical of governmental policy. The audience member finished his remarks by saying to the speaker: "You, sir, should be on guard." The Israeli spokesman's retort was instantaneous. "You, sir," he answered, "should be on the plane."

So, too, should we. As soon and as often as possible.

Rabbi Scheim is the spiritual leader of Beth David – Bnai Israel – Beth Am Congregation in Toronto.

'Rights' a barrier to Mideast peace

By BEN ARCHIBALD

Guest Voice

The current terror campaign being waged by the Palestinian Authority against the State of Israel is far more complex than anyone had ever anticipated. Much as in any war machine, the Palestinians have launched a systematic campaign with different messages for the audiences of Gaza mosques, CNN broadcasts and Belgian courts. The mosque faithful are told to murder Jews wherever they can be found, since, after all, it is their duty as good Muslims to seek out and murder those who have dared to settle on Muslim land.

Similarly, in more nuanced language, men dressed in suits and armed with British accents convey the same message time and again on television and in print media. Palestinians we are told, have a right to the land and a right to prosecute Ariel Sharon for war crimes in Belgium. These rights are derived from koranic text when discussed in the mosque and from "international law" when discussed on CNN.

Indeed, rights talk has become the norm in trying to solve what is becoming an increasingly intractable conflict.

In an attempt to shore up their bargaining positions and gain legitimacy, Palestinian leaders never make a statement without the introductory phrase, "All we are asking for is respect of our rights." Indeed, this phrase has become so effective that it is now parroted blindly by the U.S. State Department, which seeks to end the "cycle of violence" by respecting Israel's right to exist and the Palestinian Authority's right to create a viable state. As rights talk becomes an entrenched feature of the conflict, a creative solution becomes painfully remote.

Prof. Mary Ann Glendon has remarked that modern constitutional and international law has spawned a "rights consciousness" that encourages parties to become more absolutist in their claims and blind to the principle of compromise, since legal rights, unlike political conflicts, are non-negotiable.

This rights consciousness is clearly at play in the current Mideast conflict. The rights the Palestinians refer to in United Nations security council resolutions 242 and 338 make no reference to a Palestinian state, to the right of return of refugees or to withdrawal by Israel from all of the West Bank and Gaza.

Yet it has become uniformly accepted dogma that Palestinian rights bestowed by the international community – a dubious forum when it comes to Israel – are sacrosanct and non-negotiable. As a result, when one peels away the nuance and sophistication, lawsuits in Belgium and rights talk on CNN seek to anchor the mullahs' cries in Gaza in legal and moral legitimacy.

While the plaintive plea that "we are only asking that our rights be respected" finds favour in our hearts it is imperative that the "rights" being granted are clearly understood. The right to prosecute Sharon is an attempt to delegitimize the democratically elected leader of Israel; the right of return for Palestinian refugees is an attempt to undo the State of Israel as a Jewish state; and the introduction of rights talk is an attempt to enter a cyclone of never-ending conflict until Israel's will to survive as a Jewish State is broken.

As mediation teams shuttle in and out of Israel and the Palestinian Authority, they must introduce the Palestinian leadership to the post-Camp David reality.

Israel believes it is in her interest to have a peaceful Palestinian state as a neighbour. It is a belief born not out of love but necessity. Israel has a historical right to Bethlehem, Shilo and Hebron, but as a democratic, peace-loving people, Israelis are willing to place supreme value on the idea of political compromise and not absolutist rights talk. Peace will be at hand when Palestinian spokespeople are as excited about having a state as they have become about delegitimizing ours.

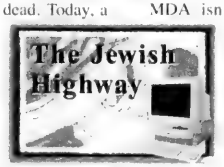
Israel is legitimate, as is our historical claim. Compromise is necessary so that we can be fated to live together, as opposed to an unending cacophony of rights talk, which would doom us to live in unending conflict.

Ben Archibald is an attorney at a Boston-based international law firm and a graduate of McGill University's faculty of law.

Jewish Life

Israel's emergency workers

By MARK MIETKIEWICZ



The image is too familiar. A bomb explodes in Jerusalem or Haifa or Netanya. Within moments, emergency workers appear on the scene ready to risk their lives to save the wounded and to show respect to the dead. Today, a look at Israel's emergency workers on the World Wide Web.

Magen David Adom (MDA, Red Shield of David) is Israel's National Emergency Medical Service **[http://www.magendavidadom.org]**. Founded in 1930, MDA is responsible for helping Israel's Army Medical Corps in wartime, providing civilian emergency and medical and first aid services, and maintaining a blood bank for civilian use. Its Web site includes background information about the fight to have MDA recognized by the International Red Cross. The Newsflash section provides detailed information about terror attacks in Israel **[http://www.magendavidadom.org/newsflash.html]**.

MDA's humanitarian efforts aren't limited to disasters in Israel. Since 1999, MDA has responded to crises in Greece, Kosovo, Indonesia, Eritrea, Ethiopia and the earthquake in Turkey: "MDA paramedics sent daily reports of horror... and miracles. On the word of an excited boy and girl who said they heard knocking sounds deep within a pile of rubble, one paramedic used his stethoscope to locate the person underground. He dug a small hole toward the noise. At first two fingers and then an entire hand emerged, allowing the paramedic to insert anintravenous transfusion which helped to keep the victim alive for the eight hours it took to free him" **[http://www.redcross.org/services/intl/global/mda/mdaworks.html]**.

MDA isn't alone when disaster strikes. Hatzolah Jerusalem has over 200 volunteer emergency medical personnel, all certified by MDA. Hatzolah Jerusalem operates in over 20 cities and towns throughout Israel **[http://www.hatzolah.org.il/]**. (Hatzolah also runs volunteer emergency services outside Israel. You can read Hatzolah's Shamai Goldstein's account of what it was like to survive the World Trade Center attack **[http://www.jewsweek.com/society/111.htm]**.)

Members of Israel's bomb squads – called sappers – risk their lives trying to neutralize suspicious objects before they can do any harm. A *Jewish Homemaker* magazine article about the members of Jerusalem's bomb squad reads: "Has Rami, this super-cool Israeli with a crew-cut and perpetual macho smile ever felt his hands shake? 'If you think about being injured, you can throw in the towel. All you can think of is how to do the work most efficiently and safely. Afterwards, you go over it in your head and then the shock of what you went through hits you.'" **[http://www.ok.org/homemaker/purim_57/cover.html]**.

Many other Israeli groups try to help when disaster strikes. Ezer Mitzion runs a fleet of more than 30 ambulances to transport children suffering from cancer and to help in emergencies **[http://www.shemayisrael.com/chareidi/archives5761/vayeshev/acholek.htm]**. Yad Sarah is Israel's largest voluntary organization. After the December terror attacks in Jerusalem and Haifa, injured victims were able to borrow medical and rehabilitative equipment free of charge **[http://www.yadsarah.org.il/new_eng_index.html]**. You can find links to more medical organizations at the Israeli Physician's Guide Web site **[http://www.doctor.co.il/organizationlink.htm]**.

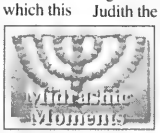
After a disaster, one of the most harrowing duties falls to the members of Chesed Shel Emet (True Mercy). These Orthodox Jews, who arrive immediately at the scene of an attack or emergency wearing bright orange emergency vests, search for limbs and scrape down buildings splattered with blood and flesh **[http://info.jpost.com/2000/Supplements/Terror/7.html]**. According to Jewish tradition, bodies must be treated with respect and all body parts must be given a proper burial. While rescue workers work to save the living and police make legal identification of corpses, Chesed Shel Emet deals with the halachic concept of proper burial **[http://www.jewishsf.com/bk960308/1bparts.htm]**.

"This is our job," says Chesed Shel Emet founder Rabbi Elazar Gelbstein. "It's hard and it breaks us but it must be done."

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

In defence of Judith

By RACHAEL TURKIENICZ



As I was reading through *The Canadian Jewish News* recently, I happened upon an article written by Jonathan Groner (Jewz.com) in which he described the story of Judith and its connection to Chanukah. Groner summarized the narrative of the Book of Judith and the way in which this Jewish heroine saved her people from the enemy general Holofernes.

Although the setting of the story is in the time of Nebuchadnezzar (centuries before the events of Chanukah), we believe the Book of Judith was written not long after the war of the Maccabees and therefore we include it as part of Chanukah.

Judith, a widowed descendant of Simon, lives in a city besieged by enemy troops and facing leadership that she feels is cowering before the threat. Believing the elders are putting God to the test, Judith rebukes them and takes matters into her own hands. She pretends to defect to Holofernes and promises to let him know when God has abandoned the Jews. Pleased with this arrangement, he accepts her into the camp.

The Book of Judith is filled with images and language that refer the reader back to earlier biblical narratives and thus enrich its own story. Jonathan Groner has missed these images and concludes that the Book of Judith "falls far short" of biblical literary standards. However, my real argument lies in Groner's evaluation of Judith the woman.

After working her way securely into the enemy camp, Judith proceeds to build a connection with Holofernes. One evening, when they are alone in his tent, Judith plays along with a "romantic" evening, all the while getting Holofernes to drink too much and pass out. At that point, Judith takes his sword and decapitates him, leaving the enemy camp without a leader. Upon returning to her city with his head, Judith is able to restore the community's morale and they are victorious in their battle.

While acknowledging that Judith is to be praised for functioning well behind enemy lines, Jonathan Groner then makes the point that she is less than an ideal role model because she uses her "feminine allure and plays on a man's weakness." According to Groner, Deborah is the more fitting heroine since she "won her military victory in the same way that a man would have." In other words, a woman hero is not complete unless she mimics a man.

If a woman is blessed with feminine allure and mystique, these become integral parts of who she is and should not be relegated inferior status because they speak of her femaleness. Judaism celebrates the difference between men and women and these differences become part of our strengths. It is definitely a positive role model to teach young Jewish girls that we must use all our strengths to fight evil. In times of war, each of us must fight in our own way and whatever legitimate weapon lies within our arsenal becomes a point of strength. The line should be drawn when we resort to evil itself as a weapon to fight evil, but using feminine charm does not cross that line. I, as a Jewish woman do not want to be compared with a man in terms of my successful mirroring of his maleness, this offends me.

In a statement on Jewish women, Rashbam, a Jewish commentator has said that the women in Egypt, Esther and Judith are responsible for our salvation. According to Rashbam we were redeemed due to their deeds. Judith was a heroine who stepped in when the leaders of her community would not. Judith fought evil with every part of who she was. I am proud to remember her at Chanukah.

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Greater Toronto Area

Beit Halochem helps war disabled face emotional, spiritual obstacles

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — War injuries are harder to deal with emotionally and spiritually than they are physically, says the executive director of the Israeli-based Zahal Disabled Veterans Fund, the financial arm of Zahal Disabled Veterans Organization.

"A doctor can fix your injuries, but it's very hard to deal with the obstacles that you have to face," said Ilan Egozi.

"You suddenly have to think about things you never had to think about before, such as how to tie a shoe or open a can. You realize how dependent you could become on other people."

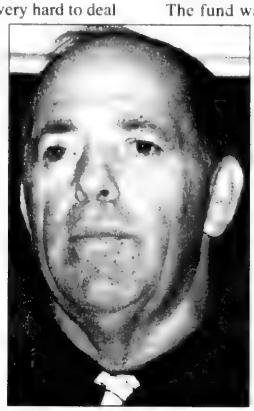
Egozi was here recently on behalf of Aid to Disabled Veterans of Israel, Beit Halochem Canada, to raise awareness about Zahal Disabled Veterans Fund, and its projects including Beit Halochem, which supports rehabilitation facilities in Tel Aviv, Haifa and Jerusalem, and a convalescent centre in Nahariya.

Currently there are about 5,600 members in Tel Aviv and 2,700 in each of Jerusalem and Haifa, he said.

Egozi, 57, a retired colonel who served in the army for 25 years, lost his arm below the elbow as well as the sight in one eye, when a hand grenade blew up during a military operation held several weeks before the Yom Kippur War, in which he went on to serve.

He also spent nine months as a prisoner of war in Egypt after being captured during the Six Day War.

After he retired from the army, Egozi, who is married with three children, was a Jewish National Fund shaliach in England.



Ilan Egozi

He credits Israel for doing more than any other country for the welfare of its almost 50,000 war disabled since the War of Independence.

"It provides disability pensions, superior medical care, professional and vocational training, university grants and housing assistance.

"Despite this, however, it is unable to finance all the vast rehabilitation needs of these veterans," he said.

The fund was established, therefore, in order to raise money for projects that promote rehabilitative, social and sports activities for the disabled, for updating equipment and for helping to maintain and operate existing centres, said Egozi.

Zahal's two-pronged approach includes helping disabled veterans obtain the government benefits to which they are entitled, "but our main objective is to rehabilitate them, and provide a support system for their families because rehabilitation is a family affair," Egozi said.

The rehabilitation process includes treatment such as physiotherapy and hydrotherapy, and sports and leisure activities including basketball, archery, swimming and wheelchair dancing.

"People feel comfortable at our centres; everything is accessible and no one feels different.

"Beit Halochem is a soft landing for them. These people gave everything for Israel, and without their spirit, Israel would not exist. If they recover emotionally, nothing can stop them," said Egozi.

Israeli youth are "heartened by the centres because they know that if anything were to happen to them they would not be neglected. A war disability is forever and we will always need the centres."

DJDS BOOK FAIR:

The Downtown Jewish Day School (DJDS) recently held a week-long Chanukah book fair and storytelling festival. Dan Yashinsky (pictured), a storyteller and compiler of five books of stories, told an enchanting story enjoyed by adults and kids alike. Many of the students wrote and illustrated small books of their own, and each of the school's 61 students decorated a letter of the alphabet that, when combined, spelled out the message on the banner in the photo. Author/illustrator Richard Ungar also dazzled DJDS students (and two classes visiting from the Heschel School) by reading from his book *Rachel Captures the Moon*. The book fair featured both religious and secular books for children and adults, as well as Judaica and, of course, jelly donuts. Proceeds will go to the school's library.

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Temple Sinai honoured by UAHC

By CAROLYN BLACKMAN
Staff Reporter

At the UAHC convention, Nani and Austin Beutel (left photo) and Ben Steinberg were honoured.

TORONTO — Temple Sinai was honoured in more ways than one at the Union of American Hebrew Congregations' biennial convention held recently in Boston.

In addition to the temple winning the Irving J. Fein social action award for its work on the Native Men's Residence Street Help Van, Ben Steinberg, composer-in-residence at Temple Sinai was presented with the Rabbi Maurice N. Eisendrath Bearer of Light Awards for his musical contribution to congregations and communities around the world.

As well, the convention honoured Austin and Nani Beutel for their years of commitment to the Reform movement worldwide.

Austin is immediate past president of the World Union for Progressive Judaism – he was president for six years – and past president of both Canadian Council for Reform Judaism and Temple Sinai.

Nani is a vice-president of ARZA/World Union, North America, and is also co-chair of the World Union's Committee on the former Soviet Union (The couple took part in missions to the FSU in 1988 and 1990.)

While president of the WUPJ, says Austin, his focus was on the development of liberal congregations in Israel and the former Soviet Union.

"Although the progressive movement is not recognized by the Israeli Ministry of Religion, I believe [the movement] is growing," he says. "More and more people are performing life cycle events at progressive congregations."

The progressive movement appeals to a liberal population that wants to participate according to its own dictates and interpretation, aided by writings, says Nani. "It does not automatically accept the dictates of a central body."

The couple joined Temple Sinai when they moved here in 1978 from Montreal, where they had belonged to a modern Orthodox synagogue.

"Temple Sinai enriched our lives," says Nani. "[We discovered] that we could live Jewishly while performing those mitzvot with which we are comfortable, and which represent important values all week long."

Volunteer work is an important part of their lives, she says. "I'm a professional volunteer. I do work for Sunnybrook and Women's College Health Sciences Centre, as well as for Ben-Gurion University.

"It's the tradition of giving back. I don't want to turn my back. It's part of knowing who I am as a Jew."

Steinberg, a professional composer, has been with Temple Sinai for 31 years. He was music director until 1996 when he was named composer-in-residence.

"Jewish music is my first love," he says. "It is the most eloquent voice of prayer; it speaks straight to the heart.

"A good chord can convey the message of a prayer quickly and effectively, and can support the rabbi's message better than anything else," says Steinberg, whose father was a cantor.

As music director, Steinberg developed the temple's Musical Legacy series, of which he says the congregation, the rabbi and the board is very supportive.

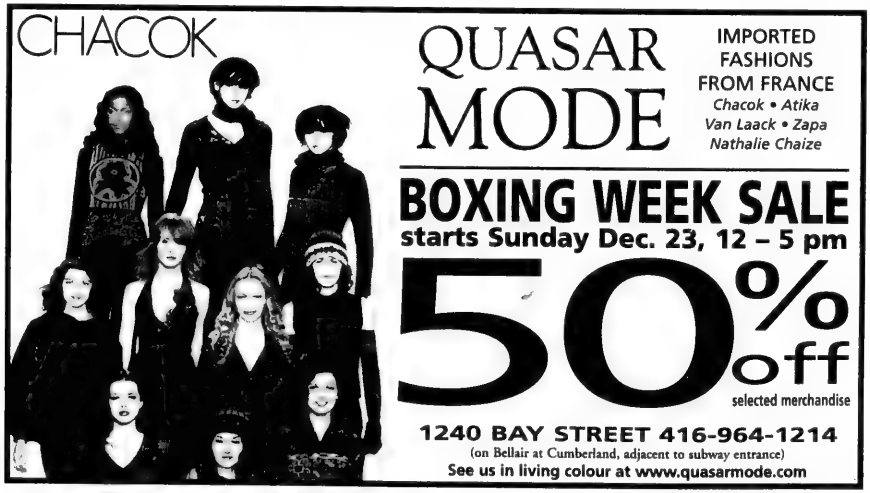
"Temple Sinai is a singing congregation. If a cantor sings the same tune two weeks in a row, the congregants begin humming it. It is very flattering to the cantor.

"Our congregation has always loved to sing, and I am very supportive of it," says Steinberg, who has conducted the temple's choir for 26 years.

He says he was very moved when he was notified about the award. "I do these things because I want to. When the outside world recognizes and honours it, it is very encouraging."

His mission, he says, is to contribute to the music of Judaism and educate people as to what Jewish music means. "It's as if I've never had to work. I get a great deal of joy and fulfilment from my work. It is teaching at its highest level."

The congregation has produced rabbis, cantors and musicians, he says, "and I have been involved in teaching them. I get a great kick out of it. When I see them [at their own congregation], I feel like I'm seeing one of my own kids."



YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאגירט פון: אַלעק סילווער

מחשבות צום אַנקום פון אַ ניי יאָר

פון אַלעק סילווער

וויידער גייט אַוועק אַ יאָר. ווידער וועלן מיר אַרומ-העמגן אַ נייעם קאַלענדאַר אַן אַנהייבן אַפּצייכענען די אַוועקגייענדיקע טעג, וואָס אַן חדשים. מיר וועלן פֿאַר-צייכענען אַנדעניק־טעג אַן ימים־טובים פון יידישן פֿאָלק אַן פֿון דער מלוכה אין וועלכער מיר זיינען בירגער. קיין גרויסע צערודערונג ברענגט שוין נישט אַריין דאָס טוישן דעם קאַלענדאַר, ספּעציעל בי די פֿון מיין דור. מיר זיינען שוין אַזוי צוגעוווינט צו דעם לויף פֿון דער צייט, אַז דאָס אויבערגיין די גרענעץ פֿון אַיין יאָר צו צוויי־טן מאַכט נישט קיין שום רושם אין אונדזער לעבן.

טראָצדעם מען זיך אַבער אַריין, זעט מען, אַז „צייט" איז דער תמצית פֿון לעבן. דאָס איז דער אייגנטלעכער פֿאַר-מעגן, וואָס דער רבונו של עולם האָט געגעבן צו אַלע מענטשן מיט דער זעלבער מאָס. עס לעבן אויבט אויף אונדזער פּלאַנעט ערד אַרום זעקס בילייאַן מענטשן אַן יעדן איז געגעבן געווארן 24 שעה אין יעדן מעת־לעת. טראָצדם מען זיך אַריין אַ ביסל טיפֿער, קומט מען צום אויספֿיר, אַז „צייט" איז אַן אַבסטראַקטער באַגריף. נאָר דער מענטש, ווי די אייגנטלעכע ראַציאָנאַלע באַשעפענישן, האָט אַ באַשטימטן אַנדייט וועגן צייט. נאָר עך, דער מענטש, האָט פֿאַר זיך אַנגענעמכט די „מילשטיינער" פֿון דער צייט, וואָס טיילט זיך אין סעקונדן, מינוטן, שעהען, טעג, וואָכן, חדשים, יאָרן, יאָרהונדערטער אַן, ווי מיר האָבן עס אויבערגעלעבט מיט עטלעכע יאָרן צוריק, אין מילעניומס.

די אַנדערע בעלי־חיים אין אונדזער וועלט, וואָס אָטעמען מיט דער זעלבער לופֿט ווי מיר אין דערנעץ זיך מיט די זעלבע שפּייז ווי מיר, וויסן נישט, וואָס אַזוינס איז צייט. לויט דעם מענטשלעכן פֿאַרשטאַנד איז „צייט" אַן עלעמענט, וואָס מען קען נאָר באַגריפֿן מיטן שכל. לויט אונדזער מיינונג קומט אויס, אַז די אַנדערע באַשע-פענישן, סיי אויף דער יבשה, סיי אין די ימים אַן סיי אין די רוימען, האָבן נישט דעם שכל דאָס צו באַגריפֿן. אַבער אפשר האָבן מענטשן אַ טעות.

חיות, פיש אַן עופות האָבן יאָ אַן אינגעבויעטע קלוגשאפט צו דערקענען צייט. צום בייספּל, ווי אזוי וויסן געוויסע פֿייגל, אַז עס איז געקומען די צייט צו פליען אין וואַרעמע לענדער? ווי אַזוי וויסט דער בער, אַז עס איז געקומען די צייט פֿאַר אים צו ליגן זיך שלאָפֿן בין פרילינג? ווי אַזוי וויסן געוויסע מינים פיש צו שווימען קעגן דעם שטראָם, פֿרי צוצוקומען צו אַ באַ-שטימט אָרט? ווי אַזוי וויסט דער צוגלעמָנט, אַז ס'איז געקומען זיין צייט צו שטאַרבן אַן ער זוכט אויס דאָס צוגעלעגטע אָרט? אין וועל דאָס איבערלאָזן פֿאַר די וויסנשאַפֿטלער צו פֿארענטן זיך מיט דעם ענין.

אַ קלוגער געלערנטער האָט אַמאָל דערקלערט, אַז „צייט" איז אַ גיגאַנטישער מילשטיין, וואָס צעמאָלט אַן אַפּשטעל „די זאַמדן פון צייט". דעם מענטשנס יאָרן זיי-נען בלויז אַ פֿראַקציע מאָמענט אין דער אייביקייט. טעג, חדשים אַן יאָרן פֿאַלגן נאָך איינס נאָכן אַנדערן, עלפּי הויפּט־פּלאַן באַשטימט פון באַשעפער. דער מענטש האָט נישט קיין קאָנטראָל אויבער צייט. עס העלפט נישט קיין ריכטונג, קיין חכמה, קיין רעליגיע.

דאָך קען דער מענטש אויסנוצן די צייט, וואָס איז אים צוגעטיילט געוואָרן, צו פֿאַרבעסערן זיין לעבן אַן די לעבנס פון זיינע מיטמענטשן. דער מענטש דאַרף זיך בא-מיען, אַז די אַפּגעלאָפענע צייט פון זיין לעבן זאָל אויבער-לאָזן אַ ממשותדיקן צייכן, אַז ער איז דאָ געווען. אַן ער דאַרף אויך הנאה האָבן פון זיין צייט אויף דער וועלט. אַבער וויכטיקער פון אַלץ איז דער פֿאַקט, אַז דער מענטש קען אויף ס'ניי אַנהייבן יעדן טאָג בייצוטראָגן זיין חלק צו די גוטע זכרונות פון דער פֿאַרגאַנגנהייט אַן צו דער אַטמוסיקלונג פון אַ בעסערער וועלט פֿאַר די קומענ-דיקע דורות.

מיר וינטשן אַלעמען אַ גוט, געזונט אַן פרידלעך ניי יאָר 2002. ספּעציעל וינטשן מיר שלום אין דער וועלט.

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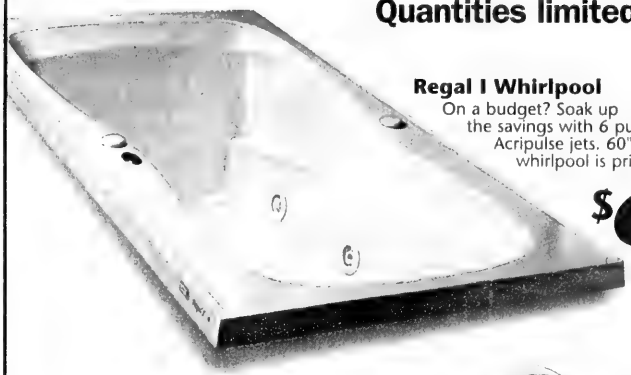

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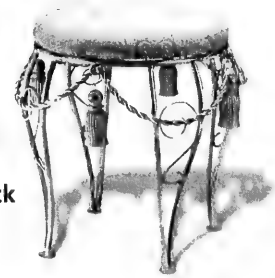

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Speisman leaves archives for cemetery operations

By FRANCES KRAFT
Staff Reporter

TORONTO — Stephen Speisman has obviously given thought to the similarities between archives and cemeteries.

Ontario's longtime Jewish community archivist recently became full-time executive director of Toronto Hebrew Memorial Park/Pardes Shalom Cemetery, a position he has held on a part-time basis since July 1999, following a decade as a lay officer.(Longtime assistant archivist Howard Markus is now running the archives, assisted by a corps of about two dozen volunteers.)

"Archives are the collective memory of the community," Speisman explained recently. "A cemetery is also the collective memory of the community.

"In the archives, we don't discriminate between the different denominations, the different factions. We collect everything, because that's the community. And similarly, the cemetery is [representative of] the community." Both are future-oriented, he added. "There is a connection."

For Speisman, 58, the connection is long-standing. On one of his first dates with his wife, Leila (now a *CJN* reporter), more than 30 years ago, they went to a local Jewish cemetery so he could complete some research.

His PhD thesis at the University of Toronto led to the publication of his book, *The Jews of Toronto: A History to 1937*, a winner of the City of Toronto Book Award.

Originally a student of American history, Speisman changed course when a professor recognized and encouraged his passion for local Jewish history.

It began when he attended the mid-1960s closing of the synagogue at Bloor Street and Dovercourt Road, where his grandfather had served as shammas. "I discovered to my great surprise that I was the only one who brought a camera," Speisman recalled in an interview Nov. 30, his last day at the archives. "It was a little Brownie flash that I got for my bar mitzvah."

He decided that – as a hobby – he would photograph "every building of Jewish significance left in downtown Toronto, because they were closing up faster than anyone could expect."

In 1969, he was ecstatic to discover a photo of an old synagogue that he never expected to find. He had just completed a summer of research on Upper Canadian newspapers of the 1820s and was scheduled to take his work to the professor who had hired him.

Excited over his personal find, Speisman "had to share it. Who are you going to share it with? A historian!"

The professor, the late Gerald Craig – "a good Presbyterian" – suggested that Speisman pursue his hobby in a more formal way instead of writing his doctoral dissertation on an aspect of American history, as he had planned.

At that time, there were no Jewish archives in Toronto, although there was an archives committee of the Toronto Jewish Historical Society and what was then called central region of Canadian Jewish Congress. Speisman recalls being told that if he wanted an archives, he should create one himself.

He was hired on a part-time basis as a graduate student, and the position became a full-time one when he completed his studies. "This was an exciting opportunity… something I was really interested in."

He began in 1973 with two used filing cabinets in the waitresses' changing room at Shaarei Shomayim Synagogue. For the 1½ years he spent there, he made sure to knock on the door before entering.

The archives' next home was at 152 Beverley St., a "fire-trap" built in the 1870s that was, in fact, gutted by fire shortly after it was vacated by Jewish community organizations when the Lipa Green Building opened in 1983. Archival material was housed in four fireproof cabinets weighing 600 lbs. apiece when empty.

Today, the 4,000-square-foot, temperature- and humidity-controlled premises at the Lipa Green Building (as well as an offsite storage facility) are crammed and overflowing with boxes of what Speisman refers to as the treasures of the Jewish community.

Materials date back to 1855 and include about 6,000 catalogued photographs. (The archives today comes under the auspices of UJA Federation of Greater Toronto.) It fields about 1,000 research requests each year, Speisman said.

"Our mandate is to find and collect the records of the Jewish community in Ontario – records of Jewish organizations, synagogues, mutual benefit societies, Hadassah chapters, newspapers."

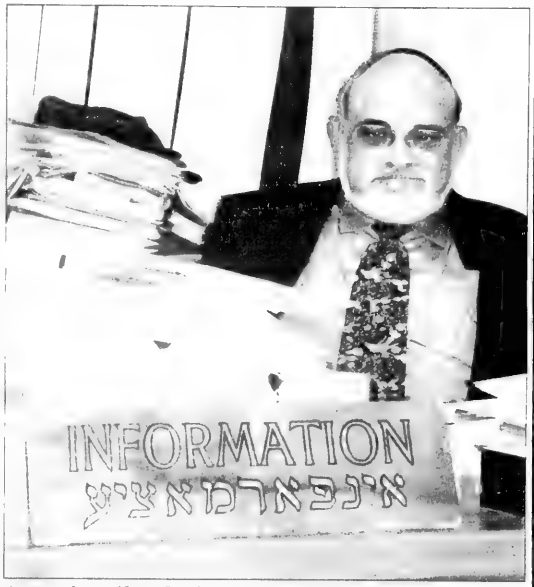
Among the more unusual items – one that nobody sees, said Speisman – is a 19th-century photograph of a European Jewish family standing in a cemetery with an upright, open casket. The item, which was sent to family members here, reflects a 19th-century obsession with death, he said. It is "not unique, although it's very unusual to see in Jewish families."

Representing the other end of the life cycle, the archives also has Cantor (and mohel) Bernard Wladowski's brit milah records from 1912 to 1932, a personal favorite of Speisman's. The handwritten Yiddish documents include family names, addresses, how much Wladowski charged, and whether or not he was paid.

"What's really beautiful about this," Speisman said, is that a number of men who had no birth certificates were able to use the records to prove their age to the government so they could collect pensions.

Speisman is also positive about his work at Pardes Shalom. "Our board meetings are a kiddush hashem [sanctification of God's name]," he said, referring to the respectful working relationship among members ranging from Orthodox to secular.

"It's time for a change," he said. Even so, he's quick to admit he's happy his new office is in the same building as the archives. "Every time I get homesick, I can come down here and pester Howard," he joked.



Among the artifacts Stephen Speisman left behind at the Archives is the Yiddish information sign, front left, from former Jewish communal offices on Beverley Street. [Frances Kraft photo]

'Both are future-oriented'

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December, 2001

A message to our community,

With 2001 coming to a close I wanted to update you on Baycrest's opportunities and challenges and thank you for contributing to a very successful year.

Dealing with our financial reality

We have made great progress in addressing our current financial challenge thanks to a balance of strategies that have worked very well—a balance that emphasizes revenue generation, reductions in administrative expenses and painstakingly considered changes in care-related areas that do not impact the "essence of Baycrest". We are very thankful for the input our community provided us in developing these directions, during our consultation process. We are also very grateful for the very generous contributions to our Foundation that have helped us avoid more significant reductions. The combination of this support and the changes we implemented have meant that our financial challenges are much more manageable

Responding to the changing needs of our community

While dealing with our financial reality has been an immediate priority, we have not lost sight of the need to keep pace with the changing needs of our community. That is why we have been developing a clear strategic focus for future development of care, research and education.

Over the years Baycrest has developed a reputation for its expertise and knowledge in the area of cognitive impairment associated with aging. However, when we combine our expertise with the latest statistics showing forty percent of people will have some form of serious brain-related disorder by the age 80, plus the enormous waiting lists for care of those with these problems, we knew exactly what our focus for future development should be--brain functioning and mental health. This includes illnesses such as Alzheimer's and other causes of dementia, Parkinson's disease, stroke, and other brain diseases including the whole range of geriatric mental health and psychiatric disorders.

This focus does not change our mission or values, nor does it mean we will abandon our current commitments. Rather it means we will build on our expertise to address a significant need in our community. I cannot think of any better organization to do this than Baycrest.

Special thanks

I want to again thank you for the support you have provided us over the past year. I hope you agree that together we have achieved great progress in many areas. Most importantly, we have done so while continuing to touch the lives of over 2000 seniors every day, through our care alone.

Baycrest is very privileged to have such a supportive community. Thank you.

Stephen W. Herbert
President and CEO
Baycrest Centre for Geriatric Care

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What's New

By Miriam Herman

Perpetuate the memory of a loved one
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DEADLINE REMINDER

What's New and About People deadlines: Thursday, Dec. 27, is deadline for Jan. 10 and Monday, Jan. 7, is deadline for Jan. 17. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Sunday, Dec. 23

THE JEWISH LIFE CYCLE

Beth Emeth Bais Yehuda series, An Introduction to Judaism, using the text Embracing Judaism by Simcha Kling, continues with The Jewish Life Cycle, 9:30-10:45 a.m. Instructors Rabbi Howard Morrison and Rabbi Aubrey Glazer. 416-633-3838.

Thursday, Dec. 27

BLOOD DONOR CLINIC

At Temple Sinai, 210 Wilson Ave. 2-7 p.m.

Sunday, Dec. 30

SERIES CONTINUES

The series An Introduction to Judaism continues with Religious Movements in Judaism, 9:30-10:45 a.m. at Beth Emeth Bais Yehuda Synagogue. Instructors Rabbi Howard Morrison and Rabbi Aubrey Glazer.

And What Else Is New

MOM & TOT SPORTBALL

Adath Israel Young Families Committee new program for 2002, for children ages 2-3, a fun learning experience for kids, parents and grandparents. The skills of 7 different sports are taught Thursday mornings for 9 weeks, Jan. 10-March 7, 2 classes 9:30-10:15 a.m. and 10:30-11:15 a.m. To register, call Sportball Canada, 905-882-4473.

A TIME FOR YELADIM

Back by popular demand! A Special Time for Yeladim, for children, ages 18 months to 30 months, to experience Jewish life through holiday arts and crafts, music and more. Weekdays at Adath Israel Synagogue, 9:45-11:15 a.m. for 9 weeks, Jan. 10-March 7. Register, Nilly at shul office 416-635-5340.

NCJW GIFT DRIVE

National Council of Jewish Women of Canada gift drive for underprivileged, disabled, and developmentally handicapped children and adults. Drop off items at Council House, 4700 Bathurst St. Deadline Dec. 24. 416-633-5100.

SINGING GROUP

All are welcome to join the Yiddish/Hebrew singing group, Wednesdays 7:30 p.m. at First Narayever Synagogue. Taught by Allan Merovitz 416-516-4856.

SOX AND THE HOMELESS

People who live in the street must change their socks regularly to keep their feet dry. Ve'ahavta has launched its 3rd Jews, Sox & the Homeless program to collect socks, mostly of adult sizes and for men. The socks can be delivered directly to Na Me Res at 22 Vaughan Rd. Contact Cheryl or Melinda at 416-653-3091 or call Rachel Mamanr at Ve'ahavta 416-964-7698.

HATHA YOGA

Hatha Yoga is being offered at Pride of Israel Synagogue, Thursdays, 10 sessions Jan. 10-March 14, 1:30-2:30 p.m. and 6-7 p.m. Pre-registration required. Call Helen Mittelman, certified Hatha and Raja teacher, 416-661-0433.

SUPPORT GROUP

Amputee Support Group: A new and unique group Jewish Family & Child Service is offering to amputees and their families. This group will exchange information, provide emotional and spiritual support around amputee issues, and discuss other areas of interest. Tuesday, Jan. 8, from 8 p.m. at Lipa Green Building, 6th floor, 4600 Bathurst St. For

Continued on page 21

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What's New

Continued from page 20

information or registration, Shawna Sidney, 416-638-7800, ext.215.

HEBREW LANGUAGE

Registration is now open for Hebrew Cultural Organization of Canada Winter 2002 session led by **Channa Sargon**. Day and evening classes, all levels, begin Jan. 8. Classes are held at 3995 Bathurst St., Suite 300. For information and registration, contact the Canadian Zionist Federation, 416-633-3988.

VOLUNTEERS WANTED

The Lipa and Fanny Green Library is looking for volunteers to assist in the transformation of the library. The library is looking for individuals who are willing to donate time to help separate, organize and arrange the library. **Marla Kurtz**, 416-785-2500, ext. 2272.

Bernard Betel Centre for for Creative Living has established a visitation program to meet the needs of lonely, homebound seniors. Volunteers (male and female) are needed for 1-2 hours a week to visit seniors who are not able to go out. **Anna,** ext. 110 or **Barbara,** ext. 134.

Assist the **Canadian Cancer Society** sell raffle tickets as part of its fund-raising and special events. Enthusiastic people with good marketing skills should call the volunteer centre of the Toronto-North York branch at 416-631-6117.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Dec. 20, Israeli movie; Dec. 27, bingo; Dec. 31, New Year's eve party for members only. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Join **LZA Seniors** trip to Miami. Limited number of rooms available for 4 and 6 weeks. For information, phone **Libby** at 416-782-2059 or **Stanley** at 905-669-1347. The Borochov Cultural Centre is open for socializing Monday to Friday 10 a.m. to 3 p.m. For information, phone the office, 416-630-9444.

Earl Bales Seniors: Casino Rama Dec. 27, Jan. 16, 30; New Year's eve dinner and dance with live band Dec. 31; Casino Niagara Jan. 10; Bingo every Tuesday 1-3 p.m.; Membership open for 2002. 416-395-7881.

Young at Heart Seniors winter vacation at the glatt kosher Saxony Hotel, 2 weeks and longer. Included are hotel, shuttle, some meals, single or double occupancy. **Lil** or **Helen** 416-635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416, 225-2112.

The Monarchy: Yesterday, Today and Tomorrow, with **Hugh Innis**, Tuesdays 10-11:30 a.m. Jan.15, 22.

Israel Club Etrog for Hebrew speaking people meets 7 p.m. Tuesdays. Jan. 8, bingo; Jan. 15, lecture, Jan. 22, concert. **Anna** ext. 110.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 416-785-2500.

Educational programs winter session includes bridge classes; creative writing classes; computer lab; computer courses – beginner, intermediate, Internet and e-mail.

Roy Thomson Hall outing, Dec. 21, ensemble-clarinet, violin, piano. Bus leaves 10 a.m., returns 2:30 p.m. Bring lunch. **Mara Swartz** ext. 2275.

New Year's eve celebration Thursday, Dec. 27. Dinner at 5:30 p.m., live entertainment at 7 p.m. Reserve at service desk. **Mara** ext. 2275 or **Bobbie** ext. 2273.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Dec. 22, 8 p.m., Israeli pop star **David Broza**. For tickets, ext. 228.

Jan. 16, 8 p.m., cello and guitar concert with **Daniel** and **Carey Domb.** For tickets, ext. 228.

Jan. 17 at the Koffler Gallery, art shows, **Catherine Widgery:** Playthings and **Kelly Mark**: Sound Bites. Artist's talk Jan. 17, 6 p.m., opening reception 7-9 p.m. Both shows run to March 3. Ext. 380.

Registration for September 2002 is now open for full day child care, for ages 18 months to 5 years; Tic Tac Twos, nursery, junior and senior kindergarten – mornings. Ext. 248.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Winter Break Camp 2001-2, lots of stuff going on every day, including swimming and gym, workshops and special activities.

Special events include: a skating and hot chocolate party, a winter barbecue on the roof, a pool and pyjama party, a Wild and Crazy Olympics Day and a movie outing, plus outdoor and indoor activities.

Dates: Dec. 26, 27, 28. January 2, 3, 4, 8:30 a.m. to 4 p.m. Extended care 4-5:30 p.m. Space is limited so register ASAP.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

NEW BEN-GURION ASSOCIATES: Under the leadership of Toronto's New Ben-Gurion Associates, 300 people recently attended a fund-raiser for Ben-Gurion University (BGU). The evening included a dinner reception at the Indian Motorcycle Café followed by a screening of *The Struma* at the Princess of Wales Theatre. Funds were raised for Water Research at BGU. Back from left: Eric Beutel, Mitchell Oelbaum, Michael Spigelman, Bruce Bronfman, president, Brian Medjuck, Rob Kozlov, Ralph Shepherd, Brian Kalish. Front from left: Joanne Bergen, Janice Freedman, Michelle Roth-Oelbaum. Other committee members missing from picture: Claudia Faierman, Elliot Kohn.

ABOUT PEOPLE

AMS APPOINTMENT

Dr. William Seidelman was recently elected president and chief executive officer of Associated Medical Services (AMS). Seidelman is professor emeritus of family and community medicine at the University of Toronto and attending physician at Baycrest Centre for Geriatric Care. He is also a world-renowned scholar of the history of medicine during the Third Reich and the Holocaust. Toronto-based AMS facilitates research, education, and other initiatives to promote the development and understanding of human and social values fundamental to health.

HOLOCAUST MEMORIAL EVENING: Szewach Weiss, Israel's ambassador to Poland, was special guest speaker at the Holocaust Memorial Evening sponsored by Na'amat Canada and the Labour Zionist Alliance. Tribute was paid to Yitzhak Rabin on the sixth anniversary of his death. Shown (from left) are Marilyn Myers, president of Na'amat Canada, Weiss and David Newman and Max Berliner, executive members of the Labour Zionist Alliance/Kol Yisroel Congregation. [Mollie Rothman photo]

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Coast to Coast

Gov. Gen. celebrates Chanukah in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Gov. Gen. Adrienne Clarkson says she finds it amusing when people advise her how to act at a Jewish gathering. That's because she grew up in an Ottawa neighbourhood with a large Jewish population.

"Half the kids in my high school were Jewish," she recalled. "The competition for scholarships was terrific. As the child of Chinese immigrants from Hong Kong, my aspirations and those of my parents were the same as my Jewish friends. We viewed education as the way to get ahead. In the 1950s, no one had enough money, not even the rich people."

Because of fond memories growing up with Jewish friends, Clarkson said she tries to celebrate Chanukah every year.

On the second night of Chanukah, she joined more than 300 people here at Rosh Pina Synagogue for chicken, kasha and latkes at a tri-synagogue (Rosh Pina, Beth Israel, Bnay Abraham) dinner.

The evening began with words of welcome from Rosh Pina chair Merrill Shulman and Chanukah songs sung by the Aleph Bet Daycare and Margaret Park Hebrew Bilingual School choirs.

In her remarks, Clarkson recalled celebrating Chanukah at a synagogue in Ottawa two years ago where, she said, she knew half the people. "It was the synagogue my pediatrician, Dr. Perl, used to attend," she recalled.

Last year, Clarkson was in Sarajevo during Chanukah visiting Canadian peacekeeping forces in the region.

"Sarajevo was a revelation," she said. "The city has been considerably rebuilt. As I went about the city, I could see how intermingled all the ethnic and religious groups were. All the religions of Europe met at Sarajevo and lived side by side in peace for centuries. You see a mosque cheek by jowl with a Catholic church, with a synagogue and orthodox church nearby, and they all look about the same."

She noted that before World War II, Sarajevo had a population of about 45,000, including about 10,000 Jews. Now the Jewish presence is negligible.

Clarkson said she spoke with the president of the 100-person Jewish community in Mostar. Because he is not Serb, Croat or Bosnian, he can no longer participate in public life in Bosnia, she said.

"Most people there don't want to say what they are," she said, "because there has been so much intermarriage. For Jews, it is worse. I am hopeful that Canada will be able to help the peoples of Bosnia to rebuild a normal civil society where cultural differences are observed peacefully."

She also said that while in Sarajevo, she had the honour of seeing the famed 14th century Sarajevo Haggadah. "When you look at it initially, you can't be sure if it is a medieval Catholic manuscript, a Muslim Koran picture book or a Haggadah," she observed. "The style is the same."

Before the lighting of the Chanukah candles, Rabbi Henry Balser, spiritual leader of Rosh Pina, said the Chanukah lights are a small example of God's light, a light of tolerance and understanding that shines on all of us.

After the meal, Clarkson walked the room, stopping at each table to greet people and pass out treats to the kids.

Chanukah sounds ring out in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — It may not qualify as a miracle, but the first day of Chanukah was celebrated in the nation's capital with a historic first. Immediately following the noon bells from the Peace Tower on Parliament Hill, the sounds of Chanukah melodies rang out loud and clear.

Under blue skies and mild temperatures, members of the Jewish community gathered with diplomats, Deputy Prime Minister Herb Gray, other members of Parliament and a crowd of passersby outside the Peace Tower for a 15-minute Chanukah carillon recital by Dominion Carilloneur Gordon Slater.

The Hillel Academy children's choir, under the direction of Ricki Grebler, also performed several Chanukah songs, inviting the audience to join in.

After the concert, Israel's Ambassador to Canada Haim Divon spoke.

"It is always great to take part in the Chanukah festivities," he said. "Throughout history, we went through difficult days – dark days, but also happy days. Lighting the Chanukah candles should remind us of the spirit of the Jewish people, of our long tradition and history and happy moments which we always cherish, that there is always a bright future and that the high spirit of the Jewish people will always prevail."

Mount Royal MP Irwin Cotler called the day "historic," saying, "I don't know when the Peace Tower ever played Chanukah songs."

He said that "if CNN were there that day, they would have had a different story. They would not have seen the *nissim* and the *niflaot*; they wouldn't have had a sense of the miracle, the sense of the human spirit or what Chanukah symbolizes – for the world, not just for the Jewish people, of the victory of the few against the many, of the just against the unjust, the importance of freedom of religion and of religious belief and the conquest of the human spirit.

"Today, on Dec. 10, was the universal declaration of human rights in 1948," Cotler said. "It is Chanukah, it is Human Rights Day, and what better way to end it than by saying *lo yisa goy el goy cherev, lo yilmidu od milchamah* (nation shall not lift up sword against nation; neither shall they learn war anymore)."

Tribunal rules B.C.'s hate law constitutional

By PAUL LUNGEN
Staff Reporter

TORONTO — A British Columbia tribunal has upheld the constitutionality of a section of the province's human rights code that prohibits publication of material that promotes hatred or contempt of identifiable groups.

Tribunal member Tom Patch ruled the provision of the B.C. Human Rights Code is justifiable in a free and democratic society.

The ruling leaves in effect a 1999 decision by a BC Human Rights Tribunal that found columnist Doug Collins and the *North Shore News* had published four columns that were "likely to expose Jewish persons to hatred or contempt because of their race, religion or ancestry."

The tribunal ordered Collins and the newspaper to pay $2,000 in damages to the complainant, Harry Abrams, to publish a summary of the decision and to refrain from further statements that expose Jews to hatred or contempt.

At the time, Patch, who headed the earlier tribunal, agreed to sever the constitutional issues from the factual question of whether the articles violated terms of the code.

Collins died after arguments on the constitutional issues were heard but before a decision was rendered. Nevertheless, the tribunal determined the issue was not moot, because its ruling could have an impact on the earlier order. In addition, Victoria lawyer Doug Christie, who represented Collins' estate, told the tribunal that Collins' widow wishes to publish her late husband's writings, including the articles that formed the basis of the complaint against him.

Patch ruled that Christie failed to distinguish the Abrams case from an earlier decision that also involved Collins. In that case, brought by Canadian Jewish Congress for a single Collins article that appeared in the *North Shore News*, the tribunal ruled any limits on Collins' Charter rights to free speech were justifiable in a free and democratic society.

Bronfman family aids Manitoba community

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Plum Coulee, a mainly Mennonite town of about 750 in southern Manitoba, is about to receive a major boost from the Bronfman family.

The family's connection with the town dates back about 100 years.

It was the birthplace of Saidye Rosner, who was later to marry Sam Bronfman.

At the turn of the 20th century, Plum Coulee was home to one of the largest Jewish communities in western Canada outside an urban area.

In 1901, the town had a recorded population of about 400, 70 of whom were Jewish.

Saidye's father Sam Rosner, who owned Rosner Brownstone General Store, was one of the town's leading merchants. The Rosner family moved to Winnipeg in 1908 when Saidye was 15. The last Jewish family left Plum Coulee in the 1940s.

Last July, the town celebrated its centennial. Sam and Saidye Bronfman's daughter, Phyllis Lambert, was one of about 1,000 people who came for the celebration. Lambert stayed with Cleo Heinrichs, the town historian who put together the centennial book.

"We got along very well," Heinrichs says of her illustrious guest. "She was down to earth. We worked together in the kitchen and she helped clean up."

Lambert enjoyed the celebration so much that she decided – in her capacity as honorary president of the Bronfman Family Foundation – to help the town with its rejuvenation plans.

The town's grain elevators were closed earlier this year, and it was in some financial difficulty. Community leaders are trying to raise $2 million to transform the town.

The highlights of the plan include a heritage square to mark the town's multi-ethnic history, and a restaurant atop one of the abandoned grain elevators.

Lambert has hired an architect to oversee the plans and the Bronfman Foundation will contribute an undetermined sum of money toward the cause.

New subsidy launched for missions to Israel

Continued from page 3

for Keren Hayesod), said the federation is "looking for more donors who would like to encourage people to go to Israel."

Despite the ongoing intifadah in Israel, there have been "fewer cancellations than you would expect," English said of the Toronto missions. The cancellation rate for 2001 was approximately 20 percent, he said, and a recent mission had almost three dozen participants. Since October 2000, the federation has run 14 such missions.

As a result of the subsidy, organizers expect at least 1,000 participants this year, roughly double the number who took part this year.

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Opportunities now to get involved

Scene in Ottawa

By G.K. SIMCOE

We wrap up our series examining the parties in the House of Commons with two generic observations that should shape Canadian Jewry's strategic political action plan over the next few years.

The first is that the Jewish community has a basic choice to make. It can seek to have an impact on the political sector from the outside – as one of literally hundreds of special interest groups – or it can seek to influence it from within. It is the difference between being a sales representative or a partner in a business venture.

The advantage of being on the outside is that one can "peddle the product" without necessarily diluting the message. Being an insider, however, almost invariably requires some watering down of the message, and that can sometimes be a problem.

On the other hand, the chief benefit of being on the inside is the assurance that one will always be at the table. The outsider may have an unadulterated product, but he or she can never assume the product will be even given any consideration.

But the differences between insider and outsider are not mutually exclusive. In fact, the two approaches represent an entirely complementary and effective strategy.

Jews throughout the country ought to be encouraged to become insiders, actively and directly involved in partisan politics. In particular, the desirability of Jewish political activism should be conveyed to university students.

But even if the majority of community members refrain from direct involvement in the political process (and regrettably, that is certain to be the case), they can still serve both as an identifiable outside interest group as well as an effective constituency of the community members who are insiders – that is, those who are active in partisan politics.

The other observation from our series is that opportunities for influence within all five federal parties has never been more available. Each party is in a state of flux, and that fluidity creates openings for partisan rookies that in other times would have taken years of door-to-door campaigning to achieve.

There are scads of reasons for the Jewish community to become more effective in its political involvement. The opportunities exist now. Whether it comes to pass, however, ultimately will be determined by the community's desire to empower itself and make a real contribution.

And, by the way, Canada would be better off for the Jewish community's involvement.

JCT president pays visit to Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Since its founding in 1969, the Jerusalem College of Technology (JCT, known in Israel as Machon Lev) has combined traditional yeshiva learning with state-of-the-art science and technology.

During a recent weekend visit to Ottawa, JCT's president, Prof. Joseph Bodenheimer, delivered the Chazzan Weissbord Memorial Lecture at a Shabbat dinner at Congregation Machzikei Hadas. The Canada-Israel Industrial Research & Development Foundation (CIIRDF) and Congregation Machzikei Hadas jointly hosted the visit.

"This was an opportunity to bring Prof. Bodenheimer to Ottawa on one of his many trips to North America to familiarize the community with what is happening in his unique institution," said Rothschild.

Bodenheimer heads the only accredited college of engineering in Jerusalem and the only college in Israel combining technology, business and management with intensive Jewish studies.

Some of the college's programs include Ethiopians for Engineers, which integrates Ethiopian immigrants into the Israeli high-tech sector; one that allows former yeshiva students an opportunity to be trained in a field that will enable them to support their families; and Machon Tal, which allows women to study and receive academic degrees in high-tech engineering.

Bodenheimer stressed the importance of values throughout his address.

"An engineer with values," he said, "makes a more valuable engineer."

Henri Rothschild, CIIRDF's president, agreed: "At Machon Lev, students are trained to appreciate the importance of these values and are trained to live by them and this is why they make better engineers and better citizens of Israel."

During Shabbat services the following day, Bodenheimer spoke on The Message of Parshat Vayetze, a discussion of the application of Torah values in real life, then and now.

The visit concluded with a Sunday brunch held at the residence of Haim Divon, Israel's Ambassador to Canada. Members of the community were invited to meet Bodenheimer and to learn about a planned initiative to bring to Ottawa world-renowned visiting experts on science, technology and investment who are also JCT supporters.

"I would like to establish a chapter of Friends of Machon Lev in Ottawa and to find creative ways for members of the community to support the college," Rothschild said.

New JIAS president elected in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Leslie Wilder, the new president of Jewish Immigrant Aid Services Canada (JIAS), is a longtime Jewish community leader.

Wilder, a teacher at Winnipeg's Red River College, has served as president of the Jewish Child and Family Service (she is currently a member of the excutive) and has also been an executive board member of the international organization Association of Jewish Family and Children's Agencies of North America.

Currently on the board of the Jewish Federation of Winnipeg/Combined Jewish Appeal, she was a member of the JIAS board for several years before assuming the two-year term as president.

"At JIAS, we focus on helping to resettle Jewish refugees and immigrants in partnership with federations and Jewish agencies across Canada," she says.

"We have been finding our case loads growing in recent times as more Jewish communities are in distress again, not only in eastern Europe but also in some Latin American countries where the economies are doing poorly."

Most Jewish immigrants who come to Canada are skilled workers, she points out, unlike those in the past. Many come here because of Canada's reputation and its immigration rules, which are moreliberal than those of the United States.

JIAS is redirecting its efforts to national needs after a few years of focusing primarily on needs in Toronto and Montreal. The board recently set up a special task force to study all aspects of the organization, Wilder says.

"We are looking at drafting a new mission statement, staff development, the costs of doing business, standards and best practices and how to equalize funding fairly across the country," she says. "The number of Jewish immigrants coming to Vancouver and Winnipeg is growing while the figures elsewhere in the country remain stable. Our funding has to reflect that."

BAT MITZVAH DONATION: Samantha Braverman, 12, presents centrepieces from her bat mitzvah to Karen Paikin of Jewish Family & Child Service. The gift bags contained hand-picked items for older and younger children in keeping with the theme of Samantha's bat mitzvah – tzedakah. [Frances Kraft photo]

Brantford synagogue closing its doors

By FRANCES KRAFT
Staff Reporter

TORONTO — The small Jewish community of Brantford, Ont., a 75-minute drive southwest of Toronto, has put its synagogue up for sale.

"We don't even have enough [men] for a minyan. More and more are passing on or moving to big cities," said Arthur Sherman, president of Beth David Congregation, which was incorporated in 1911 and moved to its present building from a nearby house in 1948.

"It's sad, in a sense," said Sherman, who is in his mid-50s. "I've lived here my whole life, but what can you do? Things change. I've seen it in a lot of small communities."

Sherman estimates the congregation has about 25 members. At its height, Brantford's Jewish community – which dates back over a century – comprised more than 150 families.

In recent years, services at the Orthodox synagogue were held only on the High Holy Days or for special occasions like a bar or bat mitzvah. This year, there were no High Holy Day services in Brantford, although there was a bar mitzvah in the fall.

Rabbi William Eisenstein, principal of the Hamilton Hebrew Academy (about 20 minutes from Brantford by car), still teaches youngsters at Beth David's weekly Hebrew school, but the number of his students has dwindled to three, either because the children are older now or because their families have moved out of town.

The rabbi has been associated with the synagogue for about a decade, conducting life cycle events and High Holy Day services.

"I'll be with them as long as they want me to be with them," he said.

Coast to Coast

Canada again backs United Nations votes critical of Israel

Continued from page 1

Canada's support for the vote was expected, as it backed the measure in lower-level committee meetings [*CJN*, Dec. 6]. The resolution calls on Israel to cease its practice of searching trucks belonging to the UN Relief and Works Agency for Palestinian Refugees in the Near East (UNRWA) and of questioning UN staff. The UN alleges the searches have seriously impeded the flow of medical supplies, food and other provisions to Palestinians.

Israel counters that the searches are essential to its security and that while aid trucks are often delayed, they always reach their destinations.

The resolution also calls on Israel to compensate the UN for damage to UN property "resulting from actions by the Israeli side." It was adopted by a vote of 151 to three (Israel, the United States and the Marshall Islands voted against it).

Canada expected to change its vote on resolution affirming right of Palestinians to self-determination

Other General Assembly resolutions Canada voted for include:

- Extending the mandate of UNRWA to June, 2005.
- Allowing those displaced by the 1967 Six Day War and "subsequent hostilities" to return to "the territories occupied by Israel since 1967."
- Encouraging member states and non-governmental organizations to offer grants and scholarships to Palestinian refugees.
- Calling on Israel to "deal with" the matter of Palestinian refugees' lost properties and their revenues.
- Reaffirming the need to strengthen education for Palestinian refugees.
- Reaffirming the applicability of the Geneva Conventions, which protect civilians in wartime, to the "occupied territories, including Jerusalem and other Arab territories occupied by Israel since 1967." (This is unrelated to Canada's support this month of a resolution arising from a day-long conference in Geneva convened to call on Israel to "refrain" from violating the conventions.)
- Reaffirming that Israeli settlements "in the occupied Palestinian territory, including Jerusalem and the occupied Syrian Golan" are "illegal and an obstacle to peace."
- Condemning "all acts of violence, especially the excessive use of force against Palestinian civilians." It also calls on Israel to "accelerate the release of all remaining Palestinians arbitrarily detained or imprisoned."
- Calling on Israel "to desist from imposing Israeli citizenship and identity cards on Syrian citizens in the occupied Syrian Golan."

Canada abstained on a resolution that "deplores those policies and practices of Israel which violate the human rights of the Palestinian people and other Arabs of the occupied territories."

One resolution on the financing of UNRWA was adopted without a vote.

The only changes in Canada's voting record, compared to last year, have taken place with respect to two resolutions that are expected to come up in the General Assembly in the coming days.

In one, Canada will withdraw its traditional support for the the UN's so-called recipe for Mideast peace. Last year, Canada voted for the measure; this year, in committee, it abstained.

Goldberg believes Canada pulled its support for the measure in light of this month's suicide bombing attacks in Jerusalem and Haifa.

Canada is expected to change its vote on a resolution affirming the right of Palestinians to self-determination. Last year, Canada abstained; this year, it is expected to back the measure.

That's because Canada has moved away from opposing a Palestinian unilateral declaration of independence, as a way of encouraging the parties back to the negotiating table, Goldberg believes.

Canadian Jews may be angered by Ottawa's voting, but Goldberg said Canada has also done a lot of behind-the-scenes work at the UN, including playing a role in the watering down of the final declarations of last summer's Durban conference on racism and of this month's Geneva conference.

However, that "doesn't diminish the sense of frustration" Canadian Jews have with their government at the UN, he added.

Retired civil servant teaches Hebrew in Jamaica

By MYRON LOVE
Prairies Correspondent

WINNIPEG — When Marty Abrams, a former Torontonian and ex-federal civil servant, accepted a six-month assignment last spring to teach Jamaican government officials about policy-making, he didn't expect to become a Hebrew teacher as well.

Abrams' assignment for the Canadian International Development Corporation (CIDA) in Jamaica is to brief cabinet ministers and advise them on public consultation.

"I felt that, unlike most consultants who only stay around for a few weeks, if I was going to really to have some impact in terms of knowledge transfer, then I needed to be there for a lengthy period of time," said Abrams, who retired three years ago after a 30-year career in the civil service.

But the CIDA mission has turned into something more for Abrams, who spoke to *The CJN* from Ottawa, where he and his wife Tanya, a former Winnipegger, were enjoying a brief visit home.

When he arrived in Jamaica, Abrams discovered that Kingston, the capital, has a very active Jewish community of about 300 people, few of whom have more than a minimal knowledge of Hebrew. (There is also a Hillel school, but most of its students aren't Jewish.)

"We started going to shul Friday evenings and Saturday mornings," Abrams said. "The synagogue is a Reform-type synagogue in a rundown part of town. Usually, 10 to 20 people attend, among them several black non-Jews who are interested in the religion or are considering converting."

One Friday evening, Abrams said, he and his wife sat next to a Jamaican woman who noticed that they were reading the prayers in the actual Hebrew rather than the transliterated text read by the rest of the congregation.

The woman asked if they would teach her Hebrew and Abrams agreed. He downloaded some learning materials from the Internet and got things started.

"The word spread, and before long I had a class of six to eight students. Most of the students aren't Jewish," he said.

"We meet Thursday evenings and go over the prayer service. Hopefully by the time we leave Jamaica, some of them will be able to follow the service in Hebrew."

The Jewish presence in the Caribbean goes back to Columbus, Abrams notes, and there are tombstones in Jamaica's Jewish cemetery dating back to the 1600s.

In January, Kingston is hosting a three-day conference of Caribbean Jewry and Tanya will be involved as a volunteer driving delegates around town and helping out wherever she can. Several hundred people are expected.

Dunkelmans mark 60 years

By CYNTHIA GASNER
Special to The CJN

TORONTO — Sophie Hoffman and Danny Dunkelman met in the 1930s at Tip Top Tailors, where Sophie was secretary to Danny's brother, Moe Dunkelman, and Danny was learning to be a designer.

Sophie and Danny Dunkelman.

On Dec. 13, the youthful looking and still-active Dunkelmans celebrated their 60th wedding anniversary and Sophie's 84th birthday with family and friends.

"We rushed our marriage in 1941 because Danny had joined the infantry's Royal Regiment of Canada and he was going off to British Columbia where we lived for two years," says Sophie.

When her husband was sent overseas in 1943, Sophie was three months pregnant. He served in France, Belgium, Holland and Germany and was injured several times. Shrugging off his bravery – evident from his many ribbons – he says, "I got a couple of nicks, but I didn't let that bother me."

When Danny returned from Europe after the war, he saw his 1¾-year-old daughter Beverley for the first time. The couple had another daughter, Theo, two years after he came home. The war left a scar on the Hoffman and Dunkelman families. Sophie's brother, Teddy Hoffman, a pre-med student who served as a flying officer, was killed in action in Hamburg, Germany.

To comfort her parents, Sophie, Danny and their two daughters moved in with the Hoffmans and their parents on Euclid Avenue. It was a home with four generations.

Danny worked in a printing and office supply company, retiring at 70. Sophie worked in financial control and retired at 65. "I became a caregiver for my parents," she says.

Over the years, the Dunkelmans have served in many capacities in their synagogue, the Adath Sholom, and in the community. As a young man, Danny became active in the Minsker farband, which later bought property and built Adath Sholom.

Danny and his father were original members of the shul's choir. They were later joined by daughters Theo, who still sings with the group, and Beverley, who now leads the choir.

The Dunkelmans say they have managed to stay young at heart because they are very active, have a close-knit family and have many younger friends.

Danny delivers Meals on Wheels, is chairman of the house committee at Adath Sholom and loves to socialize. For many years, Sophie knit sweater sets for premature babies at The Hospital for Sick Children. And despite the aches and pains of age, she crocheted 150 kippot for her granddaughter's wedding.

"We are very lucky," says Sophie. "There is longevity on both sides of our family. We do most things together – we even go to the chiropractor together and we love shopping."

Theo says it's her parents' easygoing and non-confrontational style that keeps them youthful.

"I never heard my parents argue or raise their voices. Nothing keeps them down for long. Above all, they love to have fun."

Sophie advises, "To have a successful marriage, you have to have respect for each other, compromise and never take things for granted."

As for the future, Danny says, "We are looking forward to having great grandchildren – two are on the way."

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'Radical' element turfed in Concordia student byelection

By JANICE ARNOLD
Staff Reporter

MONTREAL — The radical leftists who had controlled Concordia University's undergraduate student council since 1999 were voted out in a recent byelection, but no one should think that's the end of them, says one of the council's incoming vice-presidents.

Sharon Koifman of the Representative Union (RU), which won the close byelection for a new council executive, thinks the leftists – whose anti-Israel, anti-corporate and anti-university administration rhetoric has kept Concordia in the headlines for months and alienated many students – will regroup and attempt a comeback in the Concordia Student Union (CSU) general elections in March.

Students who don't want to see that happen should not slip into their habitual indifference, he advises. "By definition, the moderates are less political than the radicals," he said. "And they will be taking advantage of that."

The RU, headed by Chris Schulz, presented itself as a "coalition for change" and was behind the 3,200-signature petition that forced the byelection. The group has presented itself as a moderate alternative that is more representative of Concordia's 23,000 undergraduates.

Koifman said the RU will use its four months in power to try to solidify a moderate student leadership that is capable of winning against the better-organized far-left.

"In the meantime, we are going to make an effort to move away from international issues and improve the image of the school. We can't be completely neutral, however, because according to the bylaws, the CSU must call a referendum if a certain number of students want to take a position on an issue."

Voter turnout was almost four times the number who voted in last March's general election. Yet, despite all the controversy provoked by the outgoing CSU executive and the scandal of a former CSU official being charged in October with embezzling $193,000 in CSU funds, the number of undergraduates who voted was still relatively low – about 15 per cent.

The seven-member RU slate was elected with 1,638 of 3,648 ballots cast, edging out the second-place Umbrella Party by 264 votes. The results were confirmed last week, after the deadline passed for a contestation.

While the RU now controls the CSU executive, which implements policy, the CSU senate and council still have several people from the old faction and Solidarity for Palestinian Human Rights (SPHR), a group that Jewish students have accused of excessive anti-Israel agitation.

As well, Sabrina Stea, the immediate past CSU president who resigned shortly before the RU presented its petition, won one of two council seats also contested in the byelection.

The Israeli-born Koifman, a second-year engineering student, said he is the first engineering student on the CSU in at least seven years. Typically, he said engineering and commerce students have ignored the CSU, but many became interested when they felt its confrontations with several companies threatened their job prospects.

"I even had Arab friends say they were going to vote for me just to calm things down," he said.

Patrick Amar, president of Concordia Hillel, said he hopes the RU's victory will ease tensions on campus and bring stability to the running of student affairs. Hillel openly supported the RU, drawn to it by Schulz's promise to try to keep the CSU politically neutral.

"It's a symbolic election and a symbolic victory," said Amar. "It will take the power out of the hands of people who want to use it for their personal agendas... (The new slate) is much more representative of the general population."

Nevertheless, he does not expect a trouble-free transition of power.

"It's not going to be like, 'here are the keys,'" Amar said.

Hillel executive director Simon Bensimon was also optimistic. "If the CSU is going to become less political, more neutral and more balanced, that's the most we can ask for."

Hillel was particularly disturbed by the CSU's holding a referendum on an anti-Israel resolution last spring – which passed – and by the publication of a student handbook this September entitled *Uprising*, which appeared to glorify the intifadah.

"The (old) CSU helped, either tacitly or overtly, to create an environment that was very aggressive and stressful for Jewish students," Bensimon said.

"We weren't telling them, 'don't be political, don't mix things up'– but don't take sides."

The RU was temporarily disqualified on the first day of elections Nov. 27 by the chief electoral officer after the leader of the third party in the race alleged an RU candidate tried to convince him to drop out of the election in exchange for a student leadership position or sponsorship in next year's election.

The RU was reinstated the same day after threatening legal action.

Voting was extended from three days to seven, until Dec. 5, because of the disruption. Confirmation of the results was delayed because of threats from supporters of the old council that they would contest them.

The RU's real nemesis, the previous group in office, led by Tom Keefer, dropped out of the race just days before the byelection began after losing a legal challenge. Quebec Superior Court struck down the injunction Keefer and Laith Marouf, another former CSU elected official, had earlier won allowing them onto the campus.

The two had been expelled by the university after allegedly getting into an altercation with, and uttering a death threat against, a security guard who was questioning them after Marouf was caught writing anti-Israel graffiti on university property.

Keefer's group supported the left-wing Umbrella Party, whose leader, Zev Tiefenbach, is Jewish, but critical of Israeli government policy. Another slate member was SPHR vice-president Samer Elatrash.

With files from campus correspondent Michel Ohayon.

Our emancipation will not be complete until we are free of the fear of being Jews.
—Mordechai Kaplan
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Arafat orders an end to violence against Israel

By Ha'aretz Daily Newspaper Ltd

JERUSALEM — In his strongest ever call for an end to violence, Palestinian Authority (PA) Chairman Yasser Arafat told his people on television Sunday that suicide bombings and all other armed terrorist action against Israel must cease and vowed to arrest militants who defied his call.

Israeli Prime Minister Ariel Sharon, who was at a function to present the Prime Minister's Awards for Literature, ignored the speech. Sources in his office said Arafat is "irrelevant," as cabinet ruled last week, and Israel will continue military raids to track down Palestinian militants if Arafat does not act swiftly.

In his speech in Arabic marking the Muslim holiday of Eid al-Fitr at the end of Ramadan, Arafat accused Sharon of declaring war on the PA and appealed directly to the Israeli public. He said Palestinians only want land occupied in the 1967 Six Day War, including East Jerusalem.

The only way out of the crisis, Arafat said, was to resume peace talks immediately and move toward a Palestinian state in the West Bank and Gaza with Jerusalem as its capital.

"Today, I am reiterating my call for a comprehensive cessation to all the armed activities," Arafat said from his office in Ramallah. "I call for a complete halt to all activities, especially the suicide attacks that we always condemn." He said he would arrest Palestinians who carried out attacks.

> ***'It's nice to talk but the test is action'***

Israel has sharply criticized what it calls Arafat's revolving door policy of temporarily detaining low-level militants, but not locking up senior military leaders in groups such as Hamas and Islamic Jihad.

Sources in Sharon's office said "Israel was and remains committed to true peace, peace for generations. Israel is sick and tired of talk and false promises and will do what it must to protect its citizens and its existence."

Foreign Minister Shimon Peres said "if the PA wants to exist, it must get out of the cycle of terror."

Defence Minister Benjamin Ben-Eliezer said that "it's nice to talk but the test is action. We've never seen Arafat really fight terror. The speech has important elements, but the test will be real activity against terror."

Knesset opposition leader Yossi Sarid, chairman of Meretz, said that "it looks like Arafat is gradually climbing down from the roof and starting to touch reality. The speech was promising and now he has to fulfill the promise. Based on experience, once must be skeptical of Arafat... to help him against the Hamas and Islamic Jihad, Israel should start lifting sieges and closures and checkpoints and stop the collective punishment."

Throughout his speech, Arafat said the Israelis were responsible for the current crisis. He said Palestinians should observe a cease-fire, but he did not explicitly call for an end to the Palestinian uprising. "We declared the state of emergency and we have implemented a series of arrangements... including declaring illegal all (groups) which are committing terrorist activities." He said that included Palestinian mortar attacks against settlements.

Arafat also urged a resumption of talks. "I would like to renew my call to the people of Israel... to return immediately to the negotiating table," he said. He concluded the half-hour speech by saying, "See you in Jerusalem."

But in the current hostile climate, talks appear unlikely any time soon.

In Washington, White House spokesperson Ari Fleischer said Arafat "spoke constructive words, but what's important is that they be followed up by concrete action. And that's what will be measured, and that's what the president will wait to see."

U.S. Secretary of State Colin Powell said Palestinian attacks were not only undermining peace efforts, they were also weakening Arafat's stature as leader. "He is being attacked and his authority is being destroyed by Hamas and (Islamic Jihad)," Powell said.

U.S. National Security Adviser Condoleezza Rice was sharply critical of Arafat. "We're asking him to lead his people rather than continuing to carry out and deal in behavior that makes the situation impossible for achieving peace," she said. "We think there is an awful lot he needs to do (and) he needs to do it quickly, because the chances for peace will slip away if he doesn't act quickly."

In his speech, Arafat said he was aware the U.S. campaign against terror was having an impact on the Middle East. "We understand the changes in the world," Arafat repeated three times.

Earlier Sunday, Arafat prayed at a modest mosque in Ramallah to mark the holiday, and afterward called on Muslims to support the Palestinians. "We hope the Arab nation, and hope the Muslim nation, will stand beside us to defend our holy places, the Christian and Muslim holy places," he said. "I call on my people to be patient because, in the end, the Palestinians will achieve what they want," he said.

But on Monday, Hamas and Islamic Jihad militants in the Gaza Strip and West Bank rejected Arafat's call to end armed attacks and suicide bombings.

In interviews with Al Jazeera and Abu Dhabi television and in statements released in the West Bank and Gaza, the groups said they wouldn't obey the order.

Palestinian sources said that in a statement released Monday morning in the West Bank and Gaza, Hamas and Islamic Jihad called on Palestinians to continue the armed resistance to Israeli occupation. The statement said Arafat and the PA were acting to appease Israel and the United States, and were causing a rift among the Palestinian people.

The statement also said the Americans are enemies of the Palestinian people and targets for future attacks.

Canada concerned over deteriorating Mideast situation

CJN Wire Services

Foreign Minister John Manley expressed concern last week at the deteriorating situation in the Middle East, while Prime Minister Jean Chrétien urged the parties to return to the negotiating table to find a solution to the spiralling wave of violence.

Speaking to reporters, Chrétien said Canada still considers Palestinian Authority (PA) Chairman Yasser Arafat to be the legitimate leader of the Palestinian people.

"He is the spokesman for the Palestinians. For me, he is the authority there," Chrétien said.

"So it's not for me to decide who should be speaking for the Palestinians. They have elected him as the chairman of the population, so he is the one who is there."

The prime minister's remarks came as Israeli officials repeatedly insisted there is no point in further talks with Arafat. Israeli Prime Minister Ariel Sharon called the Palestinian leader "irrelevant."

Meanwhile, in a news release, Manley expressed his "deep concern at the serious deterioration of the situation in the Middle East and his outrage at the further loss of life."

In one attack of several incidents last week, gunmen attacked an armoured bus near the West Bank settlement of Immanuel, killing at least 10 Jews. Members of Arafat's Fatah faction claimed they participated in the assault.

"Canadians are struck with horror at the latest series of fatal attacks on civilians and by the gravity of the situation," Manley said.

Canada called on Arafat and all Palestinians to bring an end to the armed intifadah and to dismantle terrorist networks. The PA, the foreign minister said, must take strong, clear and immediate measures to bring to justice all those who use violence.

Manley expressed his condolences to the families of all victims, both Israeli and Palestinian, saying force, in the absence of political options, would not bring about a peaceful solution to the conflict.

The Canada-Israel Committee (CIC), the Jewish community's lobbying arm on Israel, condemned the latest wave of terrorist attacks and called on Canada to "join the United States and the European Union in calling for aggressive steps by the PA to dismantle the Hamas and Islamic Jihad terror network and to impose discipline over militant factions of Fatah.

"It is inconceivable that Canada should be lagging behind the European community in conveying to Arafat that the continued existence of his regime is dependent on his taking meaningful, verifiable and sustained steps to imprison terrorists, confiscate illegal weapons and end incitement to violence against Israelis," CIC national chair Joseph Wilder said in a statement. "If Canadian claims of friendship and support for Israel are to have any meaning, we must see significant movement on the government's part with respect to these issues."

The Staff of The Canadian Jewish News
extend sincerest condolences to
our colleague and friend

Honey Mahl and her family

on the loss of their beloved
mother, grandmother, great-grandmother and sister

SALLY LAUFER ז"ל

Conference focuses on crisis of Argentine Jews

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — Like the more than 2 million Jews who came to the United States at the turn of the 20th century in search of the American dream, thousands went further south – to Argentina – hoping to find a brighter future.

Now, however, with Argentina in the throes of a wrenching economic crisis, the immigrants' descendants find their dreams shattered.

About 220,000 Jews live in Argentina, and of these, approximately 50,000 are living below the poverty line, said Bernardo Kliksberg of the Inter-American Development Bank.

Asociación Mutual Israelita Argentina, (AMIA), a centre assisting poor Jews, is helping 1,500 families this year, said Elida Kisluk, the director of AMIA's social action department.

Tzedaka, a Jewish organization dedicated to social assistance, estimates that it will assist 3,553 families this year.

Another 80 families are on a waiting list, said Nora Blaistein, Tzedaka's director of social programs. The waiting list started after the economy worsened in 1999.

Thirty percent of the people receiving assistance from Tzedaka are considered long-term poor, while the other 70 percent are called "new poor" – those who used to belong to the middle class until they lost their jobs as a result of ineffective economic and political policies the government implemented in the 1990s.

Not only can they no longer satisfy their cultural and educational aspirations; they can't fulfil basic needs such as food, medicine and shelter.

"Feelings of shame, impotence and frustration make this group break ties with family, friends and Jewish institutions," Blaistein said.

"Around 40 percent of people" in this category "are so ashamed that they do not ask for help," she said.

"They go for assistance only when the rope around their necks gets too tight."

AMIA's Kisluk told a similar story.

"The people we receive at AMIA are in anguish; their self-esteem is broken," she said. "Their family roles have been changed."

The typical family structure – with the father as breadwinner – simply doesn't hold up in such an emergency, placing a strain on family relations.

Main challenges are unemployment and homelessness

To deal with the crisis, a conference called "Confronting Poverty: Solutions, Experiences and Projects" was held last week in Buenos Aires.

The conference was organized by the Latin American Jewish Congress, the Inter-American Development Bank, the Tzedaka Foundation and the American Jewish Joint Distribution Committee.

About 650 people – including 200 who came from other Latin American countries, the United States and Israel – attended, including Argentina's president, Fernando De la Rua; Eliane Karp de Toledo, first lady of Peru; Enrique Iglesias, the president of the Inter-American Development Bank; Avi Beker, director of the World Jewish Congress; Chaim Chesler, treasurer of the Jewish Agency for Israel; Rabbi Israel Singer, president of the World Jewish Congress; and members of the World Bank, International Monetary Fund and Organization of American States.

Kisluk and Blaistein agree that the number of middle-class families sliding into poverty has accelerated since the mid-1990s.

"In the 1990s, seven million middle class Argentines became poor," Kliksberg said, adding that only 25 percent of today's Argentina is middle class, as opposed to 53 percent in 1960.

The main challenges now for the Jewish poor, both aid workers say, are unemployment and homelessness.

Some 300 Jewish families now live in shantytowns, Kliksberg said.

In some cases, the housing crisis has forced up to four generations of a family to live under one roof, said Monica Gruska, co-ordinator of a social assistance centre that works with Tzedaka.

Both organizations provide credit for building or repairing houses, paying rent, buying food and medicine and getting psychological assistance, as well as grants for clubs, schools, recreational and cultural events.

One of AMIA's programs connects people who need a room to rent but can't pay a deposit with people who have space to rent and need money. So far, 35 rentals have been arranged.

Tzedaka, meanwhile, has built 12 houses in the Buenos Aires area.

In addition to Tzedaka and AMIA, the JDC and Chabad-Lubavitch are helping as well.

But the government and many nongovernmental organizations are unprepared to work with these middle-class families that became poor, Kisluk said.

And efforts by social assistance organizations are often not enough.

Susana and Ricardo Schatz are far from achieving the dreams that many Jewish immigrants to Argentina once had.

They still remember the night they met at a Jewish ball in 1974 at the Romanian Embassy here. Susana, 45, wore a golden necklace with her name on it; Ricardo, 48, read it and won her heart by addressing her as if they already knew each other.

Nothing could separate the two after that night of dancing. The humble origins of Ricardo's family initially bothered Susana's parents, but eventually they accepted him. After the wedding, Susana's parents bought the couple a three-bedroom house.

Ricardo worked at his father-in-law's small clothing factory. When Susana's father sold the factory, the couple rented a small store and ran their own clothing business.

The 1980s were good years for the Schatzes. They employed Susana's father, Ricardo's brother, two cutters, a seamstress and a presser. They travelled around Argentina and to Brazil. After years of expensive medical treatments, they were able to have children.

At the beginning of the 1990s, however, their business began losing money. They lost clients because of competition with bigger shops, and started to write cheques that couldn't be covered by the funds coming in. They took on more debt until they had to close the business. When their mortgage payments became too high, they lost the property at auction.

The Schatzes moved in with Ricardo's parents for two years, and have lived with Susana's parents for the last three, but the family's economic situation have made relations with his in-laws intolerable for Ricardo.

"I do not speak to them," Ricardo said of Susana's parents. "I even go to a gas/coffee shop to wait until it is late enough not to see them."

Ricardo and Susana now sell manufactured goods to retail shops, but the factories they work for are behind on their payments. They pawn whatever jewelry they have. Their children go to Jewish schools on grants.

With almost no income, the Schatzes cannot even accept a grant to start renting an apartment, because they won't be able to make subsequent payments.

Yet they rejected the food box Tzedaka offered.

"We know we are poor from here," Susana said, putting her hand on her pocket. "But we couldn't accept a donation."

The family is considering trying to make a new life in Israel – a solution for many struggling Argentine Jews.

Rice calls on Lebanon, Syria to dismantle terrorist networks

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

WASHINGTON — White House National Security Advisor Condoleezza Rice called on Lebanon and Syria to dismantle the military arm of Hezbollah in an interview last week with the London-based Arabic language television channel MBC.

Rice called on the two states to dismantle all terrorist networks.

"That's what we're asking of everybody, including Lebanon and Syria," she said.

Rice told MBC that Iran's support for Hezbollah was one of the main obstacles to a rapprochement between Washington and Tehran.

Rice expressed understanding for Hezbollah's political and social roles in Lebanon, but said it also has a military wing that bears a heavy responsibility for the situation in the Middle East.

She noted that several Hezbollah members appear on the United States most-wanted list issued after the Sept. 11 attacks.

Rice said the United States had conveyed to Syria and Lebanon that it was inconceivable to support the battle against Al Qaeda while at the same time supporting Hezbollah's terrorist operations.

Hezbollah secretary-general Hassan Nasrallah accused the United States of lying after its ambassador in Lebanon, Vincent Battle, defined Hezbollah as a terrorist organization with a global reach.

Authors & Poets

The CJN is pleased to announce
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Dec. 10

• The European Union (EU) branded Hamas and Islamic Jihad "terrorist networks" and called on Palestinian Authority Chairman Yasser Arafat to "dismantle" the two groups. It also called on Israel "to withdraw its armed forces [from Palestinian-controlled areas] and stop extra-judicial killings."

• Israel refused a "truce" offered by Hamas and Islamic Jihad.

Dec. 11

• A reservist, Staff Sgt. Ronen Rozen, 33, was declared missing in action. He left home Nov. 25 wearing his army uniform and carrying his weapon but has not been seen since.

Dec. 12

• Ten Israelis were killed and more than 30 wounded when a bus traveling to the community of Immanuel in the West Bank was ambushed by Palestinian terrorists. One terrorist was killed; it was believed two others escaped.

• A Palestinian suicide bomber killed himself and wounded three Israelis in an attack near Neveh Dekalim in Gaza.

Dec. 13

• Israel plans to join in international relief efforts to help Afghanistan after the war, the Foreign Ministry said.

Dec. 14

• Disney is planning to open an amusement park in Israel in early 2005, *Yediot Achronot* reported. Disney, through Shamrock Holdings, recently signed an agreement with Kibbutz Harel and the Comfy group, to launch the project. The partners will invest $135 million in the project, and set up the park on land owned by Kibbutz Harel, near Bet Shemesh. The amusement park, to be called Israel Park, will be built on about 100 acres and employ 1,500 people. *Files from JTA and Ha'aretz*

Jewish militants arrested in L.A.

By PAUL LUNGEN
Staff Reporter

The Canadian leader of the Jewish Defense League believes a U.S. colleague charged in an alleged bomb plot may have been the target of an agent provocateur trying to discredit the organization and to deflect attention from Muslim terrorism.

Meir Halevi said it would be "100 percent out of character" for U.S. JDL chair Irv Rubin to consider bombing Arab and Muslim targets in southern California.

"He's never been involved in anything like that," Halevi said. "There is no credibility [to the allegation] that Rubin would want to blow up a mosque full of people."

Rubin, 56, and Earl Krugel, 59, have been charged with conspiracy to blow up the King Fahd Mosque and the Muslim Public Affairs Council, both in Los Angeles, as well as the offices of Republican Congressman Darrell Issa. Issa, who is of Lebanese descent, is a vocal critic of Israel.

Rubin and Krugel were denied bail after a judge found them to be flight risks and dangerous to the community. Law enforcement officials were seen carrying away weapons from Krugel's home.

While most mainstream U.S. and Canadian Jewish organizations condemned the alleged bomb plot, Halevi suggested it was no more than "a set up" – the kind he said the JDL has experienced both in the United States and Canada. Halevi said both organizations have been approached by "plants, put into the organization to discredit it and to try to get people arrested."

The reason, he suggested, would be deflect attention from the upsurge of anti-Jewish attacks since the onset of the Palestinian intifadah and "to show there are Jewish terrorists and Arab terrorists."

The U.S. charges allege that an informant reported attending a meeting with Rubin and Krugel in October, during which the informant was asked to help bomb the alleged targets.

Krugel allegedly commented during the meeting that Arabs "need a wake-up call," while Rubin allegedly said the JDL needed to let people know that it was "alive in a militant way."

One of Rubin's attorneys, Bryan Altman, claimed federal authorities wanted to demonstrate their "even-handedness" by balancing terrorist charges against Muslims with similar charges against Jews.

Rubin, a native of Montreal but a longtime California resident, was named national chairman of the JDL in 1985 by its founder, the late Rabbi Meir Kahane.

Halevi said he invited Rubin to visit Canada five or six years ago to try to increase the JDL's profile. Currently, the group has "somewhat of a presence in Montreal" that is "trying to take root."

With files from JTA.

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Recent stories deemed newsworthy

The presence of two national newspapers in Canada affords readers the opportunity to see, daily, how news judgments are made, which stories get attention, how much attention they receive and what is deemed newsworthy.

As of this writing, the Israeli government has just announced that it is cutting off all contact with Yasser Arafat following the attack on the bus in the West Bank that left 10 Israelis dead and many others injured.

The *Globe and Mail*'s Middle East correspondent, Paul Adams, reported that story on p. 1, "Ambush prompts Israelis to cut off Arafat" (Dec. 13), but the paper gave far more front-page prominence to the arrest of the Montreal-born head of the Jewish Defense League and one of his followers – on charges that they planned to carry out terrorist attacks on American Muslim targets in Los Angeles.

The attention given by the *Globe* to the JDL story with its Canadian angle roughly matches the space devoted the previous day to the announcement of the U.S. indictment of Zacarias Moussaoui, the first person charged in the attack on the World Trade Center. (To the charge in the Muslim community that they have been treated unfairly by the media, the attention devoted to Irv Rubin, head of the JDL might show that terrorism or allegations of terrorism, from whatever source, will receive equal treatment.) The story of the alleged JDL plot is attention-grabbing and has therefore received substantial scrutiny in most North American media, even though the JDL is a marginal group. Perhaps because it is so marginal and represents an isolated, anomalous occurrence within the North American Jewish community, the *National Post*, like the *New York Times*, placed the story on the inside pages ("U.S. Jewish activists charged in bomb plot," p. 15) and gave more p. 1 attention to the Israel-Arafat story, "Israel gives up on Arafat."

Another news decision around this time is also of interest. On Dec. 10, in a groundbreaking decision, the European Union (EU) declared Hamas and Islamic Jihad terrorist organizations and called upon Arafat not only to dismantle them but also to put an end to the "armed intifadah." The *Globe* mentioned this development, but only in one paragraph of a story about Israeli retaliatory strikes, filed from Hebron by Nasser Hiyouki of Associated Press. Hiyouki wrote that EU foreign minsters called for Arafat "to dismantle Palestinian radical groups and declare an end to the violent uprising against Israel." On Dec.12, the day after the EU foreign policy chief Javier Solana met with Arafat in Ramallah, the *National Post* devoted a full story to the EU move, filed by Timothy Heritage of Reuters. Heritage noted Solana's call on Arafat "to fight the terrorists" and the previous day's call by the EU for Arafat to dismantle the "terrorist" (not merely "radical") Islamic groups.

Prepared by Paul Michaels of the Canada-Israel Committee.

CJN Purim Art Contest

It's time again for our fifth annual **Purim Art Contest** .

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on February 21. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, Toronto, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Friday, February 1, 2002. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 8, 2002.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of February 21, 2002.

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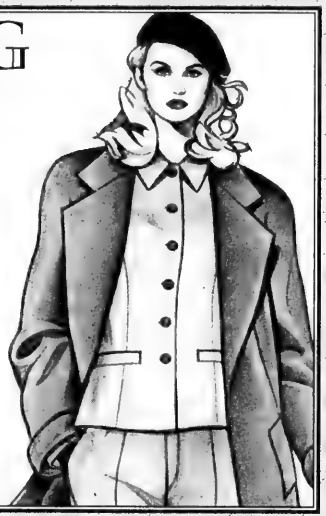

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Four generations gather to celebrate Claire Frilegh's 100th birthday. From left, great granddaughter, Stacy Walton, granddaughter, Niki Parker, Frilegh, and daughter, Selma Adler. Below: A picture titled Levy on a Chevy, taken in 1918.

Centenarian looks back on 100 years

By CYNTHIA GASNER
Special to The CJN

TORONTO — She is spry. She is articulate. She is optimistic. And she will be 100 years old on Dec. 29.

Clare Frilegh, who has lived at Pine Villa Retirement Home for four years, said she is "very lucky lady to be alive.

"I have many grandchildren and great-grandchildren and two wonderful children, Selma Adler and Marshal Frilegh. And I was so lucky to be at my great-granddaughter Stacy Walton's wedding and walk down the aisle."

Frilegh's granddaughter and Walton's mother, Niki Parker, said "My grandmother didn't walk down the aisle at the wedding, she danced down and the guests all applauded."

Blind and hearing impaired, Frilegh spoke of the many changes in her life and the world since her birth in the Lower East Side of New York City in 1901.

Born in an age of horse-drawn carriages and no electricity, the centenarian now speaks of the World Wide Web and space travel. Keenly aware of the day-to-day events, she said she is very concerned with what is happening in the United States and Israel.

Claire Levy was 12 years old when her parents moved to Toronto. She attended Ogden Public School and clearly remembers World War I and her happy home with seven sisters and brothers.

She spoke of dating Isadore Frilegh, who was her neighbour on Baldwin Street. "We dated for four years and often went skating free on Grenadier Pond or at Varsity Arena for 15 cents.

They were married in 1919. From 1923 to 1949, the Frileghs lived in New York and returned to Canada when they went into the retail ladies wear business with their son-in-law, Joe Adler.

"I was a salesperson in the store in those days. And I worked hard for Hadassah. We joined the Shaarei Shomayim Synagogue on St. Clair Avenue when the shul was in the basement and you knew everyone. In those days, you had your own seats."

Her husband died 11 years ago. "I had good luck to have had such a wonderful husband. And we have such a close family. I am very grateful."

Looking back, Frilegh said when she saw the first car that a neighbour bought on Baldwin Street, "we thought it was a miracle and would just stand there and look at it. In those days, when you bought a car, the company taught you how to drive."

With excitement, she recalls the thrill of her first refrigerator and washing machine and seeing an airplane for the first time. "And now we are into the computer age. It is unbelievable, and they are all miracles."

Much has changed during her 100 years, Frilegh said, but "family was always the most important thing in my life."

She and her family remain close.

"My children don't perceive my grandmother as being old. They call her a friend and they can gain a great deal from her," Parker said.

She said Frilegh "never feels sorry for herself and nothing was ever too hard for her... She exemplifies the song, *Accentuate the Positive*."

Asked what she would like for her birthday, Frilegh said she "would like to live to see Stacy have a baby so we can be a five-generation family. I have been very content with my life and this would make me so happy."

New treatment for low-grade non-Hodgkin's lymphoma

By LEILA SPEISMAN
Staff Reporter

TORONTO — A new Canadian study has shown that the drug Fludara (fludabarine phosphate) is very effective in treating low-grade non-Hodgkins lymphoma (NHL), but with fewer side effects than conventional treatments, it was announced at a recent press conference.

Health Canada approved the drug for treatment of low-grade NHL at the end of October, making Canada the first country in the world to do so. It has been used for about 10 years as a treatment for chronic lymphocytic leukemia, the most common form of leukemia in the western world, and a disease very similar to NHL.

Non-Hodgkins lymphoma is a cancer of the white blood cells that affects mainly the lymph nodes, spleen, and bone marrow – parts of the body that fight infection. Because of that, it is also referred to as cancer of the immune system.

In Canada each year, 6,200 new cases are diagnosed and the disease causes 2,500 deaths, which means that someone dies of NHL every 3½ hours, said Deborah Skerrit, president of the Lymphoma Foundation Canada.

The disease forced hockey superstar Mario Lemieux to temporarily retire and killed Jacqueline Kennedy Onassis and Jordan's King Hussein.

Peter Anglin, medical oncologist at Credit Valley Hospital in Mississauga, explained that low-grade NHL, which accounts for about 40 percent of NHL cases, develops slowly, usually over six to 12 years and often no treatment is given at first. He said the disease is very difficult to cure, since the cancer is dispersed throughout the body, and cannot be simply removed by surgery.

The usual therapy for NHL has been a cocktail of three drugs called CVP – cyclophosphaminde, vincristine and prednisone. Other treatments include radiation therapy and bone marrow transplants from a patient's own body.

All of these treatments have serious, debilitating side effects, which can include hair loss, nausea and vomiting and extreme fatigue.

Best of all, Anglin said, Fludara appears to be more effective at shrinking the tumours and sending the disease into remission for longer than CVP.

He said researchers don't know yet if the drug will improve long-term survival rates, but it does appear to improve a patient's quality of life.

The drug is administered intravenously for four to six cycles – which each take place over five consecutive days – and there are several weeks between cycles. Sessions last about 30 minutes, and there is no need for hospitalization.

Bruce Tucker, a 43-year-old sergeant with Waterloo Regional Police, said that, at age 37, he was diagnosed with non-Hodgkins lymphoma after a routine physical.

"The doctor said that I would live a long time with it – two to five years. At 37, two to five years is not a long time."

During CVP treatment, Tucker said he gained more than 80 pounds and became so fatigued that he had to leave his position on the emergency response team and take administrative duties.

But with Fludara, he was able to perform his regular duties. He is currently in remission.

Francois Charetter, vice-president of scientific affairs for Berlex Canada Inc., the company that developed the drug in co-operation with the U.S. National Cancer Institute, said that although the cost of Fludara is higher than the cost of CVP (roughly $7,000 per cycle, compared to about $2,000 per cycle for CVP), the difference is offset by the cost of the drugs needed to treat the side effects of the drug cocktail.

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Bar mitzvah sparks an inspirational book idea

By FRANCES KRAFT
Staff Reporter

TORONTO — Robin Mednick racked her brain to come up with a bar mitzvah gift idea for her youngest son, Zale, that would be meaningful and lasting.

On a plane headed back from Australia, where she served as co-ordinator – or more informally, team mom – for Team 2008 (the athletes involved in Toronto's 2008 Olympic bid), Mednick realized the answer was right in front of her.

"I thought, here I am, surrounded by excellence, by people I admire," she recalls. Right then and there, she asked the athletes on her flight if they would write some "advice for life" taken from their sporting experience.

The result was a unique "book of wisdom," similar to those she had compiled for two of her three older children, using different sources.

But Mednick – whose home office, with its neatly filed clippings and well-utilized wall space, attests to her organizational skills – was not content to stop there. What a shame, she thought during the stop-over in Hawaii, that the words of Canada's top athletes would be accessible only to her family.

With support from the bid staff, Mednick and a small delegation approached Canadian publisher McClelland & Stewart Ltd. about the idea of a book of reminiscences by Canadian athletes.

After a two-hour meeting, Mednick – a lawyer (and a speech and drama teacher) by training – had only five weeks to collect the stories that apear in *Heroes in our Midst.*

"I came out of the meeting tremendously excited and scared out of my wits."

By the end of the five weeks, Mednick and co-editor Wendy Thomas had 160 stories, 110 of which appear in the book.

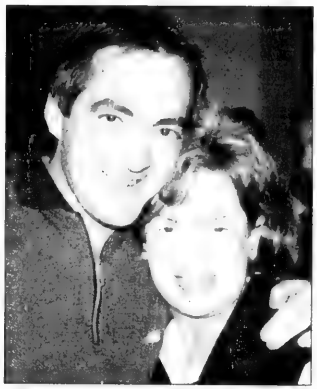
Not surprisingly, Mednick is reluctant to name a favourite piece. "Depending on what I need at the moment, there's a story for each mood."

When the book was launched on Sept. 17, Mednick – agonizing over the appropriateness of going ahead with the event in the wake of the terrorist attacks on the World Trade Center and the Pentagon – recalled International Olympic Committee member Paul Henderson's story about the murder of Israeli athletes in Munich 29 years ago in the *Tough Choices* chapter.

Henderson, then a member of the Canadian sailing team, consulted with Jewish teammate Allan Liebel, who is now a lawyer, he wrote.

Liebel's advice, wrote Henderson, was, "We should be racing today, and the Games must immediately go on. If we stop, the terrorists, whose only raison d'être is to disrupt normal behaviour, win! I have always governed my life by that day."

Mednick also mentioned the 13 stories written by Paralympians, including Jewish swimming gold medalist Rebecca Bornemann, who has cerebral palsy. "When I ever bemoan any circumstances I may have, I look to these stories," she said.



Robin Mednick, co-editor of *Heroes in our Midst*, is seen with speed skater and book contributor Gaetan Boucher.

The chapter *Get Back on the Horse* begins with a poignant reminiscence by runner Patrick Jarvis, who lost part of an arm in a childhood accident. The advice of his "gruff old" surgeon inspired the chapter's title, and underscored his story about the feelings he experienced during his first attempt to play football after his accident.

Mednick has always had a passion for the Olympics. The mother of four teenagers, she volunteered for the bid committee for a year before being offered the job.

As a university student, she was on the cross-country ski team at the University of Toronto as an undergraduate, and rowed at Oxford University where she earned an MA in politics and economics before attending Osgoode Hall Law School. These days, she keeps fit by walking and downhill skiing.

Winning isn't always about bringing home the gold medal, Mednick said, referring to some of the stories that have messages about sportsmanship and the joy of sport.

"There's such accomplishment in knowing you did the job. That, to me, is what makes these people heroes."

Mednick was also struck by the humility of the athletes, as well as their courage, strength and struggles.

"That, to me, is what makes the book so compelling."

Some of the stories make her cry, and others make her laugh, she said.

Proceeds from the book, which sells for $26.99, are being donated to the Foundation for Athletes and Sports Training to benefit junior developing athletes.

Thornhill teen actress learns the facts of life

By KATHRYN KATES
Special to The CJN

TORONTO — Golden Globe and Academy Award winning actress Mercedes Ruehl made 14-year-old Mallory Margel of Thornhill, Ont., cry on the set of their upcoming television movie, *Guilt By Association*... and the young actress was thrilled about it.

"Mercedes actually taught me to cry," Margel says. "She told me to think of something sad that was close to my heart and not hold back my emotions – just let it out. That really helped me and it works. I really learned a lot from her."

Guilt by Association, which is the first television movie for the U.S. cable network Court TV, will air in the new year.

"It is a drama about family struggles," says Margel, who plays Ruehl's daughter in the film. "The mother's boyfriend is dealing drugs and said the mother was involved to get his sentence reduced [and] the mom is sent to jail for 20 years."

Margel, a Grade 9 student at Vaughan Secondary School, says that filming *Guilt by Association* was a new experience for her.

"*Guilt by Association* is very different from most of the movies I've done in the past, because I usually do comedy," she says. "The atmosphere is a lot more serious – it isn't funny all the time like the comedy sets. I really enjoy doing both."

Margel got her start in community theatre at CharActors Theatre Troupe under the direction of Shari Quallenberg, who now acts as her agent. Her first acting job was for a Kool-Aid commercial 3½ years ago. Since then, she has appeared in numerous television commercials and on Sharon, Lois and Bram's *Skinnamarink TV*, a music video for singer Shawn Colvin, the made-for-television movie *Trapped in a Purple Haze*, starring Jo Beth Williams, Colm Fiore and Hayden Christian, who will be starring as Anakin Skywalker in the next *Star Wars* movie. Margel wishes she were still in touch with the handsome actor, who now lives in Los Angeles.

On the big screen, Margel has acted in the 1999 film *Superstar* with *Saturday Night Live's* Molly Shannon and *Loser*, starring Mena Suvari, Greg Kinnear and Dan Aykroyd. Her most recent credit is *The Facts of Life Reunion*, in which she plays Jo's daughter Jamie Bonner, who comes to the Peakskill, N.Y., reunion without her mother, who is working as a police officer in Los Angeles.

For those who remember the original series, it is almost uncanny how much the real-life soft-spoken Margel looks and acts like the tough-talking Jo.

"My mom used to watch the show, so when I had the audition, she helped me," Margel says. "The cast was so friendly – Lisa Welchel, Kim Fields and Mindy Cohn really took care of me. On set was great, we were joking all the time."

Margel, who took improv classes at Second City last year, says she likes acting because she gets to play a variety of different characters so unlike herself without worrying about what people think. Though she will sing if a role calls for it, she considers herself an actress and dancer and hopes to make acting her career (secondary choices are working as a director or casting director). She would like to act in more theatre roles, but feels her niche is in film and television.

The teenage thespian enjoys meeting new friends in the business.

"At auditions you meet lots of kids that share the same interest as you," she says. "I'm not competitive with them at all. I'm happy when they get a role, too."

Under the watchful eyes of her parents, Margel is putting her acting income away. Her biggest expenditure to date is a computer, though she admits she's not really a computer person and finds it hard to learn.

Besides acting, her other passion is shopping for retro clothes. Her favourite line is Miss Sixty.

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Eye on Arts

By BILL GLADSTONE

A BITTERSWEET DRAMA, *WALKING TO RUSSIA* DEBUTS IN JANUARY

Jonathan Garfinkel, whose first play *Walking to Russia* is set to debut in January, is a Toronto poet whose works have appeared in numerous literary journals, including *Parchment*, the annual journal of contemporary Canadian Jewish writing. He is playwright-in-residence of the Blyth Festival.

Theatre Asylum, which is presenting the play, calls it a "bittersweet drama" and "a poetic and cathartic voyage through the nature of memory." The story concerns an elderly Jewish couple who is haunted by the spirit of their lost daughter.

Garfinkel says it was partly inspired by the experiences of his grandparents who emigrated from Russia to Winnipeg. The elderly Jewish couple are played by **Aron Tager** and **Anne Tager Page**, who are married in real life as well.

Theatre Passe Muraille Backspace, 16 Ryerson Ave. $18-$25. Previews Jan. 10 and 11; the play runs Jan. 12 to Jan. 27. 416-504-7529.

* * *

New Year's Eve Comedy: Yuk Yuk's impresario **Mark Breslin** presents an all-Canadian comedy show on New Year's Eve, with **Sean Cullen**, **Mike McDonald**, **Kenny Robinson** and his band, and many others. Tickets $38-50. Massey Hall, Monday Dec. 31, 8 p.m. 416-872-4255; www.masseyhall.com

* * *

Arts Briefs:

• The Forest Hill Gallery Group Show features works by artists from varied cultural backgrounds, celebrating life and the arts. 329 Lonsdale Rd. (corner Spadina.). Until Jan. 11.

• Disney On Ice brings together jungle characters like **Pumbaa**, **Timon**, **Tarzan**, **Jane** and **Mowgli** from *Tarzan*, *The Jungle Book* and *The Lion King*. $15-$55. Air Canada Centre, Dec. 25 to Jan. 1. Ticketmaster, 416-870-8000. www.DisneyOnIce.com

•*Slip Knot*, a psychological thriller by **Ken Gass**, involves a dark secret from the last week of the war in Germany, and its after-effects two generations later. $20 - $28. Factory Theatre, 125 Bathurst St. Previews from Jan. 3, opens Jan. 9. 416-504-9971.

* * *

Literary Corner: These four worthy books would have been featured on our recent Chanukah Gifts books pages had space permitted. All will satisfy adult readers, but the first is intended especially for children.

Stories and Poems for Extremely Intelligent Children of All Ages, selected by **Harold Bloom**, is geared for youngsters whose parents wisely restrict television watching and Internet surfing. The editor's thesis is that children are best prepared for **Shakespeare**, **Chekhov**, **Jane Austen** and **Henry James** if they have first sampled **Lewis Carroll**, **Edward Lear**, **Robert L. Stevenson**, **Rudyard Kipling** and scores of other authors included in this imaginative anthology.

Bloom, a Yale professor, holds that much of modern academia has been tainted by political polemics; he has, accordingly, chosen small works by **Melville**, **Tolstoy**, **Wharton**, **Whitman** and others, mostly from the 19th century or earlier. The book is suitable for all readers prepared to give time to their reading, to think as they read, and to absorb some grand and classical concepts of life as they go along (Scribner).

It's a truism that great readers make great writers – or, as **Stephen King** observes in *On Writing: A Memoir of the Craft*, "If you don't have the time to read, you don't have the time or the tools to write."

On Writing seems almost as crafty and entertaining as any of King's novels. Besides offering much practical advice, he gives us fascinating insights into how he wrote books like *Carrie* and *The Shining*. In a final, intensely personal chapter, he tells how he was sideswiped by a reckless driver and almost killed while walking near his home. This happy marriage of two genres – how-to guide and autobiography – is yet another great page-turner from King (Scribner).

The story behind the composition and publication of English literature's most famous and thorough biographies is the subject of *Boswell's Presumptuous Task: Writing the Life of Dr. Johnson*, by **Adam Sisman**.

Boswell's Life of Dr. Johnson is the gold standard of biographies; Sisman has, in turn, produced what may be the gold standard of backstories behind the making of a literary landmark. The book offers a riveting account of Boswell's reverence for Johnson and his troubled relations with his own father; and Johnson's fatherly affection towards Boswell, whom he openly encouraged as his biographer. It also details how the younger writer knocked his subject from the standard lofty pedestal and forever revolutionized the art of English biography (Penguin paperback).

Since **Jane Austen** has been the focus of a resurgence of popular interest over the past decade, **Carol Shields's** new biographical study, *Jane Austen*, may find the wide audience it deserves. Shields displays a rich and intimate knowledge of Austen's life and works, and brings us many fresh and remarkable insights. The book is also a compelling meditation on how great fiction is created (Viking).

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Director returns to the stage for *Walking To Russia*

By BEN ROSE
Special to CJN

TORONTO — The world premiere of *Walking To Russia*, a play by Jonathan Garfinkel, begins its run at Theatre Passe Muraille on Jan. 12.

The play, which takes place in Winnipeg, is about an elderly Jewish couple, Ben and Bella Berck, who are in a disagreement: Bella wants to move to California, but Ben wants to move to Churchill, a town in northern Manitoba. Just as Ben is offered a job and a chance at a Nobel Prize if he moves immediately to Churchill, the couple's daughter, Masha, who disappeared 30 years ago at the age of 19, reappears as a post modern dybbuk.

"Ben is an environmental scientist, a Marxist who hides from his daughter the fact that he is a Jew, but his wife wants to identify herself as a Jew and looks for a place where she can attend services," says artistic director of Theatre Asylum Jennifer Herzman Capraru.

"[Masha] carries a message which is directed to all Jewish Russian descendents, including those who are assimilated," Capraru says.

"The language Masha speaks is poetic and emotional, but before she arrives, the Bercks are portrayed in naturalistic dialogue which brings out the best in Jewish humour without being sterotypical. They have genuinely funny scenes."

Walking to Russia marks the return of Theatre Asylum and its artistic director to the Toronto stage. Capraru, who took three years off to pursue filmmaking, says her "first love is theatre and I can't afford to stay with it unless I have another source of income."

Capraru has directed Theatre Passe Muraille's production of *Gut Girls*, a play about the exploitation of women in British stockyards, as well as its production of *My Mother's Courage*, which she describes as a "bridge" to her interest in Jewish themes and to Theatre Asylum's commitment to Jewish plays, as well as dramas about women.

Jennifer Herszman Caparu

"I studied theatre directing in Germany, and there is no more important place for a Jew than Germany," Caparu, who is a Jew of Romanian descent, says. "I met George Tabori there, the author of *My Mother's Courage*. He is 85 now, but still writing, and I plan to direct one or more of his plays here."

The play's cast includes the real life couple, Aron Tager, and his wife, Ann Tager Page, who play the Bercks, and Susannah Hoffman, also a Jew of Romanian descent, who plays Masha.

Tager is a talented artist whose real paintings are credited to Masha, who is an artist.

"I directed Elizabeth Shepherd as the woman who goes to Auschwitz in *My Mother's Courage* and I've done the same with Ann Tager Page, who is not Jewish, to make them real, not stereotypical Jewish women," Caparu says.

Jonathan Garfinkel

Garfinkel, 28, is the playwright-in-residence at the Blyth Festival and has collaborated on three Paul Thompson collectives. His poetry has appeared in literary journals across Canada, including *Descant* and *Parchment*.

Walking to Russia, his first play, is partially inspired by his Russian grandmother who immigrated to Winnipeg before the Holocaust and his grandfather who was an environmental scientist.

Walking to Russia begins 18 performances on Jan. 12. For tickets and more information, call the box offfice at 416-504-7529.

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Civilization and the Jews now on video

By LARRY ANKLEWICZ
Special to The CJN

After more than 20 years, the landmark PBS television series, *Heritage: Civilization and the Jews*, hosted by former Israeli foreign minister Abba Eban, has finally arrived on video.

This comprehensive history of the Jewish people was originally telecast as a nine-part miniseries and covers Jewish existence from biblical times to the modern era.

The series is a sweeping historical journey that follows the Jewish people from the time of Abraham through the Exodus and the glory times of David and Solomon to the destruction of the First and Second Temples. It then accompanies the Jews into exile, into the Golden age in Spain, through the farthest reaches of Eastern Europe and the death camps of the Holocaust; and to the creation of the State of Israel.

The series is available on both VHS and DVD, with the DVD release including a bonus CD-ROM that contains historical documents, maps and explanatory essays and a fully searchable index, all from the *Encyclopaedia Judaica*.

The series was highly praised when it was first broadcast and won a number of prizes, including the coveted Peabody Award.

On VHS, it comes in a five-cassette boxed set. On DVD, it comes in a three-disc boxed set

Abba Eban himself has said the *Heritage: Civilization and the Jews* project: "is a matter of profound importance... audiences in the U.S. and around the world, both Jews and non-Jews, can now experience, through television and new technologies, the long, continuous, sombre, sometimes tragic, yet noble story of the Jewish journey across the theatre of history."

This series is available now in video stores or from Morningstar Entertainment Inc. in Toronto.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 43.

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Arts & Travel

Musical, magical Louisiana certainly worth exploring

BY BRAM EISENTHAL
Special to The CJN

SHREVEPORT, La — When you think of Louisiana, many images spring to mind. Hot, sweaty days. Picturesque, glassy-surfaced bayous. Crawfish. Voodoo. Anne Rice. And of course there's the music. Creole and Cajun, jazz and blues – intermingling into a mesmerizing sound that follows you everywhere, with the ghosts of Louis Armstrong and Leadbelly leading the parade.

If you're extremely limited with your time, New Orleans is *the* place to go. But if you've got more at your disposal, you should start your exploration in Shreveport.

The blues mecca that inspired Jelly Roll Morton to write the Shreveport Stomp, this is where the one and only Leadbelly walked the streets, playing the blues, in the early 1900s.

Tabby Thomas, owner of Tabby's Blues Box, a local club that features the finest blues anywhere. [Bram Eisenthal photo]

Consider beginning your journey at the Hollywood Casino and Hotel, a glitzy, Las Vegas-style establishment that attracts gamblers and tourists alike, especially from throughout the so-called "ARK-LA-TEX" region.

While the old legends are long gone, you can still catch latter-day greats doing their thing at James Burton's Rock N' Roll Café.

Recently inducted into the Rock and Roll Hall of Fame, Burton is still thriving musically, which he recently demonstrated in a memorable jam session for a group of tourists. The guitarist backed up Ricky Nelson, toured with Elvis from 1969 until his untimely death in 1977, and also played with the likes of Buffalo Springfield, John Denver, Roy Orbison and Elvis Costello.

A veritable field of dreams is found at the Municipal Auditorium, a 1929 art deco building that was home to the *Louisiana Hayride*.

This legendary show ran from 1948 to 1960 and attracted many top-line entertainers of the day. But its most famous personality played there from every Saturday from October 1954 to April 1955. Walk inside and stand on stage on the X that marks the very spot Elvis rocked packed houses.

Baton Rouge is also quite historic, but few of its tales are more compelling than the ones about former governor Huey Long, one of the more charismatic and flamboyant politicians in American history. He had hoped to become president some day, but his assassination ended those dreams.

Stop into the old Governor's Mansion, now a heritage site. The man who built it and lived there just prior to Long, governor Jimmy Davis, was renowned in his own right and musical to boot. Davis, who wrote *You Are My Sunshine*, died recently at age 101.

At night, head to Tabby's Blues Box, a local club that features the finest blues anywhere, courtesy of the venerable Tabby Thomas. The chow's not bad, either, but it's the music – Tabby calls it Hoodoo – that's food for the soul at this jammin' joint. Thomas plays a mean piano and his band, the Swamp Cats, always leaves patrons boogying into the wee hours.

From Baton Rouge, take the drive to Lafayette, home of the famous Festival International de Louisiane. This free outdoor event is held in the spring just prior to the Louisiana Heritage Fair (or Jazz Festival) in New Orleans. In addition to local legends like Allen Toussaint, you may even discover some new Canadian talent, such as PEI's fledgling girl band, Celtitude.

Take the family to the Vermillion-ville Acadian/Creole Tourist Center for a taste of what life was like here for the area's pioneers. It's a recreation of an Acadian village and an entertainment complex in one.

Finally, there's New Orleans, which is a story in itself. Soak in the atmosphere, for it's unlike any other place else in the world. To experience something very unique, albeit a bit macabre, you won't want to miss a jazz funeral – should someone pass on while you're in town, that is. They won't simply arrange it for you.

Sylvester "Hawk" Francis operates the unusual Backstreet Cultural Museum, at 1116 St. Claude St. (504-525-1733). His exhibits showcase the history of jazz funerals and other customs. In Louisiana, even death is a reason for musical celebration.

Check out the State of Louisiana's Web site at http: www.crt.state.la.us

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Bathurst / Finch	10:35AM
Bathurst / Centre	10:45AM
Jane / Hwy. #7	11:00AM

Bus Leaves Casino at 5:45PM

Reservations & Information:

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CLASSIFIED DIRECTORY

5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS WANTED
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248 DAY CARE WANTED
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255 DOMESTIC HELP WANTED
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258 HEALTHCARE WANTED
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432 LAWYERS
433 LESSONS
434 LIMOUSINE/TAXI SERVICES
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439 MAKE-UP
440 MISCELLANEOUS
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445 MOVING
449 PEST CONTROL
450 PAINTING/WALLPAPERING
452 PARTY SERVICES
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465 PROFESSIONAL SERVICES
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472 RETIREMENT HOMES
475 ROOFING
477 SECOND HAND STORES
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480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
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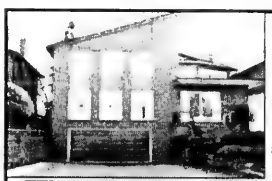

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264 SOCIAL ANNOUNCEMENTS

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Jeri Eden

born on Dec. 4, 2001. Proud grandparents are Rae & Mike Spilberg and Rachel & Yehuda Kahane. Proud great-grandparents are Reina & Max Spilberg of Montreal. Jeri is already loved by all her aunts, uncles & cousins. Mazel tov!

273 INTRODUCTION SERVICES

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275 PERSONAL COMPANION

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330 OBITUARIES

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330 OBITUARIES

EMMA BELKINA
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Died Nov. 26
Sympathy to husband Jack, daughter Annie, grandson Jason & mother Bella Lokshina in Cheltenham Home.
From IRVING NAFTOLIN

KAIMAN, Sarah – on Nov. 28, 2001, late of 650 Church St
GOLDSBIE, Charlie – on Nov. 27, 2001, late of 265 Ridley Blvd. #403
SZMEISER, Jack – on Nov. 28, 2001, late of 2 Covington Rd. #403
HORNSTEIN, Sergiu – on Nov. 28, 2001, late of 18 Lower Village Gate, #203
GOLDSTEIN, Emma – on Nov. 29, 2001, late of 36 Menin Rd.
GILINSKY-STURMAN, Mary – on Nov. 27, 2001, late of 3560 Bathurst St.
LAWRENCE, Riva – on Dec. 1, 2001, late of 98 Carnival Crt.
KRONIS, Barney – on Dec. 1, 2001, late of 8 Covington Rd. #304
GOLD, Karen – on Dec. 1, 2001, late of 3890 Bathurst St. #109
HAHN, Murray – on Nov. 30, 2001, late of 33 Wilmington
KATES, Benjamin – on Nov. 30, 2001, late of 12 Ridgevail Dr.
GORDON, Shirley – on Dec. 2, 2001, late of 2 Buchan Crt.
GRUNWALD, Dora – on Dec. 2, 2001, late of 3560 Bathurst St.
SOLSBERG, Ethel – on Dec. 1, 2001, late of 2 Covington Rd., #202.
RUBEN, Pauline – on Dec. 1, 2001, late of 3560 Bathurst St.
WILLIAMS, Manning – on Dec. 2, 2001, late of 169 Ranee Ave.
PAYESS, Miriam – on Dec. 4, 2001, late of 205 Cummer Ave.
NADLER, Benjamin – on Dec. 4, 2001, late of 2 Covington Rd., #604
BRESLIN, Hannah – on Dec. 4, 2001, late of 260 Heath St. W., T.H., #8

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

YASHAEV, Avshalom – on Nov. 29, 2001
MASTBAUM, Paula – on Nov. 29, 2001, late of 205 Cummer Ave.
RUDOLPH, Albert – on Dec. 1, 2001, late of 90 Fisherville Rd.
STONE, Manny (Mike) – on Dec. 1, 2001, late of 159 Regina Ave.
BRETHOLZ, Yetti – on Nov. 30, 2001
GIDELMAR, Yakov – on Dec. 2, 2001
COHEN-MAGID, Sarah – on Dec. 3, 2001, late of 7440 Bathurst St.
TOKAYER, Chana – on Dec. 4, 2001, late of 7440 Bathurst St.
ZELICKI, Ida – on Dec. 5, 2001
STERN, Nissen – on Dec. 6, 2001, late of 177 Haddington Ave.
SEBASTIAN, Barbara – on Dec. 6, 2001.
SILVER, Sidney – on Dec. 6, 2001, late of 1555 Finch Ave. E.
SIMON, Martin – on Dec. 8, 2001.
FUKS, Yakov – on Dec. 8, 2001, late of 3560 Bathurst St.
KAY, Joseph – on Dec. 8, 2001 late of 1166 Bay St.
PRITZKER, Myer Marvin – on Dec. 7, 2001, late of 1201 Steeles Ave. W.
DYMOV, Leonid – on Dec. 8, 2001, late of 4300 Bathurst St.
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LEVINE, Jerry Yuri – on Dec. 11, 2001
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Arts & Travel

Jewish couple in Mephisto *faces life-and-death dilemma*

By BEN ROSE
Special to CJN

TORONTO — In 1941 Germany, when the Nazi policy of Judenrein was in full swing, Magnus Gottschalk had to decide whether to leave his Jewish wife or give up his role as a lead actor of the Peppermill Theatre.

On the night before the Gestapo was to arrest the couple, Gottschalk decided to die with his wife in front of a speeding train.

The couple is portrayed in the Equity Showcase Theatre production of *Mephisto*, a story about Jews being hounded out of their jobs in Berlin in the late '30s and early '40s.

The play ran recently at Studio Theatre, Harbourfront.

Alan Rosenthal, who played Gottschalk, said, "It was a role that came close to my own roots."

In *Mephisto*, Lorraine Sinclair plays a famous Jewish actor who emigrates to Russia.

Allan Aarons plays Knurr, Peppermill's stage doorman and caretaker, who though German by birth, is persecuted because of his belief in true socialist ideals.

Michael Battell, Equity publicist, said "Mephisto was unusual in that there were 20 people on stage at one time for most of the play. All the actors had to go through a rigorous audition schedule."

Director Bruce Pitkin, a Torontonian, first came across *Mephisto* while on an educational scholarship in Germany, and read the novel by Klaus Mann in the original German to improve his knowledge of the language.

The Academy Award-winning movie of the same name starred Klaus Maria Brandauer in 1981.

Pitkin said he was intrigued with *Mephisto*, but it took him seven years to bring it to Canada.

"Gottschalk's wife (acted by Catherine McGregor) was a Jewish revolutionary activist, and it was made clear to Gottschalk that he would retain his leading role in the theatre if he ditched her," said Pitkin.

"He decides to die with her so that they [could] leave a legacy to other artists."

Knurr, the stage doorman, is still alive at the end of the play (he refuses to give testimony on behalf of Gottschalk) "but his eyes are open to the reality, and to the role of the artist in society," said Pitkin.

Productions of *Mephisto* were revived in New York, and one, under the direction of Tim Robbins, is still running in Los Angeles.

Equity Showcase's next production is *The Road* by British playwright Jim Cartwright, running Feb. 12 to 24.

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SINGLE FEMALE
43 yrs, 5' 9", brown eyes, attractive, honest, sincere, likes sports, dancing, dining, movies, seeks active, romantic, honest, established male, 40-50 yrs of age **AD#1062**

55, DIVORCED
Many interests, dining, sports, dancing, 5' 1", easy to be with seeks interesting male, to celebrate, birthday in December **AD#1430**

DANCE WITH ME
Attractive Jewish female, 5' 4", a non smoker, thoughtful, caring, enjoys theatre, walks, dancing, seeks male, 48-63 yrs, who enjoys life to the fullest, and is financially stable for a long term relationship Must be loving, a kind hearted, warm and honest **AD#1015**

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Very attractive, intelligent, 51 year old modern orthodox lady, who likes cooking, nature, travel, and the theatre, seeks possible long term relationship with a warm caring, healthy, sincere, 60 plus man. **AD#1040**

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Female, mid 40's, 5' 7", brown hair and eyes, enjoys candle lit dinners, a good glass of wine, is playful and quiet Seeks male, non smoker, 40-58 yrs old, who wants what the good life has to offer **AD#1273**

CANDLELIGHT DINNERS
Female, mid 40's, 5' 7", brown hair and eyes, enjoys candle lit dinners, a good glass of wine, is playful and quiet Seeks male, non smoker, 40-58 yrs old, who wants what the good life has to offer **AD#1273**

LOTS TO SEES AND DO
Very attractive, Jewish female, 5' 7", almond hair, blue-green eyes, medium build seeks a Jewish male, above average looks, tall or over, a full head of dark hair, a good personality, upbeat and fun to be with Someone who can make me laugh and be a mensch overall If this sounds like you, and you wish to meet me, call We can do a wide variety of things **AD#1148**

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CALL ME
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BE MINE
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GIVE ME A CALL
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LET'S TALK
43 yrs old, Jewish male, 5' 9", blonde hair, wars glasses, likes long walks, hiking and drives in the country, board games, chess and scrabble Seeks bright woman 20-40 yrs, who loves to talk **AD#1510**

JUST THE TWO OF US
Single male, 41 yrs, never married, looking for a long term relationship, with that special female, who is 27-37 yrs Seeks someone who is warm and fun, an outdoors type, who enjoys movies, dinner and shopping - just the two of us **AD#1201**

SOPHISTICATED MAN
Israeli Canadian, 39 yrs, professionally educated, single male, never married, speaks Hebrew and Spanish Seeks Jewish/European female, good educational background, never married, no children, good qualities, to enjoy art galleries, and tennis. Must give her undivided attention **AD#1427**

MASSAGE THERAPY
Single male, 28 yrs, university graduate, studied massage therapy, outspoken and has a great sense of fun. Seeks beautiful woman, 38-49 yrs, single, Jewish, must be outspoken, outgoing, open minded and spontaneous, enjoys life everyday **AD#1399**

LET'S TALK
Jewish male, 37 yrs, athletic, hardworking, enjoys movies, theatre, outdoors, dancing, etc., seeks Jewish female, with similar interests. Please contact me **AD#1329**

FRIENDS FIRST
Jewish male, 73 yrs, 5' 6", honest and true, enjoys movies, sports, seeks nice lady, 65-73 yrs, with similar interests, for friendship first. **AD#1035**

CALL ME
37 yr old, Jewish male, hard working, interesting, enjoys sports, dancing, movies theatre working out, the outdoors seeks Jewish female, with similar interests, 25-38 yrs, good Jewish values, if that sounds like you, please contact me **AD#1216**

YOUNG AT HEART
Male, 75 yrs young, active, physically and mentally, fun to be with, interesting person, highly educated, financially secure, seeks female, to give me affection, friendship partnership, for now more serious later, 165 cm tall, not overweight, nice looking **AD#1267**

FRIENDS FIRST
Single male, 56 yrs old, tall slim, down to earth, vegetarian, honest, sense of humour, enjoys dancing, movies, travelling, and quiet times, seeks female, who is affectionate, and like-minded, to be friends first **AD#1208**

HE'S HONEST
Clean shaven, self-employed, 49 year old who looks younger and has brown hair and eyes, seeks an attractive, medium built, honest, kind, and open lady between 38 and 46 years old He is honest with a great sense of humour **AD#1641**

CANDLELIGHT & WINE!
Male single, Jewish, romantic, professional, good looking, 5' 9", 165 lbs, physically fit, good sense of humour, well mannered, enjoys sailing, skiing, dancing theatre, movies, travel, aerobics, cooking, candle light, glass of wine, romantic places, positive outlook on life, non smoker, seeking complimentary lady approximately 36-48 yrs **AD#1343**

CALL ME
Single male, brown hair, blue eyes, fit, handsome, 6', 185 lbs, enjoys the finer, things in life, emotionally and financially, stable, seeks female, with similar qualities **AD#1618**

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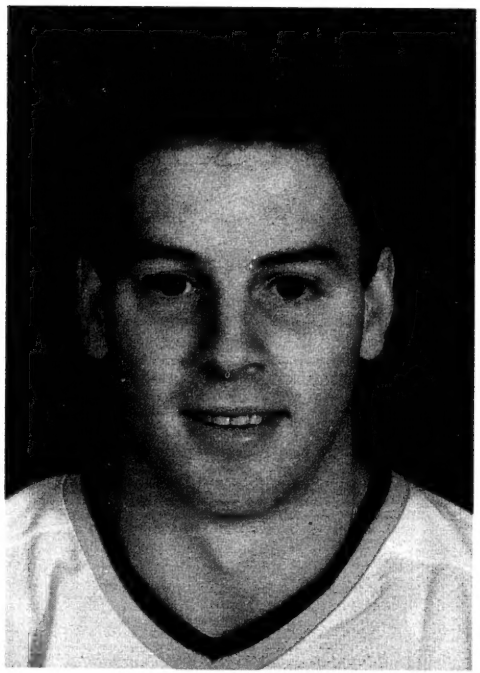
Jewish skaters reach for the hockey heights

By HARVEY ROSEN
Special to The CJN

WINNIPEG — As a wise poet once stated, "A man's reach should exceed his grasp or what's a heaven for."

Well, in terms of those who would aspire to loftier goals, there are now several Jewish hockey players labouring diligently in the minor leagues whose prime goal in life is to perform under the big tops of Los Angeles and New York, instead of in outposts like Peoria or Dayton.



Steve Dubinsky

Thus far only a handful of Jewish skaters have managed to succeed and obtain a seat on the NHL gravy train. The rest of the crowd is still jostling to mount the station platform.

Thirty-two-year-old Mathieu Schneider is a King these days, not only because he plays defence in the National Hockey League with Los Angeles, but also because he earns a monarch's ransom of $2 million per season to patrol the blue line and quarterback the power play.

The 2000-01 season he enjoyed in California was his best in seven years. Following a miserable two-year stint with the New York Rangers, the 14-year veteran who stands 5-foot-10 and weighs 192 pounds scored 16 goals and added 35 assists. Very impressive numbers for a rear-guard.

Schneider is personable, articulate and friendly, and he identified proudly with being a member of the Jewish faith.

In the early '90s when he played for Montreal, a Buffalo Sabre player once referred to him as a "Jew boy." From that juncture on, Schneider made a point of checking him hard into the boards on a regular basis.

His father Sam, who was a youth hockey coach, taught his son how to play the game with an edge. Not dirty, but physical.

His mom, Aline, is a French-Canadian who converted to Judaism when she married. Although now divorced, she continues to identify as a Jew.

Schneider, who has also played in the NHL with Toronto and the Islanders in his 13 seasons, is married with a son who is a few months old. As his mom did, his bride is preparing for conversion.

Centre/left-winger Jeff Halpern of the Washington Capitals is an evolving talent whom many teams covet. The 25-year-old, now in his third season in the NHL, established himself primarily as a quality checking-line specialist. Now he is being perceived as a player with good hands and a bit of a scoring touch.

The Princeton grad popped 21 goals last season to go with 21 assists and he enjoyed a plus-minus rating of plus-13. He is described by an appreciative management as "having outstanding defensive instincts and flawless penalty killing ability."

The 6-foot, 195-pound native of Potomac, Md., earns $510,000 per season. Not bad for a guy who was never drafted. Instead, he signed as a free agent in March 1999.

Centre-right winger Steve Dubinsky, 31, was an unrestricted free agent last summer following a stint with the Blackhawks. In 60 games, he scored six goals and added four assists.

Not overly impressive numbers, but the 6-foot,190-pound skater is known as a grinder and a solid face-off centre in the NHL. It is those attributes that have helped him to spend parts of eight seasons in the bigs.

Dubinsky has played part of the season on loan to Norfolk of the American Hockey League.

As for the wannabes, they abound.

Left-winger Max Birbraer was snapped up by New Jersey in the third round of the 2000 draft. In Albany last season he scored seven goals and added six assists in 50 games.

The former Ontario Hockey Association, tier 2 junior is Kazakhstan-born and a former member of the senior Israeli team at the 1997 IIHF Pool D championships. He helped the team win its first-ever gold medal in international competition.

He lived in Israel for a time, and while many parents attend the celebrated hockey draft and shed their tears in the arena seats, Max's parents did their sobbing back in Israel.

He is a solid 6-foot-2 and weighs 195 pounds. He has the size and speed to play any style. The Devils consider him a serious prospect.

Other prospects in the AHL to watch for are David Hymovitz at Grand Rapids, Michael Henrich, a former Oiler first round selection now playing in Hamilton, goalie Greg Gardner in Syracuse, Andrew (Bubba) Berenzweig in Milwaukee, and Jeff Dessner with the Chicago Wolves.

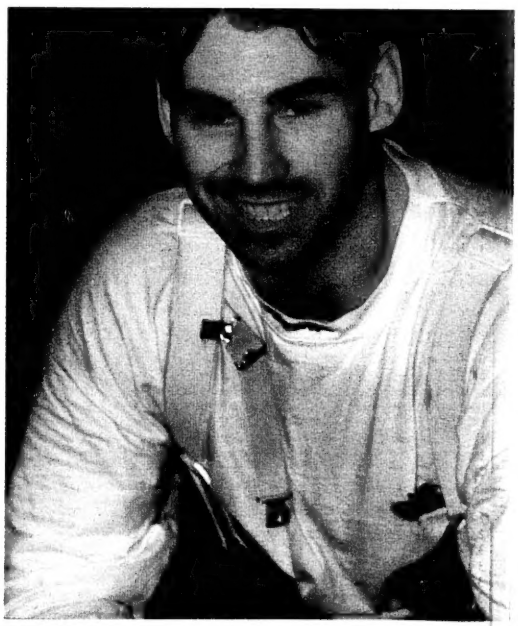
In the East Coast Hockey League, be on the lookout for the likes of Shawn Mamane at Peoria, Sandy Cohen in Reading and Aaron Fox at Richmond.

The United Hockey League features Harold Hersh of Quad Cities and Aaron Vicker, a netminder with the Missouri River Otters.

Jamie Sokolsky, a fine defenceman, is with Long Beach of the West Coast Hockey League.

At the major junior hockey level are Eric Himelfarb and goalie Robert Gherson with the Sarnia Sting, Cory Pecker in Erie with the Otters, and Adam Henrich (Michael's brother) with the Brampton Battalion.

A rebirth of Jewish hockey talent, you think?



Mathieu Schneider *[File photos]*

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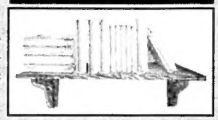

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Non-Fiction

• ***Amigas: Letters of Friendship and Exile,*** by Marjorie Agosin and Emma Sepiloeda, University of Texas Press, $25.50, SC

This enlightening collection of correspondence between two close friends, one Jewish (Agosin), provides insight into the history of Chile and the drastic changes that took place there under the rule of Gen. Augusto Pinochet. The writers grew up together in the South American country and later immigrated to the United States. The letters span more than 30 years (1966-2000) and include profound discussions on politics, religious and cultural minorities, women's issues, and the experience of exile.

• ***Myths and Facts***, by Mitchell Bard, American-Israeli Cooperative Enterprise (AICE), $14.95, SC

This a must-read for anyone interested in understanding the issues behind the Arab-Israeli conflict.

• ***Off Camera: Private Thoughts Made Public***, by Ted Koppel, Alfred A. Knopf, $38.00, HC

A chronicle of the last year of the 20th century by the anchor of ABC's *Nightline*. According to Barbara Walters, in *Off Camera* "you will get to know the Ted Koppel I know: irreverent, ironical, informative, intimate, sometimes irritable, but always enormously interesting. Who ever thought he would let us inside?"

Children

• ***Pumpkinhead***, by Eric A. Kimmel, Winslow Press, $25.95, HC

A humorous, adorable story about a boy who sets out to discover if all towns are just like his own. Beautifully illustrated by Steve Haskamp. (Ages 4-8)

• ***The Happiness Box***, by Bracha Goetz, C.I.S. Publishers, $22.95, HC

A tale about a boy who is taught to appreciate life and to look at the bright side. Lovely illustrations by Frank Evers. (Ages 4-8)

Recommended Reading appears monthly. This list is compiled by Atara Beck of Israel's Judaica Centre.

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8 .....Heath bars
12 oz. .....whipped topping, thawed

Preheat oven and bake brownies according to package directions. Let cool. Prick holes in brownies with a fork and pour coffee liqueur over brownies; set aside.

Prepare 3 chocolate mousse packages according to directions. Break candy bars into small pieces by gently tapping wrapped bars inside a plastic baggie with a hammer and set aside. Break up the brownies into small pieces and place 1/2 in bottom of trifle bowl.

Cover brownies with 1/2 the mousse, then 1/2 the candy and then 1/2 the whipped topping. Repeat layers. Refrigerate until ready to serve.

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About Teens

Dear Karilani,

A guy at school recently invited me to a movie. I like him, and normally I would have said yes right away. The problem is, a few weeks ago he broke up with my best friend. Does that make it wrong for me to go out with him? Would I be betraying her trust? Please help me, I don't know what to do.

Confused

Dear Confused,

You need to be honest with your friend right from the start. Explain the situation to her, and tell her how you feel about this guy. It may be difficult to talk to her about it, but the longer you keep it secret from her, the harder it will become.

Ask her how she feels about your going out with this guy. She may still be getting over her break-up and it's possible that seeing you with him will cause her to be more upset. On the other hand, they may have had a good break-up and are still friends. In that case, she may be happy to see you with him, because she knows that it will make you happy.

It is also important that you think about the reasons he and your friend broke up. It's possible that there are things about him you don't know, and maybe he's not a good guy for you to be with. Your friend might have some of these answers for you.

Only you can decide the right thing to do. You need to take some time and think about all your options before coming to any decision. Think about how you would feel if you were in your friend's position. Would you want her to go out with someone you just broke up with? If the answer is no, then you should probably say no to the guy as well. It is more important to keep a good relationship with your friend. Remember, even if you do say no, there will be many more guys in the future.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

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CANADA'S LARGEST JEWISH WEEKLY

Crossword Puzzle

The Canadian Jewish news

(Answers to the crossword are on page 34.)

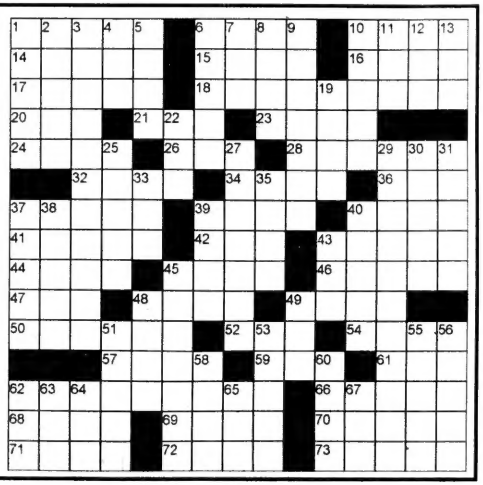
By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Jerry born Joseph Levitch
6 Holiday's beginning?
10 It may be kosher
14 Philanthropist Diamond
15 Chocolate cookie
16 Florence's flower
17 Start
18 "Boy Meets World" star
20 ___-picking (petty)
21 M.D.'s org.
23 It may be kosher
24 Doesn't fold
26 Pac. cousin
28 Methuselah, for instance
32 66 et al.
34 Questionable
36 ___-wan Kenobi
37 Less meshugga
39 Pitiful child
40 Mar
41 Newsman Newman
42 Casual shaloms
43 *Le* ___ (Paris paper)
44 Uganda ___
45 Robe closer
46 Plant with daisylike flowers
47 ___Avivan
48 1943 Physics Nobelist Stern
49 Kim's husband
50 Actress Dahl
52 Brent Musberger calls some of their games
54 Catches, to Lansky
57 Arlen Specter and others, for short
59 Like Emma Goldman
61 "The Facts of Life" actress
62 From Dan to ___ (everywhere)
66 Send in, as payment
68 Where Wiesel picked up his Nobel
69 Yeshiva worry
70 Navratilova rival
71 She moved to Palestine in 1921
72 Letters of concern to the Salomon Brothers
73 Emerson's middle name

Down

1 They've never played a Super Bowl
2 Funnyman Kovacs
3 Jerusalem landmark
4 Chemical ending
5 Internet entrepreneur Warshavsky
6 Golem of sorts
7 Ron Wyden's state: abbr.
8 "You ___ Me"
9 Wash, as an elephant
10 First name in magic
11 George's brother
12 Brandeis maj.
13 Low digit?
19 Israel, to the U.S.
22 More, for Sephardim
25 Game show man Ben
27 Yenta's subject, often
29 It overlooks the Bay of Haifa
30 Tolerate
31 Gold rush participant
33 North or south ending
35 Abe Vigoda role
37 Schnoz parts
38 Freud colleague
39 "You gotta be kidding!"
40 Slugging Al
43 Justine Bateman TV role, for short
45 Musical Sondheim
48 Flip ___ lid
49 It's pulled in a bar
51 Bad play by Koufax
53 Set up, as may have been done to Dreyfus
55 Clinton nominee Zoe
56 ___ music (score)
58 Like Monica Lewinsky, apparently
60 Steven directed her in "E.T."
62 Good, in Rio
63 Journal or Japan finale
64 Yale grad
65 ___-relief
67 Adolf's mistress



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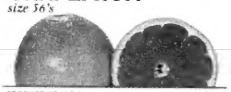

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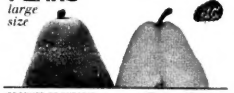

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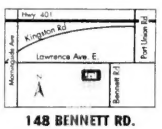

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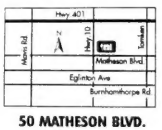

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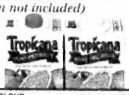

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